Digitized by Sarayu Foundation Trust, Delhi and eGangotri

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGa

o make the operation safer, the va- n aspirator technique has been evolved. his, the mouth of the womb is dilated ably, under anaesthesia, and a suction ula, connected to a suction bottle, is in- uced into the uterine cavity. Negative sure up to 20 in. of mercury is deve- d in the bottle and the embryo or foetus ucked into the bottle. **It hardly takes e or five minutes to do this if the wo- is less than twelve weeks pregnant. method is quite safe and the patient s a minimum of blood—she is fit to leave hospital within a few hours.**

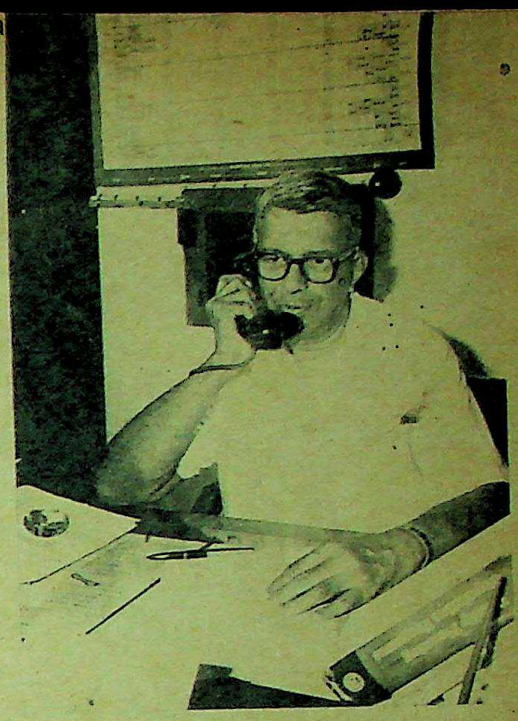
In my opinion abortion should be done y once in a lifetime. Ideally, it should be resorted to until the second or third ld is born. It should be followed by rilisation of the wife or husband. Thus re will be no need for repeated abor- ns.

The argument in India against liberalis- g abortion is that the existing medical rvices are not sufficient to cope with the mands. If one restricts abortions to those ter the third delivery, the total demand ill be about four or five millions: r this we will need 15,000 beds and 2,000 ctors, each doctor carrying out eight or 10 abortions a day and each patient occupying the bed for one day.

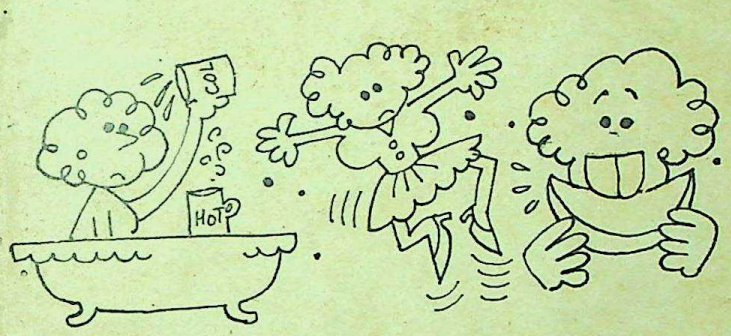
Once abortion is liberalised, doctors will have to be specially trained in the new suction technique. When their services become widely available, we must make sure that abortion does not replace the traditional methods of family planning. The complications arising from the use of contraceptives are less serious than those produced by repeated abortions.

Will liberalised abortion lead to moral laxity? I don't think so. The sexually promiscuous are not deterred by the present strict laws. They fall a prey to quacks at the cost of losing their lives. When oral pills were introduced, similar doubts were raised without justification.

The social stigma attached to unmarried mothers and widows who become pregnant is very great in our country and the present law compels such girls to seek criminal abortions.



THE AUTHOR (59) is Dean of the Nowrojee Wadia Maternity Hospital, Bombay. He is Professor Emeritus of Obstetrics and Gynaecology of the G. S. Medical College and K.E.M. Hospital. Dr Purandare is President-elect of the International Federation of Gynaecologists and Obstetricians.



PRIMITIVE METHODS

1. *Women try to abort by jumping from heights, by alternately taking hot and cold baths, by tightly lacing or kneading the abdomen, or even by riding a scooter over rough roads.*

2. *Some Indian women take camphor, raw* papaya, *unripe pineapple, bitter gourd, nutmeg, cloves or saffron.*

3. Dais *use an "abortion stick" made of thin wood or bamboo, 15 to 20 cm long. One end of the stick is covered with cottonwool soaked in an irritant solution. It is introduced into the vagina.*

4. *Desperate women have been known to use anything capable of penetration: pencils, knitting-needles, hairpins, even doornails.*

5. *Higginson's Syringe with soap and water or Dettol is the most popular single method of producing a criminal abortion.*

6. *Potassium permanganate crystals are sometimes placed in the vagina. They cause ulceration but generally leave the pregnancy intact.*

7. *A wide variety of "female pills" are sold by chemists and mail-order firms. These have no pharmacological basis for their alleged action. They contain ergot, quinine and other agents, which can poison or even kill the woman—sometimes their use results in the birth of a grossly abnormal baby.*

MODERN METHODS

1. Dilatation and Curettage: *The mouth of the womb is enlarged with dilators so as to make the opening wide enough to admit a small surgical tool called a curette. The wall of the womb is scraped to dislodge the embryo, which is then pulled out with another tool resembling tweezers.*

2. Suction Evacuation: *This is explained in the main article. It is also known as the vacuum aspirator technique.*

3. Hysterotomy: *In this operation, the abdomen is opened, the uterus incised and the products of conception removed. The patient must stay in hospital for at least seven days.*

4. Glucose or Saline Injection: *Hypertonic glucose or saline is injected into the uterine cavity. Nowadays this method is preferred to No. 3 in pregnancies more than three months.*

5. Drugs: *Pitocin, ergot and other agents which cause the uterus to contract.*

6. Laminaria Tents: *Slow mechanical dilatation of the cervix by inserting dry seaweeds stored in absolute alcohol. They swell by absorbing the moisture in the cervix.*

7. Prostaglandin: *A new drug: its use is explained in the main article.*

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Abortion In India And Other Countries

by Dr D. N. PAI

Iceland was the pioneer in liberalising abortion. Other Scandinavian countries followed in its footsteps. Now many nations have accepted abortion as a social need. Once surreptitiously sought, it is now available for the asking.

IN a society where woman's principal role was to make babies, interrupting pregnancies was frowned upon. Abortion was allowed only where it was necessary to save the mother's life. Preservation of life of the pregnant woman is still the only excuse for therapeutic abortion legally recognised in France, Venezuela, Cambodia, Senegal, Pakistan and many of the states of America. Therapeutic abortion is the early beginning of the battle for emancipation of women from unwanted pregnancies.

In cases of conception through criminal acts, such as rape, incest or intercourse with a minor or a mentally retarded woman, abortions were permitted on humanitarian grounds. In Jordan and the Lebanon, permission was granted to protect the honour of the pregnant woman or her familiy. Colombia provided a reduction in penalty or even a free pardon for the illegal abortionist if noble motives could be pleaded.

Sick Foetuses

In some countries abortion is permitted if the child to be born is likely to be deformed due to hereditary diseases, intrauterine damage through the introduction of toxin, etc. These include some East European states, Cuba, Japan, Singapore, South Australia, Turkey, Britain and some states of America which follow the model penal code drawn up by the American Law Institute.

A breakthrough came with Iceland which took a bold step in 1935 to authorise abortion on medico-social grounds. Its legislation specified that, in defining "serious danger", factors such as deliveries in close succession, the time that has elapsed between now and the last delivery, domestic difficulties, the financial situation, sickness in the family, etc., should be given due consideration. This was the pebble in the pond that started growing circles of acceptance.

Sweden amended its abortion law in 1946 to provide for legal abortion "when it can be assumed, considering the conditions of life of the woman and other circumstances, that her physical and mental strength will be seriously impaired by the birth and care of the child".

In Denmark the law of 1956 directed that, in evaluating danger to the life or health of a pregnant woman, "an appreciation shall be made of all the circumstances of the case, including those conditions under which the woman will have to live, and consideration shall be given not only to physical or mental illness, but to any actual or potential state of physical or mental weakness".

The Norwegian law of 1960 specifies that "any special predisposition of the woman to physical or mental disease shall be taken into account (in evaluating the danger to her life or health) as well as her living conditions and other circumstances liable to affect her health or to result in physical or mental breakdown".

The Eugenic Protection Law of Japan, Britain's Abortion Act of 1967, the South Australian Act of 1970 and now the Indian Bill of 1971 are landmarks in world opinion rallying round the rights of women to nurture only wanted children.

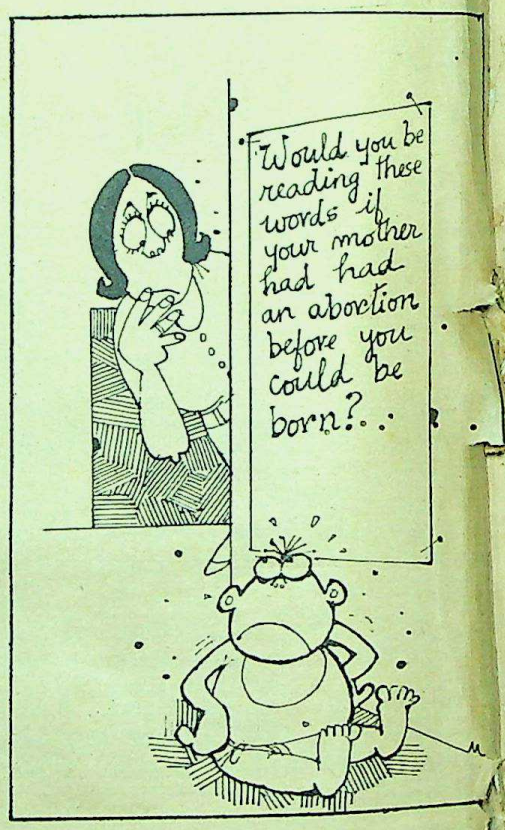
Two or Three — Then Abort

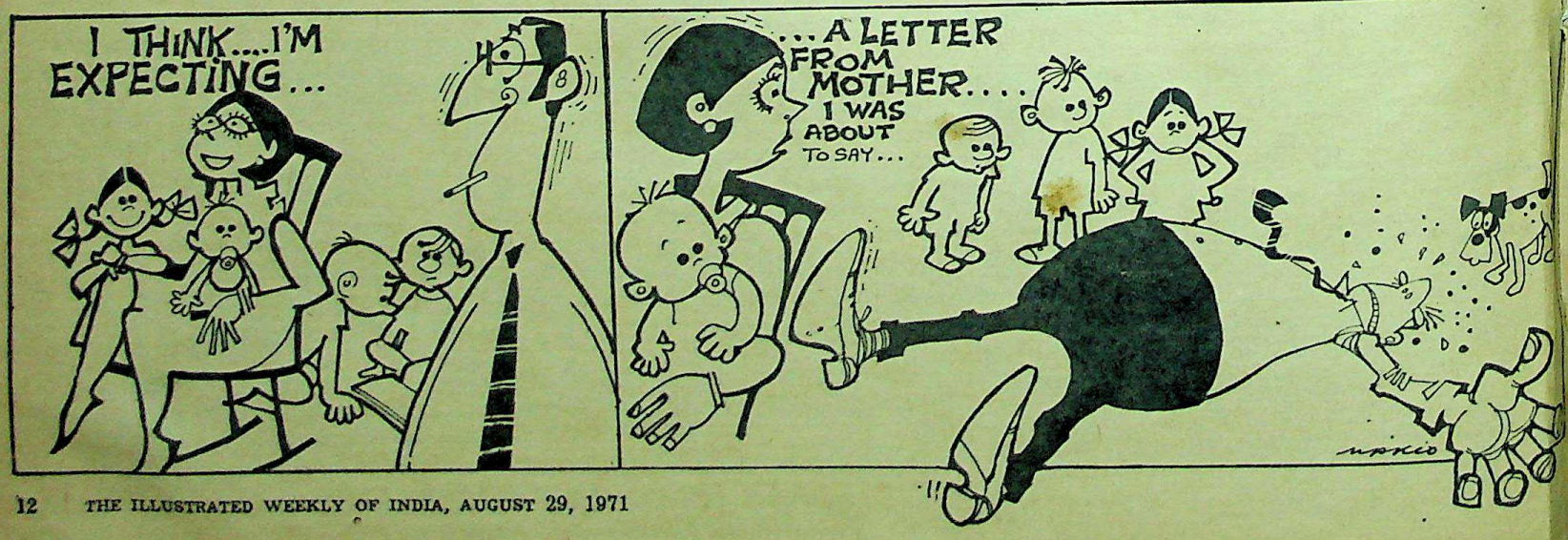
An accelerated pace of liberalisation is evident in countries where social or economic conditions require it. The number of children is one criterion: five living children in Tunisia; four in Denmark; four again in East Germany; three or more in Bulgaria; and three in Czechoslovakia.

In Bulgaria, a woman with one or two children can get permission to abort from a special medical board. In Czechoslovakia death or disability of the husband, disruption of home and the difficult circumstances of an unmarried pregnant woman are valid reasons. In Japan, the Eugenic Protection Law is liberally interpreted and many abortions are carried out on purely social grounds.

Abortion On Demand

The pendulum has started to swing in the other direction—from a totally restrictive to a highly liberal attitude. **Abortion on demand is the culmination of a concept which regards it as a woman's fundamental right. Abortion laws are reduced to a formality only to deter misuse.** Such is the situation in Hungary, Russia and three states in the U.S. (Alaska, Hawaii and New York). In Hungary and the U.S.S.R., a woman has to apply to a board which is enjoined to try to dissuade her. If the woman insists, she is permitted to undergo the operation in an approved hospital, provided pregnancy is less than 12 weeks old. In Alaska, abortion (defined as "an operation or procedure to terminate the pregnancy of a non-viable foetus") is legal if it is performed by a licensed physician or surgeon in a hospital





CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

or other approved clinic. New York has gone all out for it—there an abortion is legal when performed with the woman's consent by a duly licensed physician within 24 weeks of the commencement of her pregnancy. **Abortion, once surreptitiously sought, is now available for the asking.**

In Western and Southern Europe, Latin America and some countries of Asia and Africa where abortion is conditional, the abortion laws are full of contradictions. The major point of difference is over the duration of pregnancy. In Bulgaria, the time-limit is fixed at 10 weeks, whereas in the Soviet Union, Czechoslovakia, East Germany and Hungary it is fixed at 12 weeks. Under special circumstances it may be extended to the 20th week in Norway and to the 24th week in Sweden. A miscarriage is normally authorised until the 20th week in California, the 150th day in Oregon, the 24th week in New York, the 26th in Maryland, and for as long as a foetus is non-viable in Alaska and Hawaii. **The issue is simple: if the foetus is viable, abortion is another name for infanticide.**

What is Abortion?

Abortion is the termination of a pregnancy before the twenty-eighth week. A foetus is not viable before twenty-eight weeks of pregnancy, and it is only on rare occasions that foetuses delivered before the seventh month have been salvaged.

Who Can Authorise

Consent of the pregnant woman or her legal representative, when she is incapable of judgement, is always necessary. In some countries like Morocco, the consent of the spouse is also required. Where only therapeutic abortion is practised, there is often a great deal of red tape. A registered medical practitioner has to have his decision backed by a second or even third competent opinion—of the latter two, one may have to be an official. In some countries, boards or committees are set up to examine every case. In an effort to prevent abuse, such committees introduce rules which become obstacles in the way of liberalisation. In Japan, however, a competent doctor may perform an abortion at his own discretion. In Alaska, Hawaii and New York, the decision of any single licensed physician is sufficient. Barring emergencies, most countries require that abortions are performed in hospitals or other approved establishments. Recording and reporting of abortions is, however, obligatory in all countries.

Abortion Factories

Private 'abortion factories' flourish despite restrictive laws in every country. States, which have liberalised their laws, may attract 'abortion pilgrims'

THE AUTHOR Dr D. N. PAI (46), Professor of Preventive and Social Medicine, is Director of Family Planning and Child Health, Bombay.

from other parts of the world. Alaska will permit an alien to undergo an operation after a residence of 30 days; South Australia after 60 days; and Hawaii after 90 days. In Hungary and Poland, where abortion laws are particularly liberal, no distinction is made in terms of procedure between natives and aliens. An alien woman whose country has health agreements with Bulgaria may be admitted to Bulgarian abortion clinics. In Czechoslovakia, no distinction is made between aliens and nationals.

The role of abortion in family planning and population control cannot be disputed. ABORTION IS SAFE under proper conditions. It is not enough to pass the Bill—adequate facilities must be provided. ABORTION IS EFFECTIVE. The outstanding success achieved by Japan underlines its importance especially in a country like India where millions of women every year become pregnant by chance rather than by choice. ABORTION IS ACCEPTABLE. Spacing demands strong and continuing motivation and sterilisation may be rejected as drastic; but a pregnant woman will easily agree to shed off an undesirable pregnancy. ABORTION IS REVERSIBLE in as much as it does not affect fertility.

But can abortions be widely carried out? It is estimated that six million abortions occur in India every year. With legalisation and more facilities, the number of abortions will go up by millions. There are only 2,600 gynaecologists in India; and there are not many hospitals and clinics to carry out abortions. We must train many more doctors in the latest techniques and provide for many more clinics where they can operate. Otherwise the object of legalising abortion will be defeated and we may be in a terrible mess.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Abortion Is AT LAST Lega

by Dr R. P. SOONAWALA

Now if you don't want a child you don't have to go to a quack.

ABORTION as a method of limiting births has been practised by the human race for thousands of years. Although it is the oldest method of controlling births, it has come to be talked about in these last 30 years more than ever before.

It is difficult to get the correct figures of women who undergo abortions. The estimates vary widely. But gynaecologists who have made investigations are of the opinion that most women who conceive easily have one or more miscarriages during their lifetime and that the majority of them are married and belong to all classes. Since abortion is a crime in many parts of the world, it can be said that millions of women commit it regularly.

Codes of morality are neither static nor standardised. They change with the times, with societies and individuals. Women of course do not enjoy undergoing an abortion and only resort to it when, by accident or compulsion, they find themselves pregnant.

It should be the fundamental right of a woman to decide whether or not she will bear a child. Legislation should be so drafted as to safeguard this right as well as the life of the pregnant woman.

The rules providing for abortion vary from country to country but can be grouped under four heads:

1. *Danger to the life of the mother.* When pregnancy constitutes a threat to the life of the mother, it may be terminated: for example, when the would-be mother suffers from a heart or kidney disease, cancer of the breasts or the genitals.

2. *Danger of abnormal child.* If there is reason to believe that the child conceived may be born physically or mentally defective, the pregnancy may be legally terminated. Of late the damage caused to the foetus by radiation, viral diseases, drugs, etc., is being taken into consideration.

3. *Conception caused by a criminal act:* for example, where pregnancy results from rape or incest.

4. *Social and other considerations* such as the marital status of the pregnant woman, reactions of her family, etc. The guiding factor in such cases is the woman's age,

number of living children and the incom of her family.

The Medical Termination of Pregnanc Bill, as passed by both Houses of Parli ment, provides safeguards to the mother b authorising only a registered medical practi tioner—having gynaecological and obstetri cal experience—to terminate a pregnancy u 12 weeks. When the pregnancy exceeds 1 weeks but is not more than 20 weeks th two registered medical practitioners m decide if it needs to be terminated.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

The second safeguard is that the abortion should be performed in an established hospital or a place approved by the Government for this purpose. The third is that a record of such abortions must be maintained.

The final decision is to be made by the pregnant woman herself; without her consent no pregnancy shall be terminated except in the case of a minor or a lunatic.

The Bill also protects doctors against legal proceedings for damage caused or likely to be caused by anything which is done in good faith or intended to be done in accordance with the law.

Pregnancies arising out of failure of contraceptives are also provided for. If a pregnancy results in spite of sterilisation or misplacement of an intra-uterine contraceptive, it is allowed to be terminated. A couple who are negligent in the use of contraceptives may also ask for an abortion.

Make It 10 Weeks, Not 12

The reservation I would like to make is that termination under consultation of a single registered medical practitioner should have been limited up to 10 weeks and not 12 weeks for the following reasons:

1. At 10 weeks the products of conception separate very easily as compared with those of 12 weeks by which time the placenta becomes more adherent and hence creates complications.

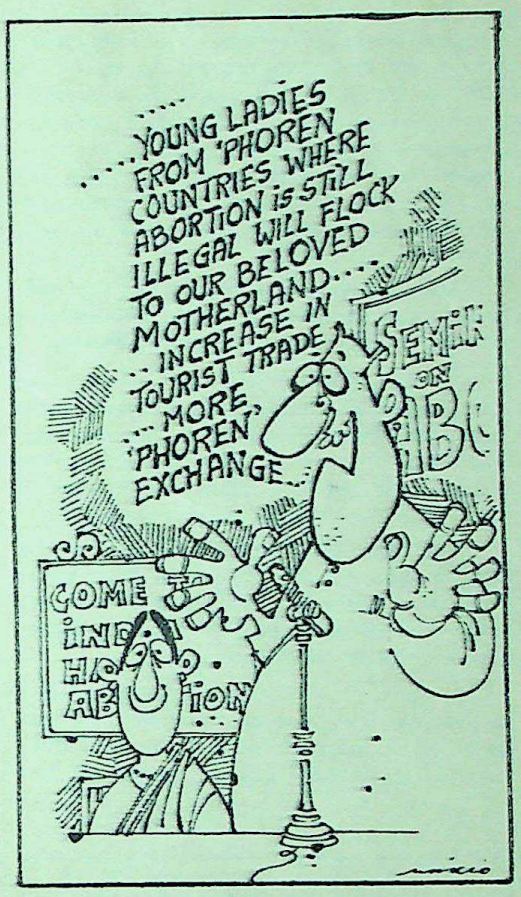
2. In an operation within 10 weeks, there is hardly any possibility of some extraneous matter being left behind.

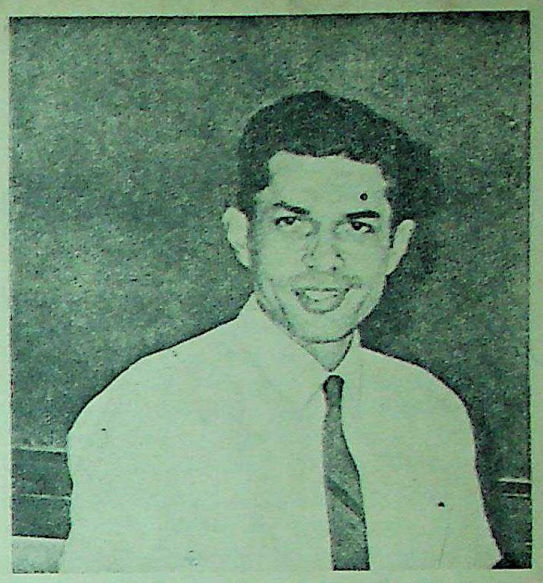
3. In a pregnancy under 10 weeks, the ill effects to the mother are also negligible. But by 12 weeks they increase.

4. And after 12 weeks these effects increase rapidly.

5. The patient may give an incorrect date or an adventurous surgeon may take up a case which is just one week over 12 weeks. If the limitation is restricted to 10 weeks, then even a little period beyond the provision of the law will still be surgically safe for abortion.

6. The 10-week limit will induce patients seeking abortion to come for help early. This is most important. In Eastern Europe, where terminations are done on early pregnancies between the 7th and 9th weeks, mor-





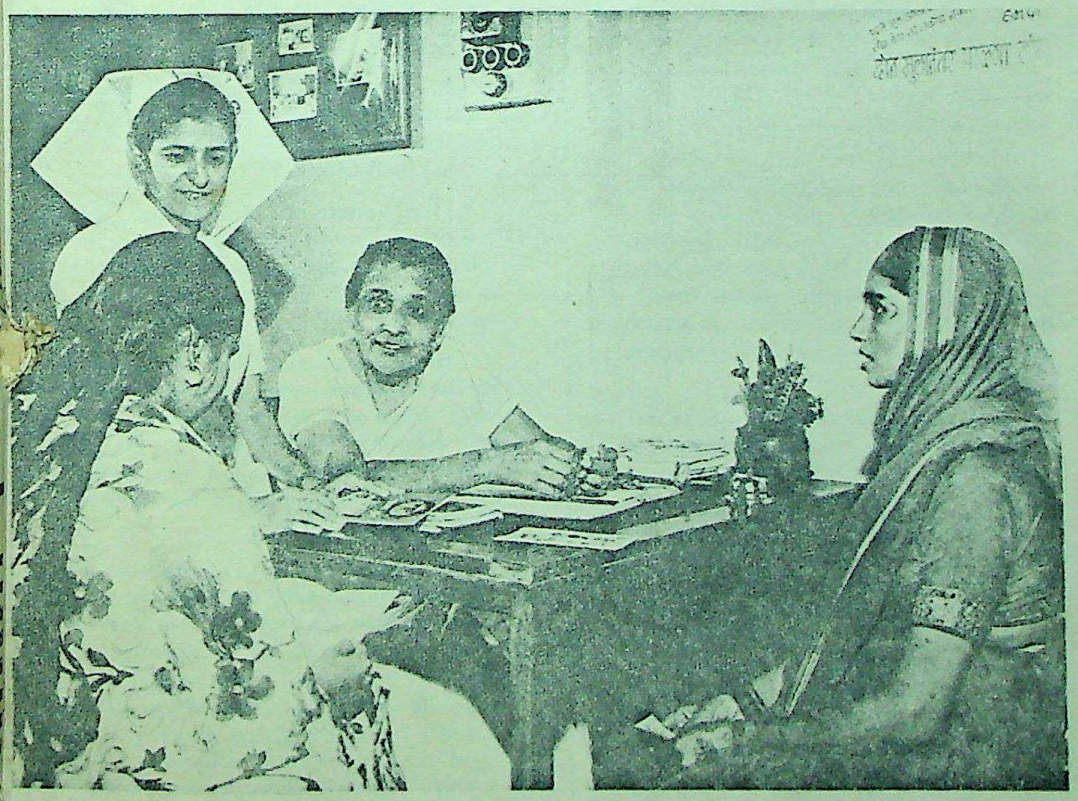
THE AUTHOR Dr R. P. SOONAWALA (42) is Assistant Honorary Obstetrician and Gynaecologist at the Nowrojee Wadia Hospital, Bombay, and Honorary Medical Secretary to the Family Planning Association of India.

The Old Law

Extracts from Section 312 of the Indian Penal Code.

"Whoever voluntarily causes a woman with child to miscarry shall, if such miscarriage is not caused in good faith for the purpose of saving the life of the woman, be punished with imprisonment of either description for a term which may extend to three years, or with fine, or with both; and, if the woman be quick with child, shall be punished with imprisonment of either description for a term which may extend to seven years, and shall also be liable to fine.

"If the offence of causing miscarriage is done without the consent of the woman, then the maximum punishment provided in Section 313 of the Indian Penal Code is life imprisonment." (The only exception the old Act makes is in the case of a miscarriage caused in good faith for the purpose of saving the life of the mother.)



AT A FAMILY PLANNING CLINIC. The new law will take into consideration such factors as the woman's age, number of living children and the income of her family. Ours is a very liberal law compared to abortion enactments in many other countries.

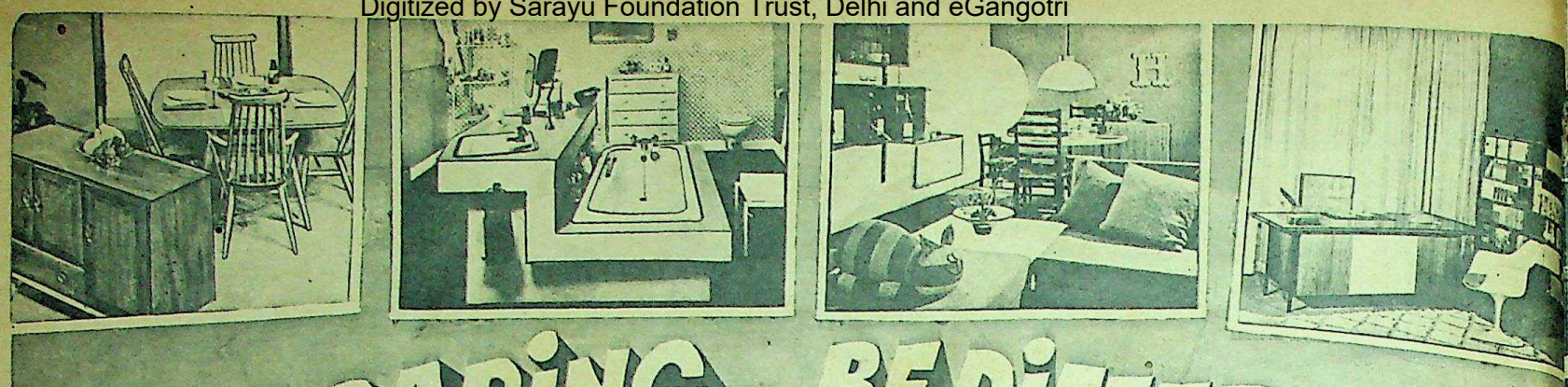
bidity and mortality are very low as compared with cases in Scandinavian countries where pregnancies are terminated at 12 weeks or more.

7. When the abortion is performed early, the foetus is not fully developed and hence foetal tissue cannot be identified separately from the rest of the pregnancy.

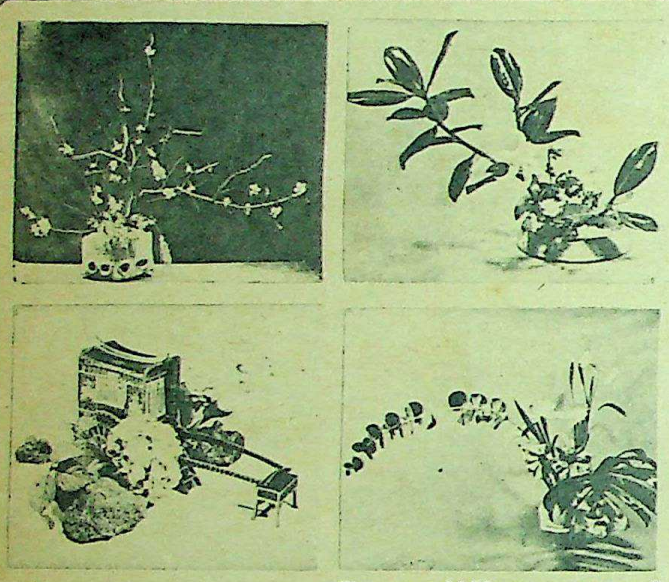
The Medical Termination of Pregnancy Bill, though introduced belatedly, is a decisive step that will greatly benefit the country.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri



BE DARING... BE DIFFERENT... BE YOUR OWN DECORATOR!

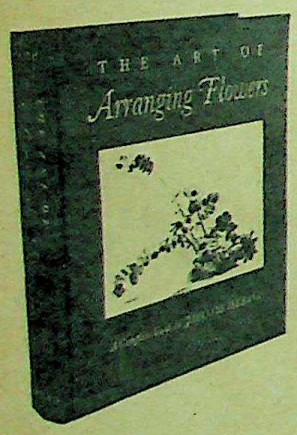


Do you have a creative urge? A desire to express yourself...to bring out the artist in you? Begin with your home; design your surroundings to express your individuality—to express you! Play with colours, designs, ideas—put your imagination to work. Take up the most rewarding hobby that'll give you endless hours of joy and the highest satisfaction...the art of interior decoration!

FORM & COLOUR IN INTERIOR DECORATION

Here's the best guide to begin with. A book of rare beauty, imported from Italy, fully in colour with 347 illustrations on the finest art paper with English supplement! Shows and explains the selected works of today's leading architects, interior designers and the latest furniture designs. Covers: Living rooms, Bedrooms, Dining rooms, Kitchens, Bathrooms, Children's rooms, Entrances, Partitions, Wall decoration, Patios...covers every facet of home decoration. A rich mine of ideas that'll delight your eye and set your imagination afire!

REGULAR PRICE
RS. 105
less 20%
Special Rebate
YOURS FOR RS. 84 ONLY
Plus postage Rs. 3 by VPP



The Art of Arranging Flowers

A Complete Guide to JAPANESE IKEBANA

by **Shozo Sato**

Regular Price Rs.187.50
NOW YOURS FOR RS.150 ONLY
Plus postage Rs. 4 by VPP

Flowers add life to any type of interiors; they bring a touch of freshness, an element of nature within the house. Ikebana, the Japanese art of flower arranging, has acquired immense popularity all over Asia, Europe and America — being the most expressive style in arranging flowers. This most carefully detailed and profusely illustrated guide shows you how to create many beautiful arrangements while learning all the necessary techniques of the art. Over 400 flower arrangements illustrated throughout the book make it easy to learn the complete A to Z of Ikebana— from basic styles and advanced techniques and designs, to the setting of the mood. Text and pictures explain how to keep flowers fresh, how to imaginatively use your own garden flowers, what plant material to combine, and describe the symbolism of plants! You learn all about vases, materials, tools, and methods. And, in addition to being the only comprehensive guide to Japanese Ikebana, it's rich collection of over 450 illustrations is a treasure by itself!

484 illustrations, 58 full-colour plates, 366 pages, 26×30 cms.

Mail this coupon today ... now, or write to:

SUPER BOOK HOUSE Mail-Order Service
46 Veer Nariman Road, P.O. Box 18 Bombay 1 BR. Phone : 299357

EXAMINE AT NO-RISK

Under Our
MONEY-BACK GUARANTEE

Examine these books in the comfort of your home for 10 days...At NO RISK. If you are not completely satisfied, return them for full immediate refund.

SUPER BOOK HOUSE

Mail-Order Service, 45, Veer Nariman Road, P.O. Box 18 Bombay-1 BR

Rush by VPP the books tick-marked below :

- ☐ **forma e colore/Form & Colour in Interior Decoration** at Rs.84 + postage Rs.3
- ☐ **The Art of Arranging Flowers** at Rs.150 + postage Rs.4

Signed_____

NAME_____

ADDRESS_____

GUARANTEE VOUCHER

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

LE CHAGRIN ET LA PITIÉ

Chronique d'une ville française sous l'Occupation

"GERMANY WON ON ALL FRONTS". The French Chamber of Deputies during the Occupation as seen in Le Chagrin et la Pitie *("Remorse and Pity"), the controversial film about the fall of France which shows that the French resistance was not all that heroic and that a majority of the Frenchmen were collaborators.*

"REMORSE AND PITY"

by DILEEP PADGAONKAR

A French film has mercilessly exploded the myth of France's all-out resistance to the Germans during the Occupation. Will we in India ever have the moral courage to erode, through our mass media, a few of our own self-delusions?

FOR a quarter of a century the French fed their egos, bruised by their initial defeat in the last war, with memories of the collective resistance put up against the German occupant. In due course the memories had grown in an obese and reassuring myth. A whole generation of French youth was taught to believe that *la resistance* was an exemplary period in the country's history when heroism, sustained by patriotic zeal, had seized the day.

The nation as a whole had consented to the most trying sacrifices. People forsook their fortunes, gave up their careers, abandoned their loves, left their families and laid down their lives to free France. There were a few odd collaborators, of course. But they were so few that their isolation itself damned them. Otherwise the record for the rest of the population was singularly valiant.

Now a four-and-a-half-hour film has all but shattered that myth, leaving thousands of Frenchmen traumatised by its revelations. The film, *Le Chagrin et la Pitie* ("Remorse and Pity"), pieces together bulky evidence to establish the opposite and a profoundly unnerving thesis: that except for a handful of courageous resistants the rest of the country was resigned, passively or through unashamed collaboration, to the German presence. In fact a large section of the population barely dissimulated both its admiration for Marshal Petain, Hitler's French complice after France fell in 1940, and its anti-Semitic sentiments.

The evidence was mustered by three young directors who had earlier been barred from working for the state-controlled French television for their participation in the May 1968 upheaval. Andre Harris, Alain de Sedouy and Marcel Ophuls (son of the famous director Max Ophuls who, too, was banned in Hitler's Germany, in 1933, for his Jewish origins) filmed tons of documents and interviewed dozens of surviving resistants and collaborators. They worked for nine months, shot 30,000 metres of film in all and trimmed down the final version to about 2,400 metres.

A LEFT GAULLIST was Emmanuel d'Astier de la Vigerie. Monsieur de la Vigerie and many other leaders of France are presented in the film with ruthless realism.

The film is set in Clermont-Ferrand. This choice was deliberate because Clermont-Ferrand was influenced by both Marshal Petain, who had set up his government in nearby Vichy, as well as by the resistant fighters in the Auvergne neighbourhood. Besides, the directors managed to get hold of a few collaborators who agreed to blurt out the truth under friendly persuasion.

Not a single minute of this long film is out of place. The evidence is scathing all right. The country's popular singers and starlets, for instance, are cast in dubious roles. **Good old Maurice Chevalier sings in praise of Marshal Petain. Tino Rossi is sought by German film producers. The favourite screen heroines of the time, Suzy Delair, Dannielle Darieux and Vivianne Romance, are seen joyously kissing their German counterparts in Berlin.**

Even more disturbing is the role of the police. True, the French Police threw in their lot with the resistance movement. But that was in 1944. Earlier they had excelled themselves with their zeal to serve the occupants. They were largely instrumental in the drive against the Jews. Likewise, girls, who naively believed that their behinds knew no national frontiers, were tortured, but the rich, who bestowed similar virtues on their money, got away scot free.

Startling Revelations

By and large the people too were in no mood for the resistance adventure. The film points out clearly that, had a referendum taken place in 1940, a huge majority of Frenchmen would not have hesitated to elect Marshal Petain as opposed to the Popular Front leader Leon Blum. Equally outrageous, specially to the Gaullists, is the revelation that France did not rally to General de Gaulle's call to resist the Germans—broadcast from London on June 18, 1940—because only a handful of people actually heard the appeal. And yet, only a year before he died, the General had confided to a collaborator: "We've never excelled ourselves since the resistance."

Critics of *Le Chagrin et la Pitie* allege that it "is right in the details but wrong in the proportions". The suggestion is that the directors slurred over the constant help and encouragement given to the resistants by the common people. One writer also accused the directors of having played around with history by not stating, for example, that it was thanks to the Petain regime that the lives of several Jews were saved. The argument has been pooh-poohed as "reactionary" by the younger critics.

Le Chagrin et la Pitie probably suffers from an excess of truth. The indictment is far too stunning for any observer to avoid the impression that the directors were engaged in the national pastime of self-denigration. Even so the demystification was necessary, if only because yesterday's history still burdens the present. The film has considerably eroded the country's innocence of itself. The after-effects have been profoundly unpleasant. Still the film will have accomplished something inestimable if its young spectators have become more lucid in the process.

CC-0. In Public Domain. UP State Museum, Hazratganj, Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

GANAPATI

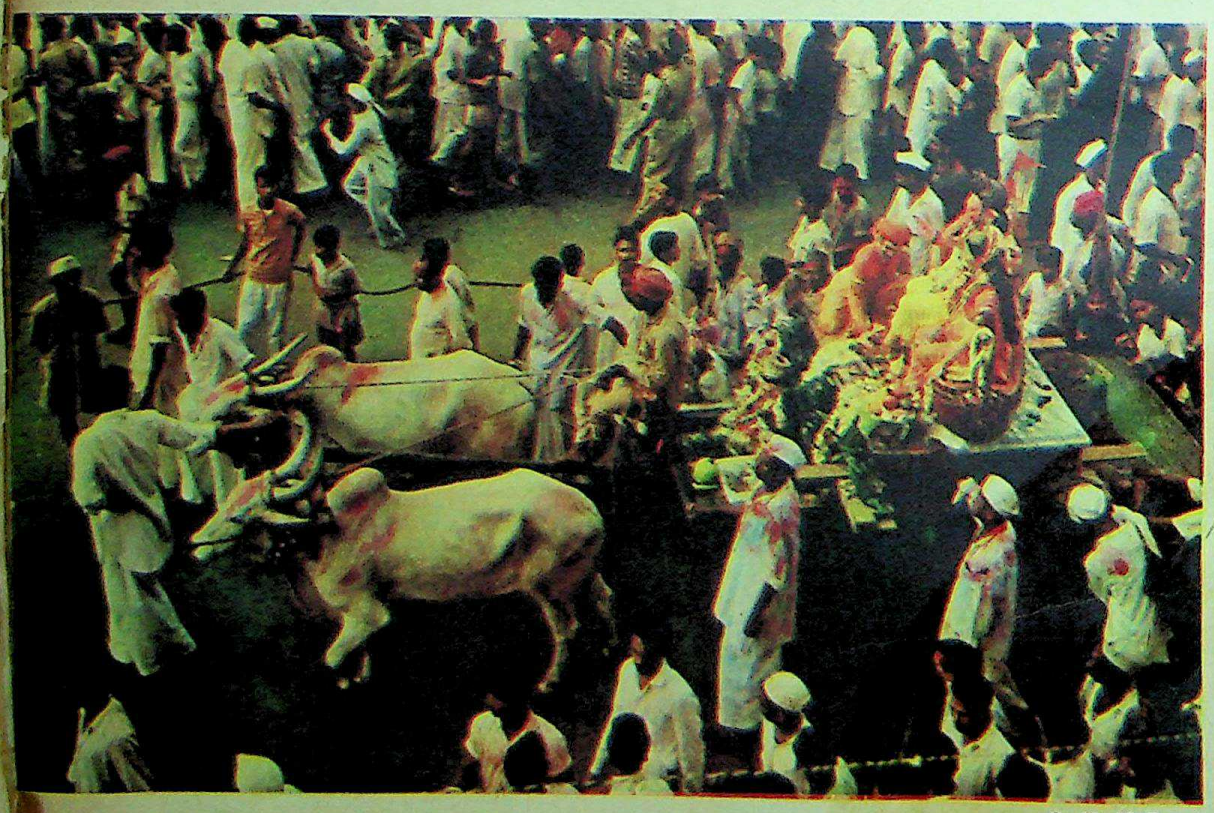
by PAUL COURTRIGHT

India is a land of many gods and many festivals. What is peculiarly Maharashtrian about the Ganapati Festival? With this question somewhere at the back of his mind, an American returns to Maharashtra for a fresh look at Lord Ganapati and his celebration.

THE festival of Ganesh, beginning on the fourth day of the bright half of the Hindu month of Bhadrapad (roughly from the last week in August to the first week in September), is an ancient tradition. The *Ganeshagita,* a seventh century text, promises welfare of those who celebrate it. This festival, lasting from a day and a half to ten days, depending on family preference, had been observed largely as a family affair among brahmins until the end of the last century. The reason Ganesh became more popular in Maharashtra is historic. In the eighteenth century, the Peshva rulers, whose family deity was Ganapati, generously supported the Ganapati shrines at Morgaon, Theur, Wai and other places. They encouraged the festivity by celebrating Ganesh Chaturthi without sparing the costs. One British officer assigned to the Peshva Court during the 1970s has described the lavishly decorated audience hall, the sumptuously adorned image of Ganapati and the army of priests who had been called in to perform the rites.

—S. N. Kulkarni

GANAPATI IS THE FAMILY DEITY of many Maharashtra brahmin families which observe the days of Ganapati: Chaturthi, Sankashti Chaturthi and Ganesh Chaturthi. They observe other elaborate rituals; all this is known as Ganapatya.



—S. N. Kulkarni

ON THE 10TH DAY, after the pranapratishtha *(invocatory installation of the image in which the deity comes to life), Ganesh is taken in a procession to the sea or a river or a lake and ceremoniously immersed to cries of* Ganapati Bappa Moraya, Pudachya Varshi Lavakar Ya *("O Ganapati, Father, come soon next year!")*

The major domestic rite of the festival is the *pranapratishtha,* or the ritual of investing the image with vital breath. A clay image is purchased and brought to the house where it is installed with ceremony. Once installed, it is to be worshipped morning and evening until it is removed, with equal pomp, and immersed in water, usually a river or a well. This annual ritual is celebrated with a feast which consists of Ganapati's favourite food: *modak.* A red flower and 21 sprigs of a particular grass are also necessary for the puja. In Maharashtra the domestic worship of Ganapati has spread into wider and non-brahmin circles, but without the elaborate and costly rituals.

The public Ganesh Festival owes its origin to the efforts of Bal Gangadhar Tilak. The British kept a close watch on Indian nationalists' political activities, but generally refrained from interfering in religious affairs. Tilak saw that the way to gather mass support would be to organise a festival, safe from British harassment. He was instrumental in setting up the early Ganesh Festivals.

But why did Tilak pick Ganapati to carry the banner for religious and political

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

—S. N. Kulkarni

ilies which ob-
turthi. They ob-

had been call-

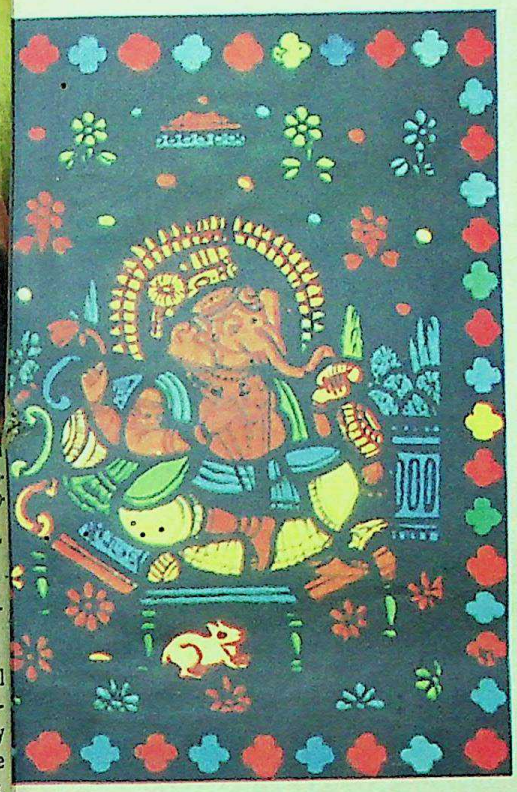
of the festival
e ritual of in-
breath. A clay
rought to the
with ceremony.
be worshipped
it is removed,
ersed in water,
. This annual
ast which con-
food: *modak.*
of a particular
the puja. In
rship of Gana-
d non-brahmin
orate and cost-

tival owes its
Bal Gangadhar
lose watch on
activities, but
interfering in
hat the way to
be to organise
h harassment.
etting up the

Ganapati to
s and political

tionalism? For one thing, Ganapati had
g associations with Maharashtra, its
rahmin elite and the Maratha-Peshva
aditions. Another reason, perhaps, is that
anapati, being the Overcomer of Obstacles,
as the most appropriate symbol to worship
a struggle for freedom against the obs-
cle of British rule.

Tilak's efforts, although perhaps nobly
onceived, did not achieve his final goal.
he festival did achieve at first a measure
f Hindu unity, but at the expense of Mus-
m support. The history of the Ganapati
estival is, in part, tied up with the his-
ory of communal tensions in Maharashtra.
y the 1920s and 30s the conflict between
rahmins and non-brahmins in Maha-
ashtra had come well into the open. Here
gain, the festival was an occasion for the
lisplay of Indians divided rather than
nited. The festival continues to serve as
fair indicator of the social and political
hood in Maharashtra. When internal ten-
ions are running high, they find expres-
ion in rivalries, small but explosive
kirmishes, openly denigrating skits acted



—Suraj Sharma

THE GANAPATI MOTIF finds its way into all Indian art: painting, sculpture, fabric printing, weaving and stained glass. Though Ganapati is mostly shown seated and bene-victory, there are some statues of him dancing or as a warrior.

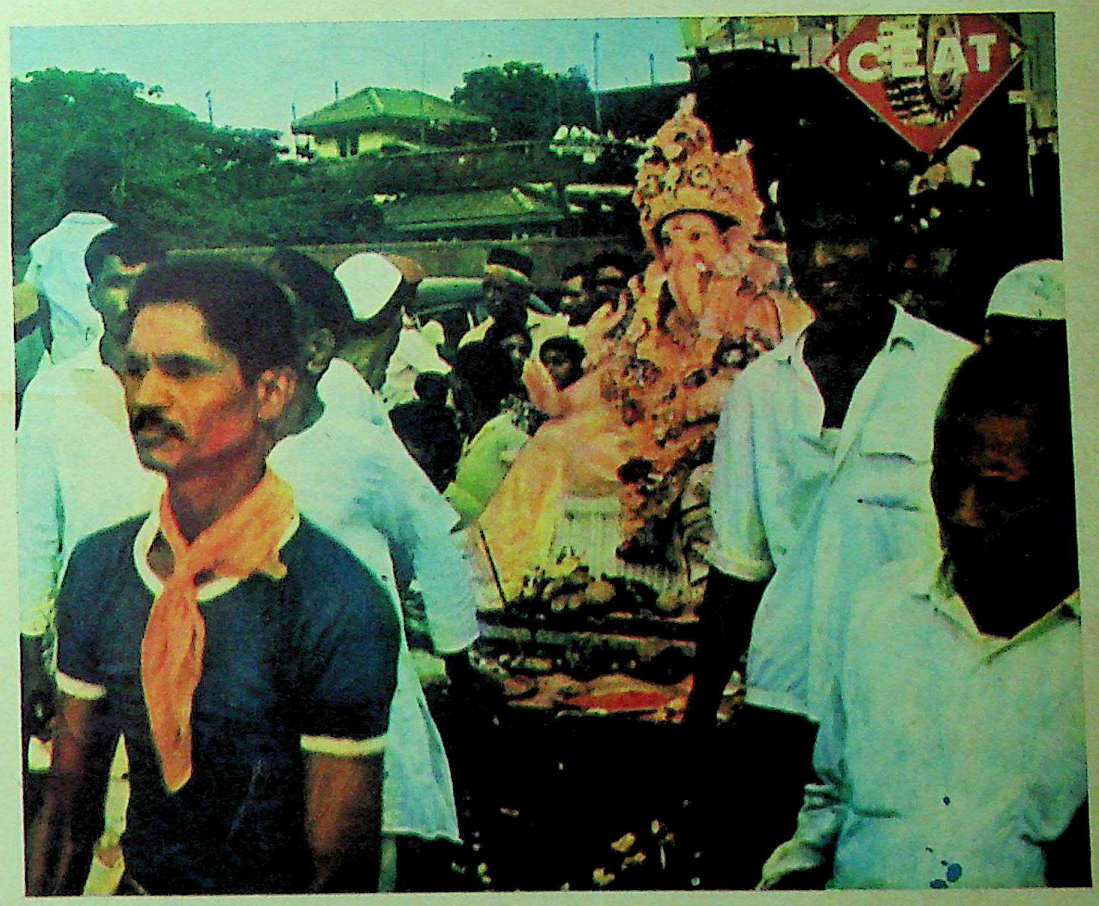
out in the festival. When things are going smoothly, the festival becomes a paradigm of fun, unity and brotherhood.

Over the last thirty years the festival has penetrated far beyond the urban centres where it took root originally. It has become part of the religious calendar of hundreds of villages in Maharashtra and, increasingly, the surrounding States. In the other large cities of India and in places like London, Nairobi or Singapore, where there are large Indian communities, the Ganapati Festival has become the major annual meeting of Maharashtrians. It has yet to achieve the national status that Tilak hoped for, but it

—*Continued*

—Paul Courtright

THE DAILY PUJA takes place morning and evening of the ten days of Ganesh Utsav. It is concluded with an arati *(composed by the 17th century saint Ramdas) which stresses the god's special attribute as the "Overcomer of Obstacles".*



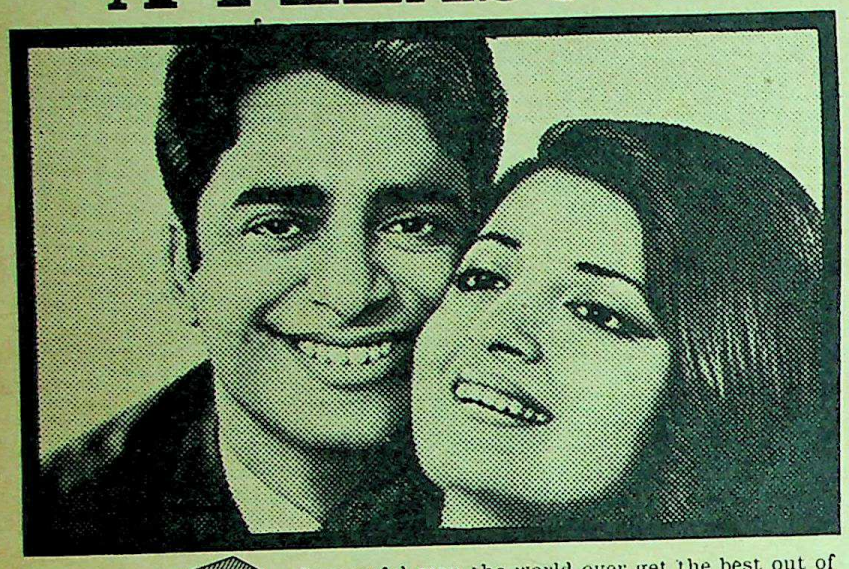
—Paul Courtright

THE PROCESSION HAS MANY GANAPATIS. They are large and lavishly decorated, sometimes in a setting of contemporary or mythical significance. They are accompanied by lezim performers, singers, dancers and, of course, children. Gulal *is thrown about. At times the merrymaking becomes boisterous.*

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

MAKE LIVING A PLEASURE



Successful men the world over get the best out of life. It's time you join the men who do. OKASA gets you there. Health. Vigour. Sheer pleasure out of living. There's OKASA for men and OKASA for women. Experience the excitement of vitality with OKASA—the modern Tonic-Restorative tablets.

OKASA—A PRODUCT OF HORMO-PHARMA LTD., LONDON-BERLIN

Available at all leading chemists

For a Free Booklet on OKASA write to:

OKASA CO. PVT. LTD., 12K, Gunbow Street, P. O. Box No. 396, Bombay-1.

THE NAKED TRUTH

WE CHALLENGE YOU to take a good look at *yourself* in a mirror. Not a hasty once-over whilst you flex your biceps and suck in your stomach—but an honest, point-by-point evaluation of the way *others see you*. Take a look at your shoulders, your upper and lower arms, your chest, your waist, and your legs. If you're less than proud of what your mirror shows—*and* if you're willing to put in just 5 minutes a day performing an easy, simple and non-tiring series of 7 second *Isometric* "holds", we *guarantee* to bridge the gap between the "YOU" in the mirror and the powerful, fit and virile "YOU" which BULLWORKER can help you achieve F-A-S-T-E-R than you ever thought possible! No holds barred.

Whether you're 16 or 60, grossly flabby or pathetically thin, whether you've already tried other systems or haven't exercised in years, BULLWORKER guarantees you positive results you can *see* in your mirror and actually *verify* with a tape measure after just two weeks: otherwise you pay nothing. Mail coupon today for complete details. There's no obligation.

© Mail Order Sales Pvt. Ltd., 15 Mathew Road, Near Opera House, Bombay 4

FREE

190 *Yes, rush me complete details of BULLWORKER's proven programme, guaranteed to build me a powerful, virile, fit body in just 5 minutes a day.*

Name .....

Address .....

..... Age .....

BULLWORKER SERVICE,
15 Mathew Road, Near Opera House, Bombay 4 IL23

DOES

FALLING HAIR

BOTHER YOU ?

STOP IT

ACCEPT THIS UNIQUE OFFER

"PAY ONLY IF CONVINCED"

MANY USERS CANNOT BE WRONG

You are perhaps one of the many frustrated individuals who have given up hopes of owning a head full of healthy glossy hair. It should not be difficult provided you know, how. A little hair care every day with the right product can prove to be highly beneficial. Rich, luxuriant growth of hair does not come by wishing. Act now, use EPDO.

Popular Drug & Cosmetics Mfg. Coy. Private Limited: the well-known business house of Bombay, specialising in the manufacture of quality products, have evolved EPDO, of ayurvedic origin with the sincere desire to benefit discriminating users. Ever since this product was marketed, this is just what it has been doing. Each mail brings its due share of letters of grateful thanks from satisfied users. THESE USERS CANNOT BE WRONG.

EPDO is harmless (contains only choice natural herbs and oils known to induce growth factor). It permits the proper supply of lost essentials and gives the much needed nourishment to the hair roots.

Falling hair, premature greying, thinning of hair and such other complaints can respond to treatment and systematic hair care.

EPDO is recommended in such cases.

Give pleasantly perfumed EPDO a TRY TODAY AND FEEL THE MARKED IMPROVEMENT IN JUST A FEW DAYS. Your friends and acquaintances will have encouraging things to say about your hair. To convince yourself avail of the "PAY ONLY IF CONVINCED SCHEME" as follows:

All you do is to send your order to **M/S. BELIRAM CHIMANLAL & CO., (below Fly Over), 308 PRINCESS STREET, BOMBAY-2,** requesting them to send you by V.P.P. one box of full size EPDO (CONC.) Hair Oil plus FREE SAMPLE BOTTLE which will last for 8 days. First use the free sample bottle and when you are completely satisfied, you may open the box containing the full size EPDO for use. If, in case after using the sample bottle you feel unsatisfied, you are at liberty to return the box of full size EPDO UNOPENED.

EPDO can also be had at the counter of Messrs. Beliram Chimanlal & Co., at Rs. 12/-. Orders will be executed by them by V.P.P. to any part of India. The cost will be Rs. 16/- (Rs. 12/- for EPDO plus Rs. 4/- for packing postage).

Kindly note Sample is supplied **ONLY** with full size bottle.

LOCAL STOCKISTS: If you are one of those who are already convinced about the efficacy of EPDO CONC. you can buy the same from the following local Stockists at Rs. 12/- plus local taxes. **ALLAHABAD:** BALSONS; Corner, Near Kamala Nehru Hospital, Allahabad-2, and Mahatma Gandhi Marg, Civil Line, Allahabad-1. **AGRA:** Cash Chemists, Fountain. **AHMEDABAD:** Patel Bros. (Dawawala), Near Model Talkies, Gandhi Road. **AMBALA CANTT :** Jagat Singh & Sons, H. Dharishah Di Hatti, Sadar Bazar. **ALLEPPEY (Kerala)** M. J. TRADING CORPORATION. **AMRITSAR:** Dr. Sukh Dev & Sons, Hall Bazar. **ANAND:** Saurashtra Medical Stores, Nehru Road. **BARODA:** A. Roy & Company, Raopura. **BANGALORE:** The Popular Stores (Regd.) Malleswaram, Bangalore-3. **BAGALKOT (Mysore):** Bagalkot Division Central Co-operative Wholesale Stores Ltd., Mahatma Gandhi Road. **BELLARY :** Sri Manjunath Stores, Brahmin Street. **BEGUSARAI:** G. Lal & Sons. **BHUBANESWAR (Bihar) :** Alka, 8 Western Market. **CALCUTTA-7 : Distributors** — M/s. Phani Kanika Distributors, 1, Vivekananda Road. **CALICUT:** T. Hoosain Sahib, Huzur Road, **CANNANORE:** The National Store. **CHANDIGARH:** Gainda Mull Hem Raj Sector 17, Jagat Singh & Sons, Sector-17. **COIMBATORE:** Nanjappa & Co., Avanashi Road, Coimbatore. **DELHI:** (1) Paul Bros., Gandhi Market, Sadar Bazar, (2) H. C. Sen & Co., Chemists, Fountain, (3) Radicura & Co., Fatehpuri Chandni Chowk, (4) United Stores, Gopinath Bazar, Delhi Cantt. **NEW DELHI:** (1) Empire Stores, Connaught Place. (2) Public Medical Stores, Bank Street, Karol Bagh. **DEHRADUN:** Novelty, 37 New Market. **DHANABAD:**— Shree Laxami Bhandar. **ERNAKULAM:** Hassani Stores, Broadway. **FEROZEPORE:** Kaka Stores, Main Bazar. **GWALIOR:**—Govt. Servants Co-op. Stores Ltd., Kempo Road, Lashkar **HARDA** (M.P.) Lal Medical Stores. **HYDERABAD:** Kathiawar Stores, Abid Road **INDORE CITY:** Cash Chemists, Maharani Road. **JABALPUR:** Virendra Brothers, Golgala Chowk. **KANPUR:** Sadhuram Naraindas & Co., 47/7, Maniram Bagia. **KAKINADA :** Sri Ramdas Medical Hall, Main Road, New Mosque. **KARIMNAGAR (AP):** Srinivas General Stores. **KOLHAPUR:** Ranjit Stores, Shivaji Road. **KATIHAR:** (Purnea) Cheap Medical Hall, Chemists and Druggists. **LUDHIANA:**— Lahore Shop, Basti Bazar. **LUCKNOW:** B. N. Rama & Coy., Hazarat Ganj. **MADRAS (Distributors for Tamil Nadu):** The Seamars Chemical Corp. (Pvt.) Ltd., 281, Lloyds Road, Madras 6. **MADURAI:** R. G. Stores, 34, East Chitrai Street; New Stores, East Chitrai Street. **MANGALORE:** Fancy Mart., Opp. Canara Jewellers, G. H. S. Road. **MYSORE:** Sreenivasa Stores. **PATNA:** D. Lall & Sons, Fraser Road. **PURNEA:** J. N. Bhattacharji & Sons. **PALANPUR:** Shyam Sunder Stores, Station Road. **POONA CITY:** N. Mahadeo & Co., Chemist. **PALGHAT:** (Kerala) "Prakash" Ladies Fancy Stores, G. B. Road. **RATNAGIRI:** Janta Granth Bhandar, Gokhale Naka. **RAJKOT:** Rajkot Medical Stores, Sir Lakhajiraj Road. **SECUNDERABAD:** Kathiawar Stores, M. G. Road. **SIMLA:** Dr. Hajara Singh & Sons, The Mall. **SAMBALPUR:** Pahwa General Stores, Gole Bazar, Sambalpur. **SHIMOGA:** Jwarari Company, Chemists & Druggists. **TRICHUR:** A. D. Kuriappan & Sons, High Road. **TRIVANDRUM:** Bhaskar Stores.

All orders by post will be executed only by : M/S. BELIRAM CHIMANLAL & CO., (Dept. 1/W) 308, Princess Street, Post Box No. 2190, Bombay-2.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

continues to involve a growing number of Maharashtrians across the country.

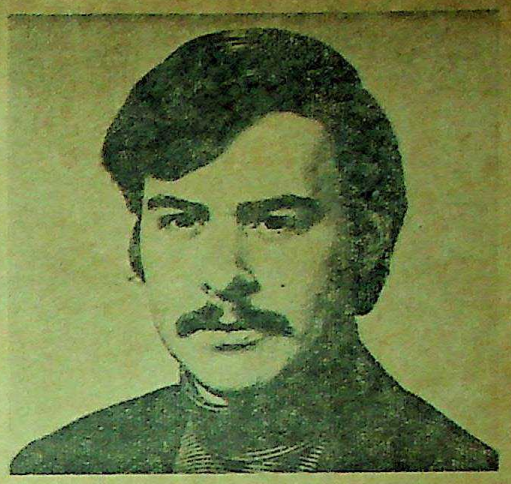
The basic unit of the public festival is the *mandal* (a voluntary neighbourhood association of Hindus, although non-Hindus do support the *mandal* by contributions and by attendance at *mandal* programmes), which installs a large image of Ganapati in a public place, sponsors programmes of religious and cultural performances and accompanies the image in a gala procession on the tenth day to the river or ocean for the god's annual immersion.

Every evening of the ten-day festival is taken up with religious and cultural programmes. *Bhajans*, dramas, films, debates and lectures are presented before the image on a makeshift stage. Dramas and lectures usually emphasise the glories of the Maharashtrian past from Shivaji to the present, the responsibilities of the citizen in Modern India and the need for greater national integration and democracy. Ganapati, Lord of Wisdom and Success, looks down benignly from his profusely decorated throne upon his worshippers' efforts. The atmosphere at the festival is one of gaiety but not abandon. People keep in mind the serious religious aspect of the worship. The festival is also a restatement of the Maharashtrian identity. And the talents of young neighbourhood artists, poets, dramatists and musicians are put to work and applauded. This is an expression of confidence in the resources of the ancient Hindu tradition to serve the need of a modernising nation.

During the festival, even though officials are on edge about the possibility of communal and caste conflicts, there is an attempt to achieve some feeling of cultural unity. One *mandal* in Poona last year established a display depicting Nehru, Shastri, Zakir Husain and John Kennedy. Underneath was written in Hindi: "We are all one."

Perhaps the history of the festival has been dotted with violence because it has tried, in a few intense days, to overcome thousands of years of social division and animosities. Such a unity is an enormous risk even for a festival. Failure is to be expected, but what is more significant is that the attempt is not abandoned. The festival draws people in increasing numbers and they are more enthusiastic every year.

When I was taking pictures and interviews during one festival, I had a glimpse of what this was all about. After dark, I left my camera and other paraphernalia home and wandered back into the gaily lit and noisy streets. I was still feeling a bit alien, a spectator. Suddenly, I was grabbed from behind by a strong and zealous celebrant and carried into the street. Red powder (*gulal*) came at me from all sides. I could not see as I was being dizzily spun around. The next thing I knew I was dancing and shouting, arm to shoulder, with men I had never seen before and with whom I could speak only elementary Marathi. Yet none of that mattered. We danced. I was clumsy. We all laughed. The familiar refrain of *"Ganapati Bappa Morya!"* was our common language. In that instant I no longer felt foreign, obvious or different.



THE AUTHOR, PAUL B. COURTRIGHT, is Assistant Professor of Religion at Williams College, Williamstown, Massachusetts, U.S.A. His major research interest is Religious Traditions of Maharashtra and he is completing a doctoral dissertation from Princeton University on the Ganesh Tradition in Maharashtra.

OUR FORTHCOMING ISSUES

September 12:

ANYTHING TO DECLARE? If you want to smuggle in transistors, tape-recorders, cameras, suit-lengths, gold—read Benedict Costa's report on the gimmicks of the Customs Service who are out to foil you. Fully illustrated.

HOW WE TREAT OUR MENTALLY ILL: Mayah Balse and Gauri Deshpande visit mental hospitals and interview psychiatrists to expose the shocking state of affairs. Pictures by P. R. Shinde. Also: Rare photographs by Gurmeet Singh taken at the shrine of Mirvalli, where the mentally ill are taken to be "cured".

A LETTER FROM GERMANY: Khushwant Singh's report on the affluent Herrenwolk. With photographs in colour.

THE CHERRY TREES: Story by Ram Kumar

PLUS: The Guilty Press by D. R. Mankekar; What India Meant To Me by Evan Charlton; Tribute to Coomaraswamy by G. N. Das; Paintings by Bulbul Singh; and all our regular features.

September 19.

INDIAN CRICKET TODAY: Raju Bharatan's critical assessment of India's standing in world cricket today against the background of the West Indies and England tours. Exciting colour photographs of our cricketers in action during the recent Tests in England.

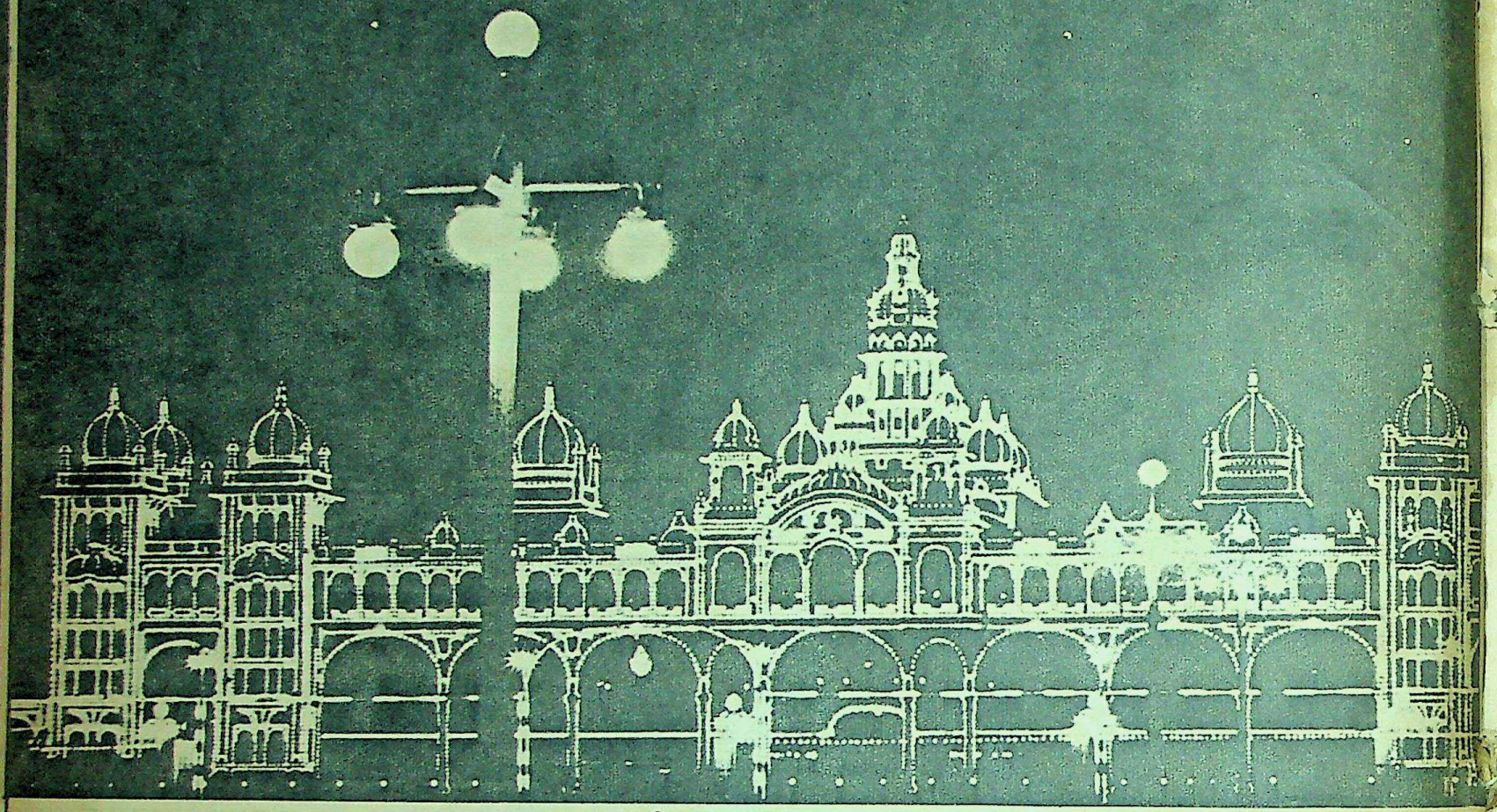
TELEPHONE OPERATORS: Are they chatting instead of giving you your number? Or are they misunderstood? Phiroza Jussawalla tells you all you want to know about them. Fully illustrated.

The Illustrated Weekly of India

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

DASARA in MYSORE...
more spectacular this year!



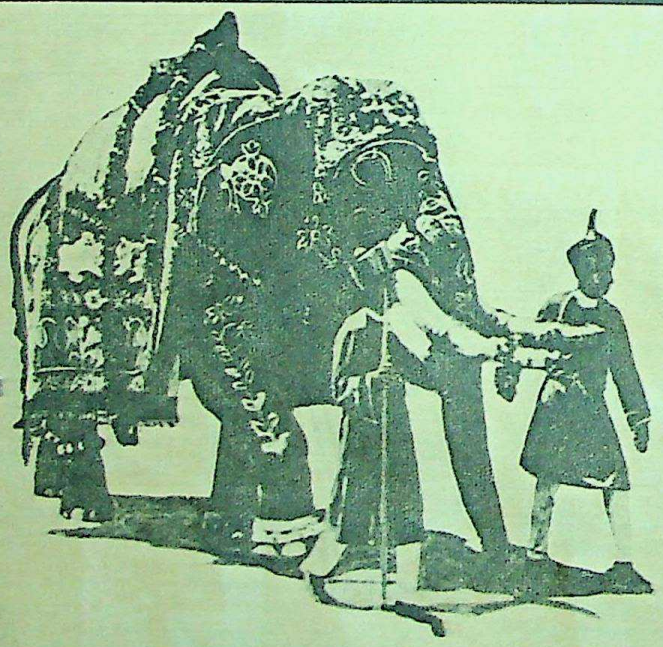
The Dasara Festival in Mysore is one of the most lavish displays of pomp, pageantry and the glory, that was once India.

More so this year.

The ten-day festival, from 20th to 29th September will be more spectacular than ever before. The peaceful and quiet city of Mysore, will be transformed into a fairyland...splendour incarnate, loveliness indescribable.

Music, Dance and Films—National, International and award winning Kannada films will constitute the rich cultural fare from the 21st to 28th September.

'THEPPOTSAVA'—the worship of deities on a barge in a lake—has been arranged at the Karanji Tank in Mysore. Deities will be carried around the flood-lit lake, in barges decorated with flowers and lights. Traditional instrumental music will follow in another barge.



Fire-works, as never seen before, will light up the skies on the nights, 28th to 30th September adding to the sparkle and gaiety of the festival.

The Exhibition and Industrial Fair, on a much grander scale this year, will start a few days earlier to the commencement of the Dasara festival, and will be on for 45 days.

On the last and tenth day of the festival, 29th Sept., a magnificent procession of soldiers in ceremonial dress, Cavalry, Infantry and Camel corps, caparisoned elephants, prancing horses, a colourful tableau protraying the glorious chapters of Mysore's history, will commence from the Palace gates and wind its way to Banni Mantap, where the finale will be a torch-light parade and a magnificent display of horsemanship. Here again, fire works, on a grand scale, will greet the return procession.

Dasara, the festival of show, the festival of pomp, the festival of grandeur has always been a grand affair. With the added attractions, it will be a more spectacular event this year. Adequate measures—hotels, transport, etc. are being made to welcome the visitor and make his stay, a happy and memorable one.

Issued by:

The Dept. of Information and Tourism, Govt. of Mysore

Dattarams DIT-10

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Mahavir Puja In A Jain Home

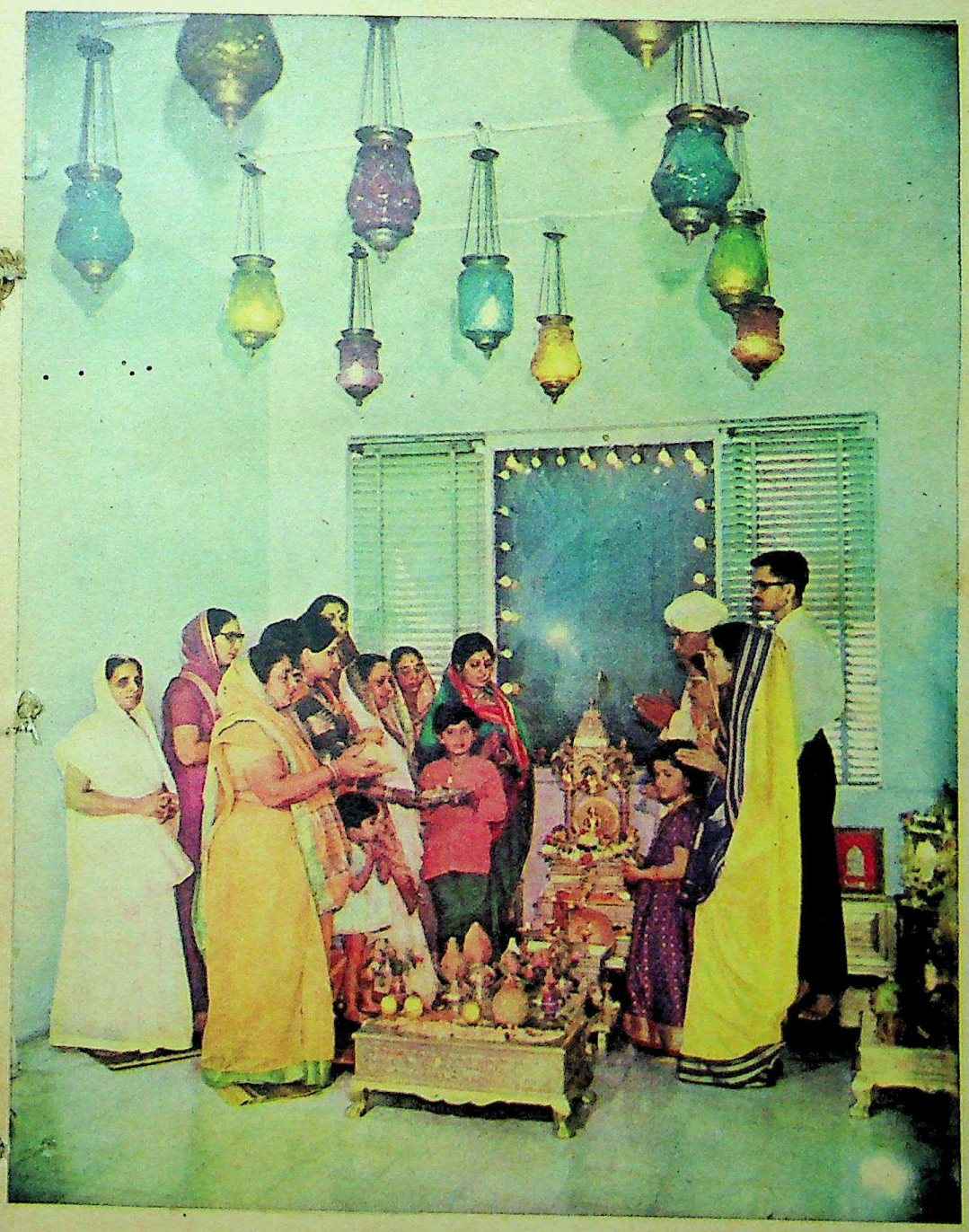
Though Jainism is against idol-worship, the Jains worship many of their Tirthankaras in various temples around the country and in their homes. It seems, for a devotee, an image is easier to pray to than an abstract idea.

LIKE many others who came to the understanding of Life, Mahavir, too, was born to a life of pomp and luxury. But that life touched him not at all. After the death of his royal parents, he renounced the world. He was thirty then. Though he led a life of hardships; living on alms, fasting often and punishing his body, he was wise enough to understand that very few of us could follow him in the manner of his life.

He therefore, allowed that those who did not renounce the world, but performed the duties of householders, farmers, merchants, officials, could also become his devotees by simply believing in his teaching. This provision has made it possible for many ordinary people to become true followers of the Jain religion, while following their worldly pursuits. It is right knowledge, right faith and conduct that lead to liberation, not just asceticism and renunciation.

In many Jain homes Vardhaman Mahavir is worshipped; and with special splendour on the day of his birth. Since he has not asked them to renounce their possessions or wealth, the men and women worship him with all the grandeur and riches they can summon. This is in order to honour him and not to flaunt their wealth. They rejoice on this day and welcome him as we would any honoured guest. The puja mainly consists of 'Abhishek'—the bathing of the image of Mahavir with holy water and milk; and 'Arati'— prayers recited to him and in praise of him. Some older person in the household, preferably the head, performs the 'Abhishek' while others sit near and recite prayers. The whole household joins in the 'Arati,' which comes later at the culmination.

G. D



—S. N. Kulkarni

Gnostic Sayings From Medieval Jain Texts

"Do not desire women, those female demons, on whose chests grow two lumps of flesh, who continually change their minds, who entice men, and then make a sport of them as of slaves."

"It is better for a man to be cast into a dungeon, better to wander in strange lands, better to live in hell than to have two wives."

"The father should cherish his little son until he is five, and punish him until his fifteenth year; but when the son has reached the sixteenth year of his life, the father should ever treat him as a friend."

"The sun grows cold, and hot the cool moon grows,
The cloud grows firm, the ocean is satiated with the water of the streams,
The wind stands still, the heat of the fire gives up its glow—
But never does the ardour of avarice cease to glow."

"An action performed by anger and the other passions counts as an action performed by the soul, just as a battle won by the foot-soldiers counts as a battle won by the king."

"Fortune wavers like the wave,
The meeting of friends is like a dream;
Youth is like the point of a blade of grass,
Whirled on high by each gust of wind."

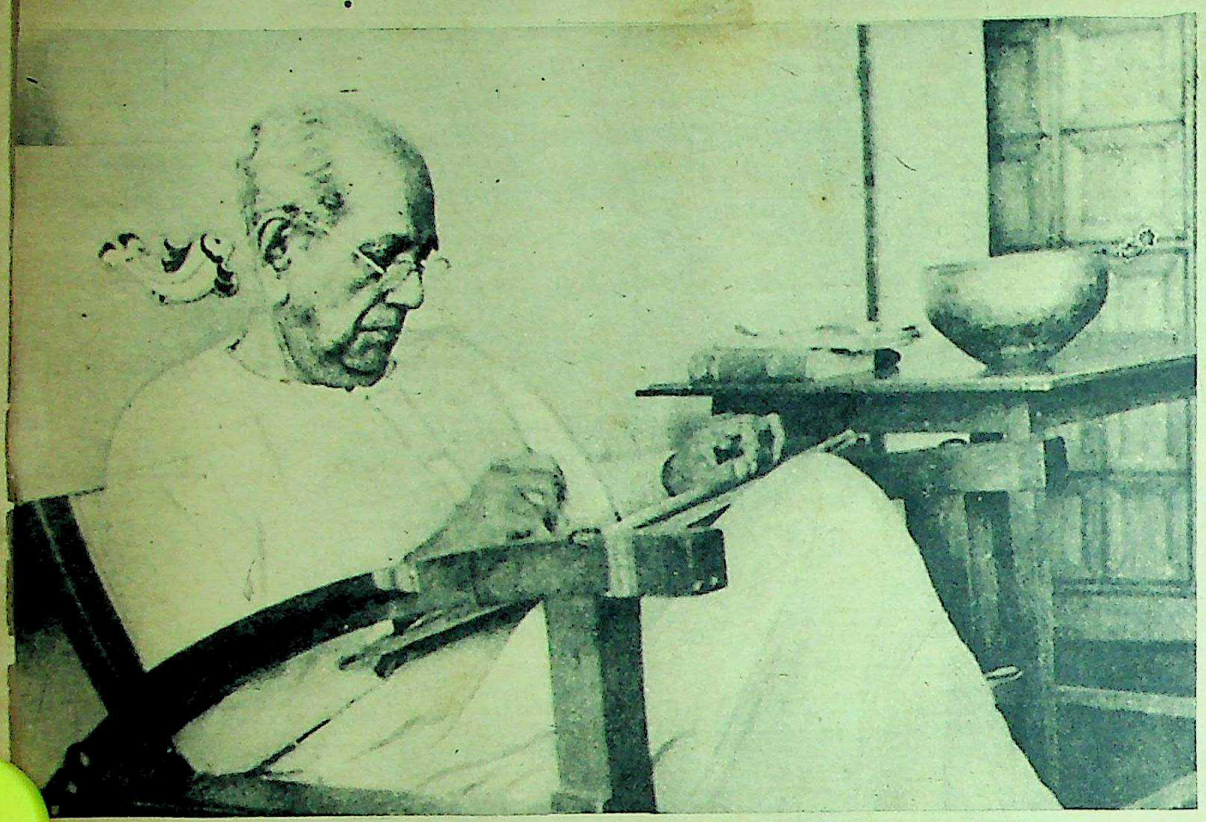
"You cannot tread two paths at once,
You cannot sew with a needle with two points;
You cannot enjoy both at the same time:
The pleasure of the senses and release in the Beyond."

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

In Love With India

by MILADA GANGULI



ABANINDRANATH TAGORE on the south verandah of the legendary Tagore home in Jorasanko, Calcutta. He was the maternal grandfather of the author's husband, the well-known Bengali writer, Mohanlal Ganguli. Abanindranath spent most of his time on this verandah painting and playing with the grandchildren. Making figurines and toys out of twigs and roots was also his favourite pastime.

Rabindranath Tagore was born on Vaisakh 25. His official birthday, however, is celebrated on Vaisakh 1, which falls on April 14. Vaisakh heralds the coming of spring. It also brings many a nostalgic memory to the author. She came to India from Czechoslovakia thirty years ago, married into the Tagore family and proceeded to fall in love with the country of her adoption.

FOR the first time I met India in the centre of Prague. I arrived from my native province of Moravia and got admitted to the Charles University. In my spare time I used to roam about in the streets of the city. One October evening, while wandering in the Old Town, I stopped at a well-lit window of a bookshop. In it there was a large display of Czech translations of Rabindranath Tagore's works. I was struck by the unusual titles—*Gitanjali, Sadhana, King of the Dark Chamber, Chitra.* I felt an irresistible longing to look into the books and entered the shop. For a while I turned the pages and then began to read the poems carrying within themselves some strange atsmosphere.

I got so lost in the unusual themes and deep thoughts that I did not even notice that the shop was being closed until a shop assistant made me aware of it. Disturbed by the unpleasant interruption I hurriedly selected two books—*The Gardener* and *Glimpses of Bengal.* I rushed home with my treasures, eager to enjoy in peace the collection of lyrical poems and the magnificient description of the Indian countryside. I could hardly guess that the land where they were written would soon become my second home and the poet Rabindranath Tagore my relative.

Two years later I discovered in a London second-hand bookshop four different editions of *Gitanjali.* At that time I already knew a young Bengali writer studying at London University. His name was Mohanlal Ganguli, through his mother a member of the family of the Tagores. Our relationship was deeper than a mere friendship. Mohanlal used to tell me stories about his native land, read to me from Bengali literature and sing Bengali songs. I found it most fascinating for I knew that I would soon travel to that land as his wife.

Then I returned to Czechoslovakia for some time and joined a Bengali class at Prague University. Our teacher, the well-known Indologist, Professor V. Lesny, knew India well and spoke, with great love and enthusiasm, of his stay at Santiniketan as a guest of Rabindranath Tagore.

The interest in India and admiration for her culture in Czech learned society can be traced to the first half of the 19th century when articles about India, Sanskrit language and literature began to appear in Czech periodicals and the first translations of selected chapters from the Mahabharata and Ramayana were published.

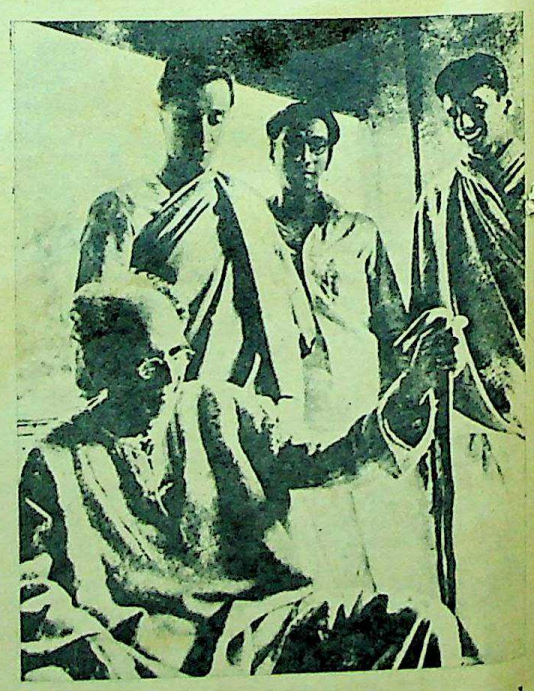
At the beginning our people gained knowledge about India through foreign sources. The first Czech writer to give information about life and customs in India from personal experiences was Karel Prikryl (1718-1785), a priest who came to Goa in mid-18th century. More travellers, scholars and writers have followed, each of them contributing to the knowledge and understanding of India on his return, through his writings, lectures and translations.

My position in the long line of these contributors is somewhat peculiar. I did not come to India through any special effort but by mere play of fate. In a personal narrative *Obrazky Z Bengalska* (Pictures from Bengal), published in Prague in 1963, I have attempted to give an account of my discovering India and of my early experiences in this country.

Before coming to India I knew about it quite a good deal. Yet really to know a country and her people one must live in it and become a part of it. It did not take me long to feel that I was a part of that vast Indian community because from the very beginning of my stay here I was accepted as a member of a Bengali family and a teacher in a Bengali school filled with friendly children calling me Didi.

I vividly remember the day when I entered the Tagore house in Jorasanko, Calcutta, the home of my husband, as a young wife. I was greeted with the blowing of conch shells and garlanded with a chain of white fragrant flowers. Forty-five members of the family living in that huge house gathered to see the new bride. I felt that I was trembling under the searching looks of the aunts. Would I be able to get accustomed to this strange surrounding and live in the midst of so many strangers who have become my relatives? I asked myself.

But all my misgivings and anxiety vanished soon after I reached the sunlit southern verandah of the house overlooking an enchanting tropical garden. Huge pillars and the delicate pattern of the iron railings



WITH GRANDSONS Mohanlal, Sohanlal and Amitendra. Abanindranath Tagore died on December 5, 1951.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

cast distinct shadows on the marble floor. This spacious, airy verandah was the working place of Abanindranath Tagore where, for decades, he created great works of art with his back to the bustle of a big city. The house was filled with thousands of books and collections of Indian art treasures.

Grandfather Abanindranath was sitting on a low cane chair, painting. When Aunt Parul brought me near him he lifted his head. "Sit down," he said with a smile and continued applying colours onto a half-finished picture. He was busy creating another vision from Indian mythology—an elephant with a docked tail.

While painting, he went on talking to me. My husband often related to me about his grandfather and about his childhood and boyhood days in his loving care. Once he told me: "Grandfather is not disturbed by talking while he works—on the contrary. When he paints he likes to chat and joke."

Wash Technique

His long, thin fingers kept on selecting brushes and transferring colours onto the paper with such sovereignty that I could not take my eyes off him. Finally he took a very thin brush and with the last fine touches he began to emphasise some lines and shapes, lights and shadows. Then all of a sudden he took his painting and dipped it into a bowl of water. I gazed at him in astonishment. But the master let the picture quietly float on the surface—for one second, two, three. Yet the colours did not run nor smudge in any way. Then the artist's fingers carefully lifted the painting from the water and placed it again on the board—to dry. The next day he would apply a fresh layer of colours on it and wash it over again. This process he would repeat as many times as he considered necessary, up to the final stage which would guarantee a permanency of colours and softness of lines.

It was only after putting away his painting that Grandfather took a long look at me and said, "I feel sorry for the parents who have for ever lost you." Our eyes met and I had a feeling that it was not our first meeting but that we had known each other for long.

Grandfather got up from his seat and asked me to follow him. Though he was over seventy, his tall slim figure was only slightly bent forward. He led me through a corridor to the western verandah to meet Grandmother. Because of ill health she did not move much about but spent most of her time there in the neighbourhood of the family kitchen. This was her favourite place although the management of the household had been taken over by her eldest daughter-in-law.

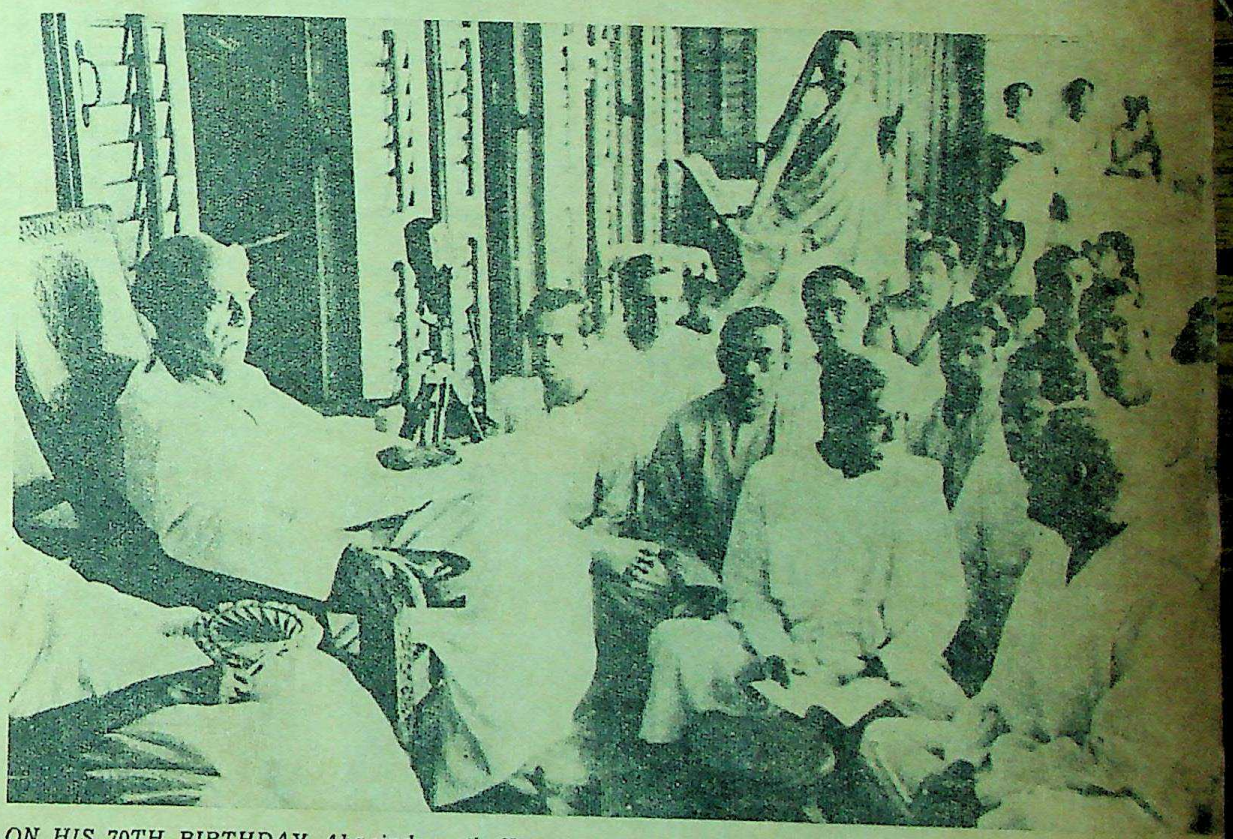
When I approached her I was struck by the familiarity of her face and tried hard to think of whom she reminded me. I had never seen her even in a photograph and yet it seemed to me that I had met her somewhere. Suddenly there appeared in my mind images of graceful goddesses and mythological dancers depicted in Grandfather's pictures. I saw them at the exhibition of his paintings held in London some time before. Most clearly remained in my memory the picture of Bharat Mata—Mother India. And now I discovered that Bharat Mata had Grandmother's face.

But Grandmother in front of me was thinking of things present and real. Her first impression must have been surely astonishing. There appeared before her a grandson's wife dressed in a simple sari, with her head uncovered and a complete lack of ornaments! In silence she gazed at me. Then she took hold of my hands and meditatingly began to turn round the glass bangles on my wrists. After a while she said: "When I got married I wore bangles from here nearly up to the elbows, look, up to here!"

Then Aunt Parul suggested that I should have a bath and change after the long journey. She took me to the suite of rooms which used to be occupied by my husband's parents. In the bedroom there stood two richly carved beds with snow-white mosquito nets lifted up and two

—Continued

WITH GRANDFATHER-IN-LAW. As a young bride the author came to the family home, in Jorasanko, in Calcutta. She was first taken to meet Abanindranath Tagore who sat in his usual chair in the verandah. The house was full of Tagore relatives who all lived together as a traditional Bengali joint-family. The young girl from Prague was quickly accepted as the new daughter-in-law.



ON HIS 70TH BIRTHDAY Abanindranath Tagore was surrounded by his disciples, artists and writers. Abanindranath was a nephew of the poet. As one of the pioneers of the Bengal school of art he influenced an entire generation of Indian artists. The Kalabhavan at Santiniketan symolises his and his student Nandlal Bose's efforts in bringing about a renaissance of Indian art.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

similarly carved wardrobes. On the walls there were family photographs.

It was just after the rains and the air was suffocating. But the ever changing scenes and impressions of the new surroundings made me forget all discomforts.

I took a quick bath and returned to the bedroom. Aunt Parul was waiting there and it seemed to me almost like a ritual when she began to hand over to me her first gifts: two cotton saris for every day's wear, a red silk sari for festive occasions and a little silver box filled with vermilion. I was deeply touched by these unexpected expressions of love. For long I had feared that for me, a European, it will be very hard to gain any attachment of my Indian relatives.

Aunt helped me to put on one of the new saris and then, while I was doing my hair, she bolted both the doors of the room. Then she got hold of the big bunch of keys fastened to the end of her sari slung over her shoulder and quickly selected one of them. She pushed it into the keyhole of one of the wardrobes and opened it. Before long she placed on the bed further gifts—two bundles tied in white cloth, and an ebony chest. "These things are the legacy from your mother-in-law," she said.

Carefully she spread before me textiles of incredible beauty—the wedding garments of my husband's mother, saris of the finest silk and lovely Kashmiri shawls.

The ebony chest was full of my mother-in-law's gorgeous jewellery. Whom do these treasures belong to now, I began to wonder. As if Aunt had read my thoughts. She assured me, "Mohanlal's sister got her share when she was married and the third share will be kept for the wife of his brother. These are yours—" I could hardly believe my eyes and my ears, it was like a dream.

Being unaccustomed to so much jewellery on myself I experienced a certain discomfort when, dressed up, I walked out of the room. But my second appearance before Grandmother seemed to be more satisfying to her than my first one!

During the first weeks in the Tagore house I felt most attracted to grandfather Abanindranath, who became my sincere friend and a devoted teacher of Bengali. Although a great admirer of his uncle Rabindranath Tagore, he dared oppose the great poet when the latter gave me a Bengali name—Mohini. He argued that my Czech name was pretty enough and for Bengalis easy to pronounce.

After a few months my husband took me to Santiniketan to meet his "karthababa" or great-grand-uncle, Rabindranath. It was during the Basanta Utsava of 1940. The Santiniketan ashram was ablaze with the colours of spring, the last spring festival attended by Gurudeva Rabindranath. Though ill, his mind was very fresh and alert.

Although he was approaching his 80th birthday he kept on writing and composing poems and songs. That glorious spring morning aunt Pratima Devi (Rabindranath's daughter-in-law) led me and my husband to greet the poet in his temporary study situated on a glass verandah overlooking the Udayan flower garden. We found him deeply engrossed in writing. Rabindranath was clad in a loose dark robe, his white beard flowing over the papers spread on the table. Only after a while the Master lifted his beautiful face and responded to Aunt's information about me. "So you have come from Czechoslovakia," he exclaimed joyfully. "We have a great friend there, Professor Lesny. He stayed with us here in Santiniketan for some months and learned Bengali quite well. Sit down and tell me what you have already seen in India and how you like it here." I never imagined to get such a friendly reception from the great poet.

MILADA GANGULI studied languages at the universities of Prague and London. In India she has devoted her life to the education of children and the study of Indian aborigines. Mrs Ganguli has written and published many books in the Czech language. She also translates Bengali works into English.

After he had heard about my recent experiences in Bengal our conversation again turned to happenings in Europe. His face took on an expression of despair and deep concern. It was the year 1940. **Here in Santiniketan we were rejoicing at the arrival of a new, eternally young spring, but there in Europe, where the poet had so many friends, a great war was raging. In silence I watched his sad eyes. It seemed as if they wanted to say: "Has my life-long struggle for world peace and a happy co-existence among nations been all in vain?"**

At the invitation of the poet I stayed on in Santiniketan and joined some classes at the Kalabhavan. That gave me an excellent opportunity to learn about life and work in a school which was the result of an educational experiment carried out by the poet Tagore and his disciples. There the pupils received not only theoretical education but could acquire knowledge through their own observation, experience and discovery. A happy place, where children from a young age could develop a sense of beauty and a desire for joyful co-operation. Living in this ashram with people inspired by Rabindranath's ideals I was able to get a deep insight into the Indian way of life and Indian thinking.

Through frequent visits to the neighbouring villages I also learned about the hard toil of the peasant folk, their joys and sorrows. And even today, after thirty long years, I like to look back to the day when I first entered a Bengali village of cleanly swept mud houses clustered together in the cool shade of sprawling banyan trees and bamboo groves, and I feel that it was there where I met real India.

And even today it is one of my greatest joys to roam about in villages whether it be a village of Hindus, Muslims or an aboriginal Indian tribe, because I find that there is always something new and absorbing I can learn and discover.

RABINDRANATH TAGORE was the "karthababa" or great-grand-uncle of Mohanlal Ganguli The author first met him in Santiniketan during the spring festival of 1940. The poet was then 80 but had continued writing and composing poems and songs. The war had begun and he seemed to say, "Has my life-long struggle for world peace and happy co-existence been all in vain?" The Tagores originally came from a picturesque district in East Bengal—till recently called East Pakistan. The beautiful land has proclaimed itself as Bangla Desa and is torn and ravaged by revolution and civil war.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

A THERAPEUTIC ABORTION IN PROGRESS. In the operation shown here, a new method, evolved by Russian doctors, is employed. In this the embryo is sucked out without much loss of blood. This process is adopted in pregnancies that are less than three months. Below: *The products of conception that have been sucked out.*

in ancient Greece; the disastrous after-effects in some cases were described by the Hippocratic school.

In Rome, during the reign of Augustus, Celus, in his work *De Medicine,* gives prescriptions for pessaries to cause the expulsion of a dead foetus. The Babylonian Dodid was regarded as the "demon of abortion", "the strangler who kills the young in the womb".

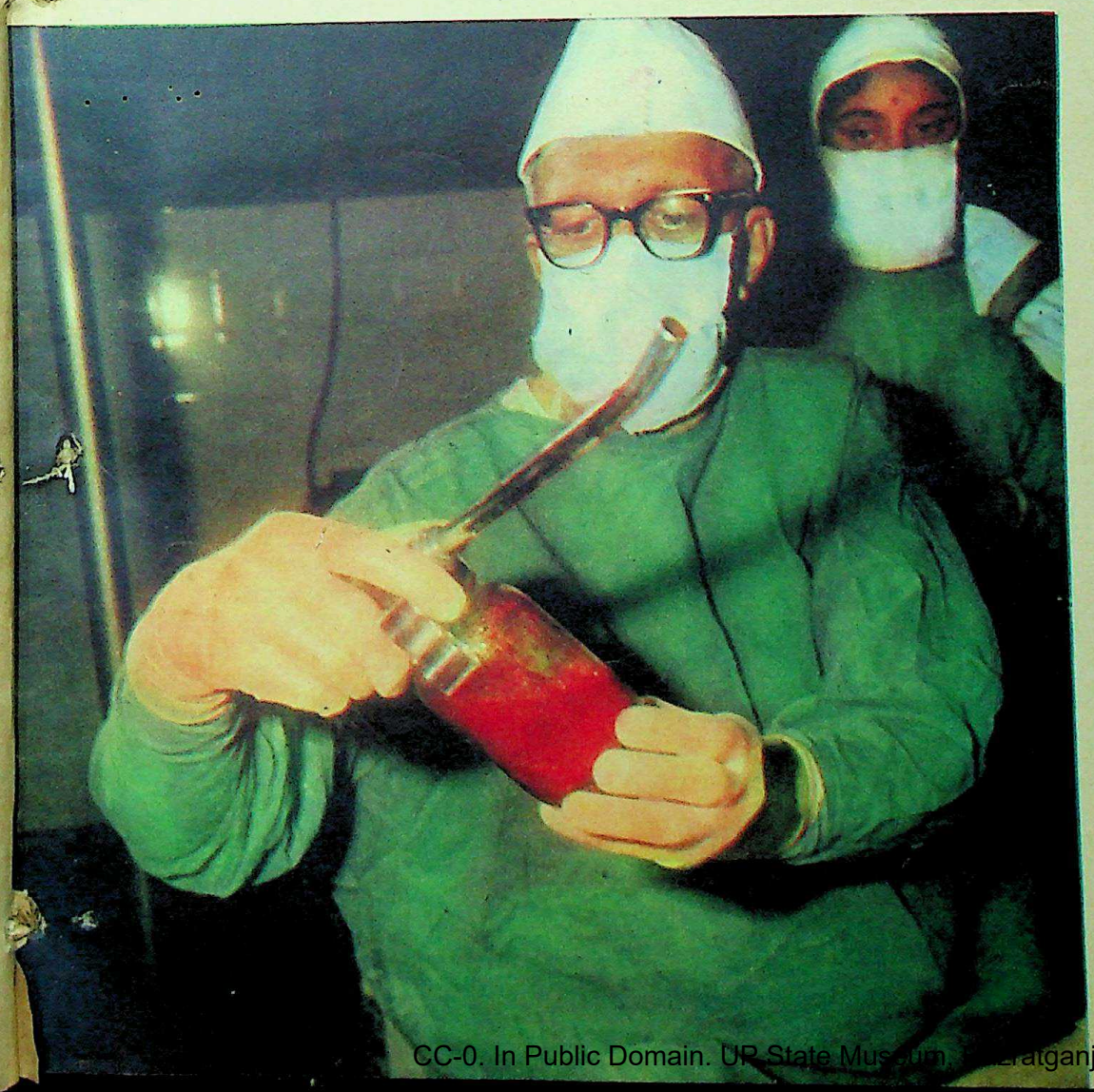
Reliable statistics are not available for India. But here is the finding for one hospital. Ten thousand delivery cases are admitted every year to the Nowrosjee Wadia Maternity Hospital, Bombay. Of these 900 (9 per cent) turn out to be natural miscarriages. Taking into account cases that are not brought to hospital, it would not be far wrong to raise the percentage for spontaneous abortion to 15.

Don't Leave It To Quacks

I guess that 5 per cent of pregnancies are terminated by induced abortions, those carried out by quacks proportionately resulting in a greater number of deaths. In India deaths from therapeutic miscarriages are 1|30th of those from illegal abortions.

Abortion is not to be advocated to limit families; it should be resorted to only in cases where other methods of family planning have failed. **If they are not provided with the right facilities, women with unwanted children will have recourse to criminal abortions practised by quacks. As in the Scandinavian and East European countries, we must afford proper medical services to women who become pregnant due to a failure of contraceptives.**

—Continued



A PATIENT IS TAKEN to the operating theatre. When abortion is liberalised, it is estimated that we will need 15,000 beds and 2,000 doctors, each doctor carrying out 8 or 10 abortions a day. One-third of the maternity-ward beds in our hospitals today are cases which have been messed up by quacks.

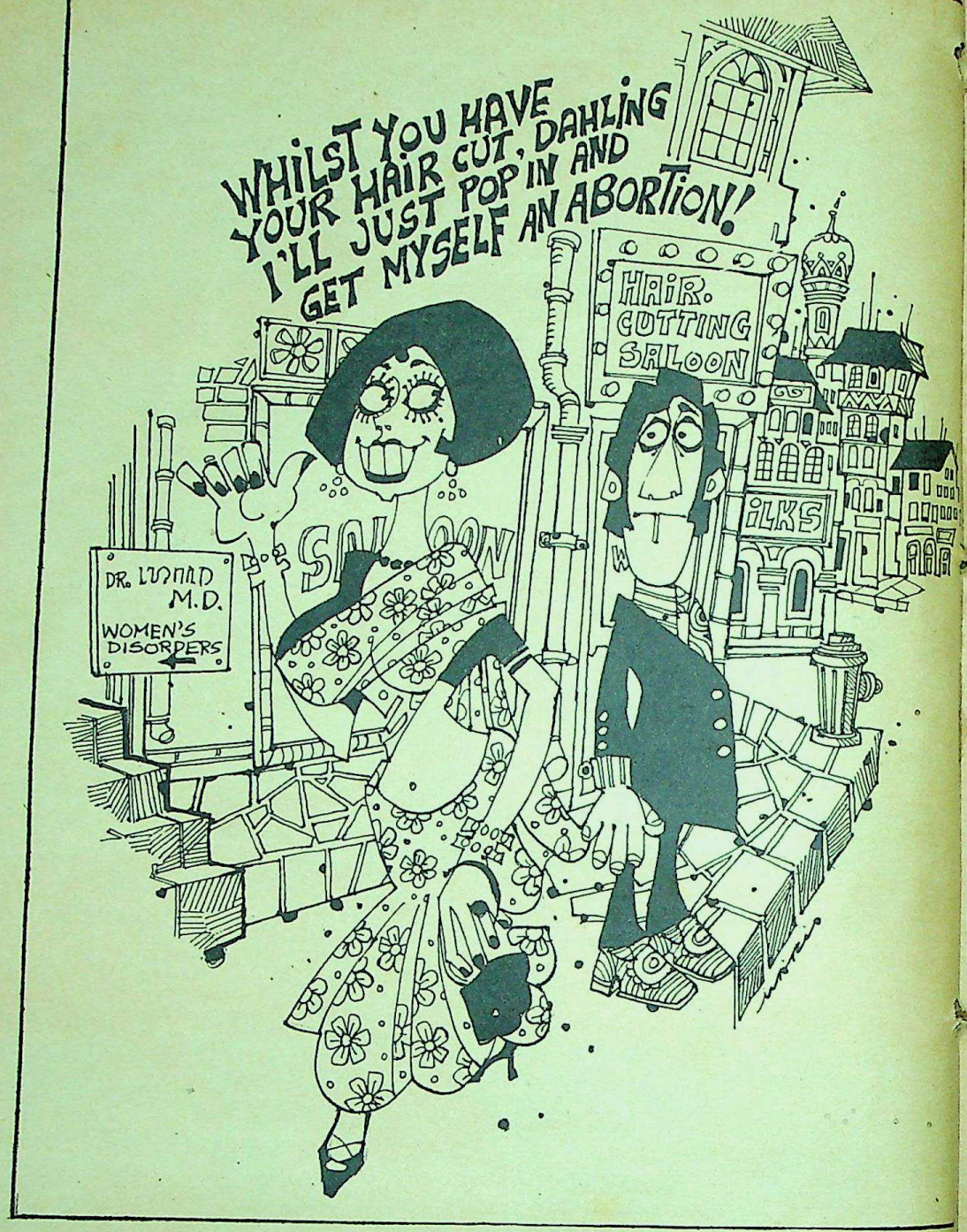
CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

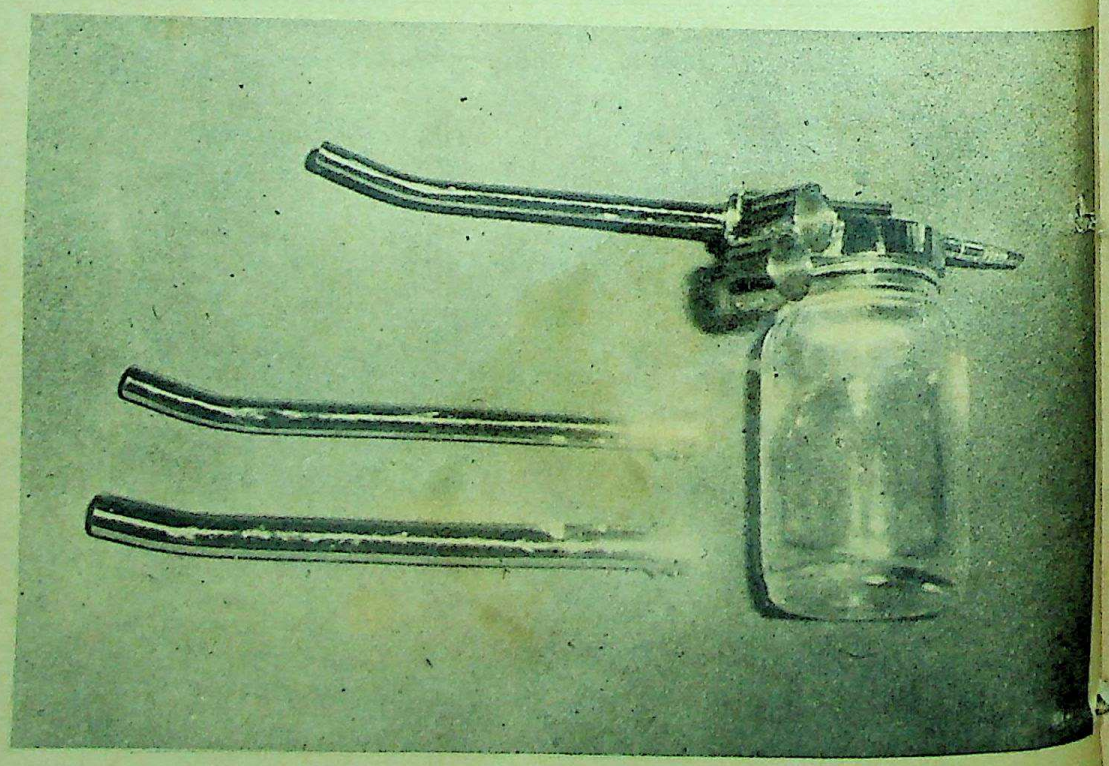
Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Cultural and socio-economic conditions determine the demand for miscarriages. The birth-rate is highest among the poor; and it is they who do not use contraceptives or seek abortions. The middle-income group has greater recourse to abortions than the upper and lower strata. They must be told not to seek abortion in place of normal methods of limiting the family.

Researches are being conducted to find out non-surgical methods. Indigenous drugs, believed to be effective, have not been found successful in actual practice. Quinine, ergot and even strong purgatives have been used, which, taken orally, do no more than produce diarrhoea. Lately Prostaglandin E_2 and F $Alpha_2$ have been tried as an intravenous infusion or as vaginal tablets. The latter are costly and large doses are required. The intravenous infusion entails injection into a vein (in the form of a drip) that lasts hours together and may even take a couple of days. In our own tests with this drug, satisfactory results have not been obtained. Surgery still remains the most successful method.

THIS APPARATUS is used in the Suction Evacuation Method. The embryo is drawn out into a bottle (right) through a canula or tube. The instruments are now made in India.





CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

by words rather tame and irrelevant. I remember to have read the limerick in the early days when Einstein's Theory of Relativity started becoming a subject of popular interest. If my memory does not fail me, the limerick went:

There was a young lady named Bright,
Whose speed was faster than light;
She eloped one day
In the Relative way
And returned on the previous night!

In the form in which it appears in Jagjit Singh's article, the limerick, I am afraid, is no less mystifying than the Theory of Relativity itself!

New Delhi — M. G. TALWALKER

Sir—Jagjit Singh's "Science Popularisation in 10,000 Words" contains some totally false statements about the "evolution" of language surprising in a science writer of his calibre and reputation. Jagjit Singh writes: *...so also language originally consisted of natural sound reflexes, which were used only in order to communicate the simplest troubles of life among the sufferers.* He further says: *Likewise language developed from the primitive grunts of paleolithic hunters in distress to its present sophistication and power.* In this light, it will be interesting for readers to know the facts as revealed by linguistic researchers. Briefly these are:

1. Many of the languages of the "primitive" and "uncivilised" peoples of the world, like the American Indians, Australian aborigines and African Negro tribes, have rich vocabularies, with systematic and intricate grammatical structures.

2. Most of the modern languages, in their development over the years, have tended to simplify from a complex and intricate beginning to a more analytic, monosyllabic structure. According to the learned linguist, Professor John P. Hughes, the so-called theory of evolution of language from primitive animal-like noises (to convey pain and the like) into a rich, complex and sophisticated vocabulary and grammar is "just pseudo-evolutionary foolishness based on nothing but rampant imagination".

Many scientists and science writers, in their anxiety to find neat and simple solutions to baffling questions, conveniently ignore the facts, which alone can form the basis for any theory that may be called scientific. It is distressing to note that a man of science like Jagjit Singh should popularise such myths in the name of popularising science.

Sindri — S. R. RAMCHANDRAN

On "Tailors"

Sir—May I say in appreciation of your June 27 feature on "Tailors": "God made Man but the Tailor made the Gentleman."

Bombay — P. P. BEDI

The Illustrated Weekly of India

Vol. XCII. 29. Regd. No. MH9
Sunday, July 18, 1971

CONTENTS

COLOUR PAGES

Feudal Glory 6
Manipal 18
Wanted: A Caption 25
Comics 66

FICTION

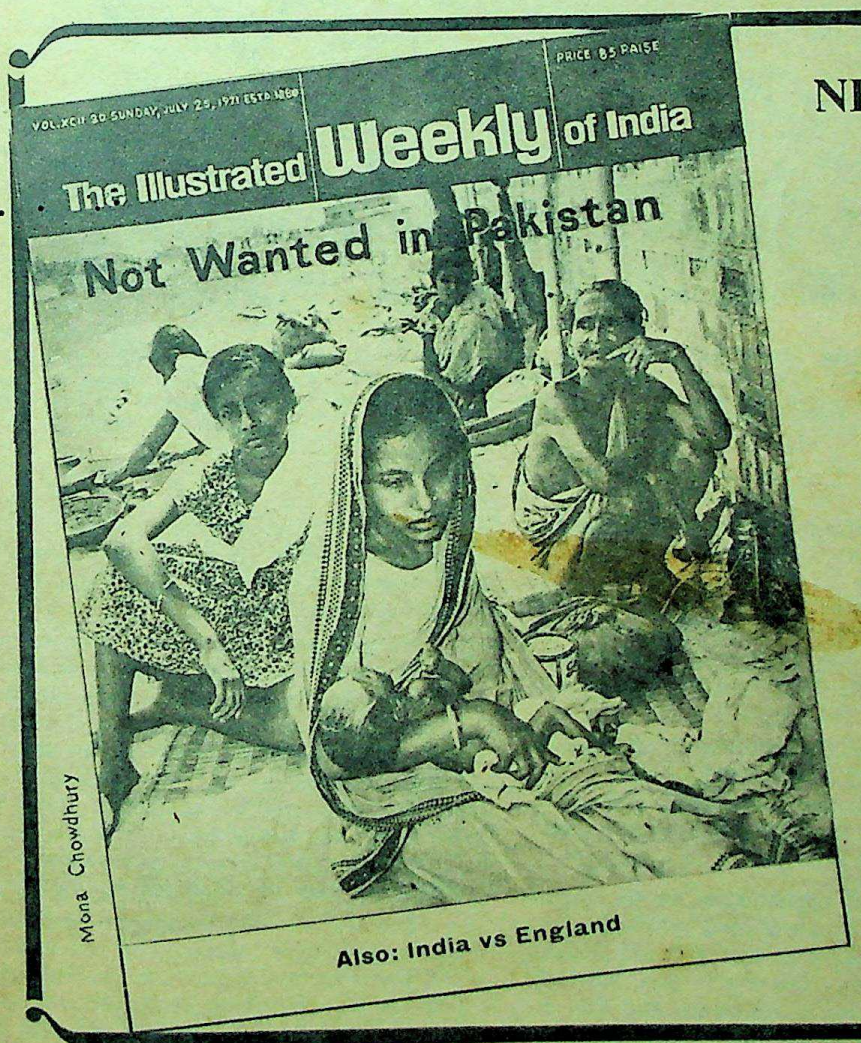
Reunion 36

ARTICLES & PICTURE PAGES

Banking—Through A New Looking Glass 12
Success Stories In International Banking 16
Indian Pioneers 17
Conversation With Abdul Ghaffar Khan 27
Fact And Opinion 28
From Revolt To Love 31
Wimbledon Highlights 34
The Guilty Press 41
Climbing Nun-Kun—3 43
A Wildlife Photographer's Diary .. 46

AND OUR REGULAR FEATURES

COVER: Feudal Glory And "Garibi Hatao", by R. K. Laxman.



NEXT WEEK

NOT WANTED IN PAKISTAN

Pakistan, ever since it was established, has continued to discriminate against its religious minorities. By the time the migration to India ends, the grand total of people driven out in the last 25 years may exceed 14 million. Khushwant Singh makes a detailed report based on personal interviews with refugees and Bangla Desh leaders. Pictures of squalor and suffering you have never seen before.

Special colour cartoon of Yahya Khan by R. K. Laxman. Text by R. G. K.

INDIA vs ENGLAND: Ye Lords! Just look at 'em cricketers! Exciting action pictures in brilliant colour of members of the India team and black-and-white photographs of some of the England players.

KOOKA AND HIS MAHARAJAH: Bachi J. Karkaria writes on the man who created Air India's "little fellow". Fully illustrated.

HOW I DECLINED THE VICE-CHANCELLORSHIP: G. L. Mehta's satire on the making of a Vice-Chancellor. Sketches by Mario.

KALI PUJA: Story by Ansurya Asher.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

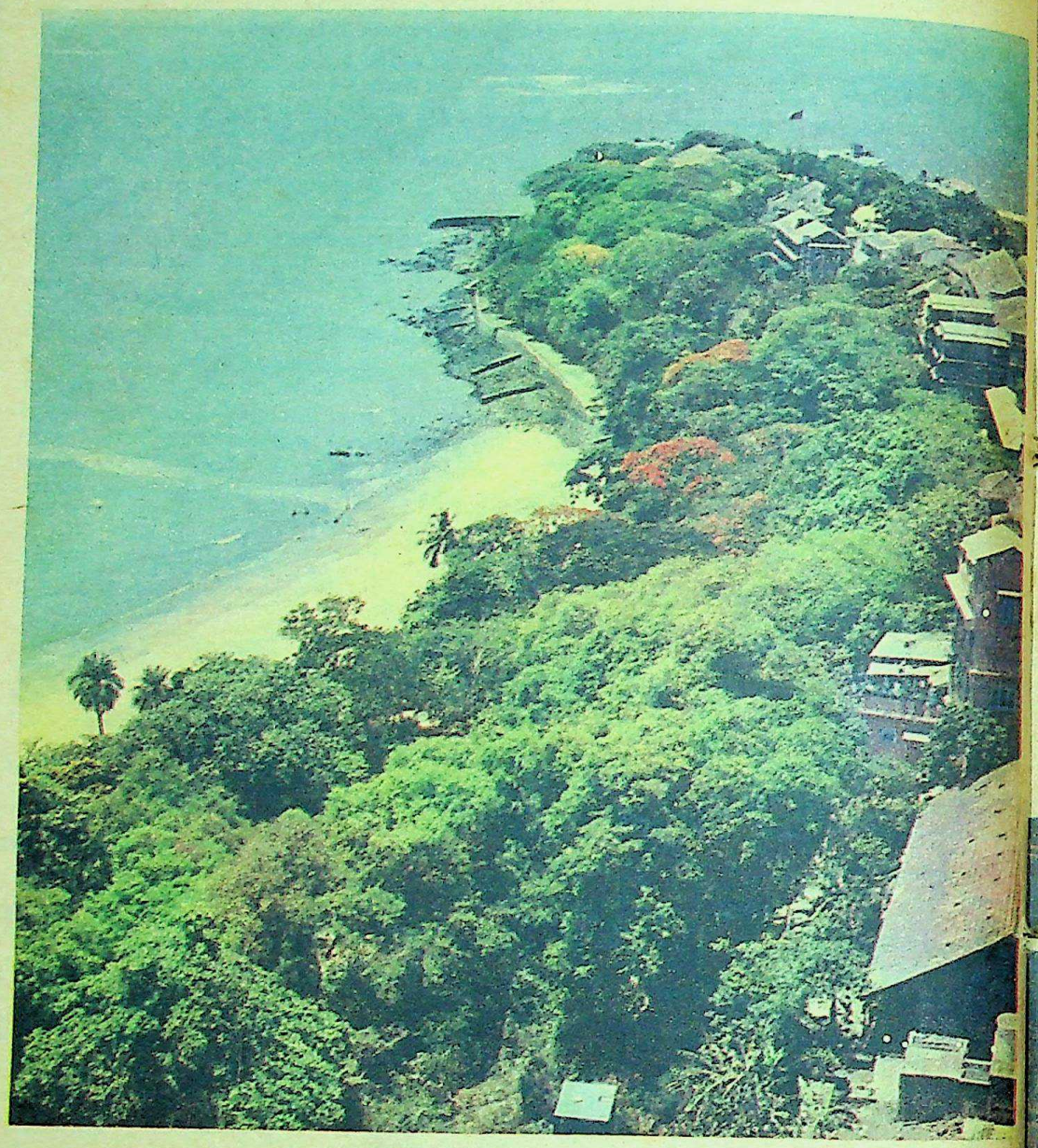
Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Feudal Glory And "Garib

by BENEDICT COSTA

During British rule a Governor as representative of a foreign power kept his distance from the common people, was seen only on special occasions and lived in ostentatious splendour. An invitation to the Government House was in effect a command issued only to those whose loyalty was unquestioned.

The British are gone. The Governors and the Government Houses remain. The Rajpramukh lives in as great an ostentation in free socialist India as did his predecessor in the heyday of Imperialism. The gubernatorial mansions are rent-free. It costs about a million rupees a year to maintain a State Governor in his style of living, in his expansive acres surrounding the Raj Bhavan, a fleet of cars, an army of flunkeys, A.D.C.s, police with motor-cycles, pilots and armed guards, secretaries, clerks and gardeners. The Grand Moghul satraps could not have done better.



—K. B. Jothady

BOMBAY'S RAJ BHAVAN spends Rs 1.4 million on maintenance. Over Rs 17 million are spent every year on the gubernatorial mansions. The actual cost however is much more because these palaces are rent-free. The real estate is worth several million. They were built for British Governors so that they could remain "aloof and isolated" from the commoners.

IS THIS expense justified? How can a nation that has chosen "socialism at any cost" as its aim reconcile itself to having 19 State Governors living in feudal splendour? We have had 25 years of it. Now many people are beginning to ask why. Last year, Socialist Party volunteers made an attempt to occupy forcibly the Raj Bhavan of Bombay.

The average Indian has an income of Rs 525 per annum. At least 250 million of our fellow countrymen (almost half the population) do not get a square meal a day. In every city thousands sleep on pavements. Are these not enough to shock our conscience?

The Tamil Nadu Government is the first to realise the inequity of maintaining Governors in this style and has decided to shift the residence of their Rajpramukh to an ordinary bungalow. Chief Minister M. Karunanidhi explained that the mode of living of a Governor should reflect the "current socialist trends in the country". A mere change in the location of the Raj Bhavan will not minimise the importance of the Governor's office or his status.

Besides vast acres of greenery surrounding the gubernatorial precincts, a Governor is entitled to a foreign automobile and a fleet of smaller cars for his guests. The spectacle of red lights flashing over the hood of the huge car, sirens screaming and pilots racing ahead remind us of an era of Sahibs.

The expenditure on the Governors and Raj Bhavans has been showing a steady increase. Only a few years back, an additional Rs 18 lakhs was sanctioned for 12 Raj Bhavans.

Under the Constitution, a Governor's salary is fixed at Rs 5,500 a month. The various perquisites, allowances and privileges are not included. These vary from State to State.

The annual expenditure on the maintenance of the huge official residences, including staff quarters and gardens, official railway saloons, rivercraft and aircraft, travelling and leave allowance and the expenses on renewals and furnishings, is covered by the Governor's Allowances and Privileges Order originally made by the Governor-General in 1950 and amended from time to time with each stage of reorganisation of States.

No customs duties are levied on imported articles for the personal use, wear or consumption by the Governor or any members of his family. Duties are also not levied on food, drink and tobacco for consumption by the members of the Governor's household or by his guests, whether official or otherwise. No duties are levied on the articles meant for furnishing the Governor's residences and the motor cars provided for his use.

The Raj Bhavans in the old presidency towns of Bombay, Madras and Calcutta are still being maintained on the old scale, despite the fact that those originally composite States have since been split up and reorganised into smaller States.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

...Hatao"

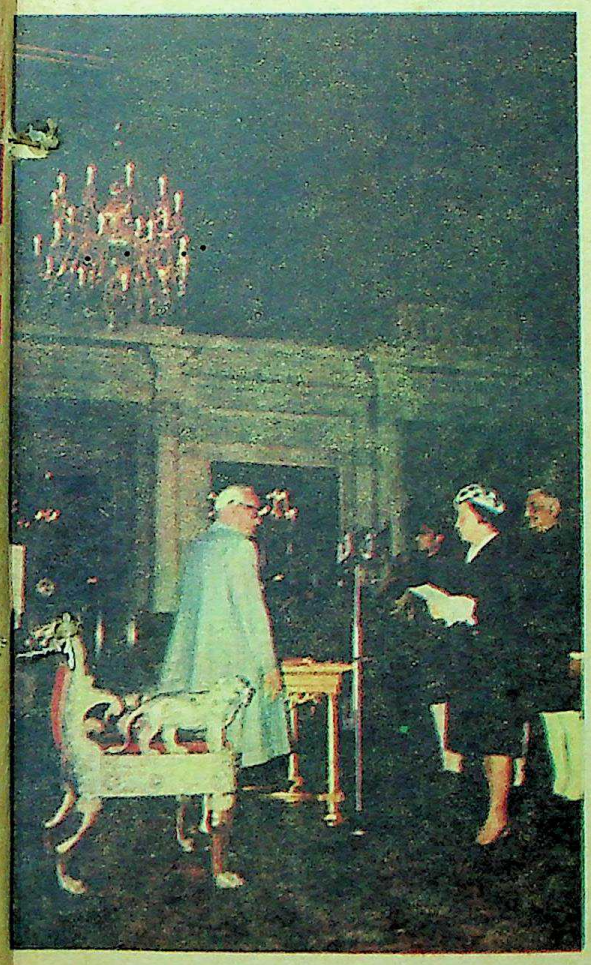
The allowance for renewals of furnishings for the Government Houses at Guindy and Ootacamund in Tamil Nadu is Rs 70,000. It is Rs 113,000 for the Government Houses in Bombay and Ganeshkind; Rs 87,500 for those in Calcutta and Darjeeling; Rs 93,000 for those at Lucknow, Allahabad and Naini Tal in U.P.; Rs 50,900 for Patna and Ranchi (Bihar); Rs 40,000 for the Shillong Raj Bhavan and Rs 46,000 for the Orissa Governor's residence at Bhubaneswar and Puri.

Entertainment "Et Al"

A Governor is also given substantial grants to keep up his style of living. The Governor of Tamil Nadu gets Rs 320,000 for entertainment, maintenance of cars, staff and tour expenses. The Governor of Maharashtra is allotted Rs 500,000 and the West Bengal Governor Rs 370,000.

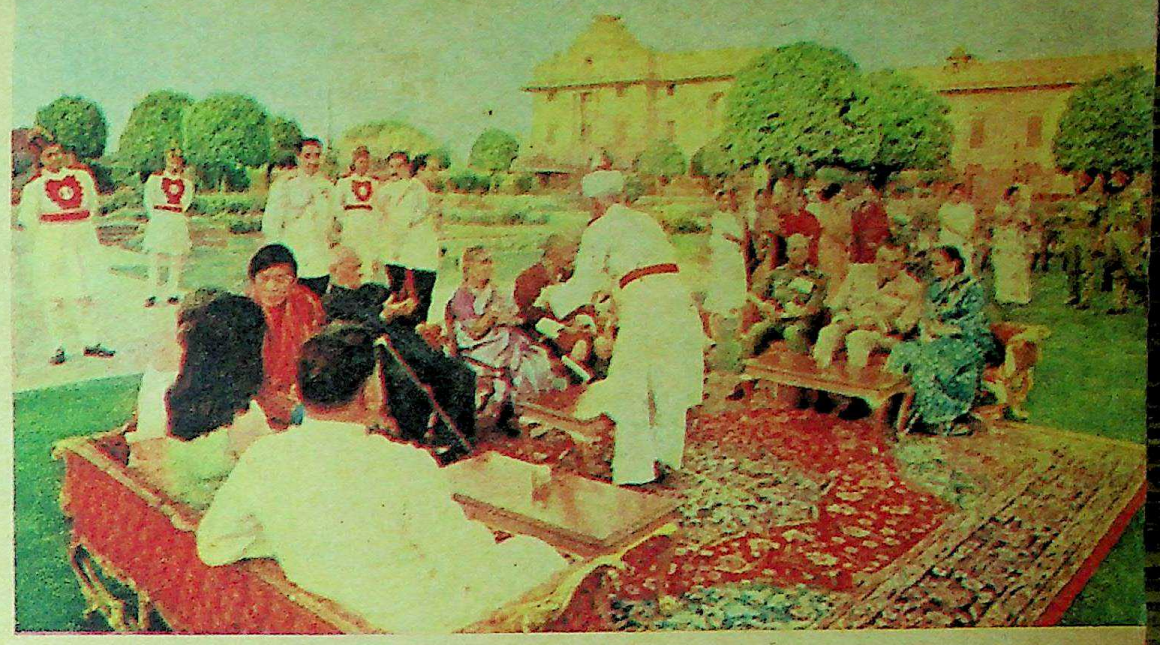
In U.P., the Governor gets about Rs 300,000; in Punjab Rs 203,000; Bihar Rs 194,000; Assam Rs 170,000; Orissa Rs 153,000; Andhra Pradesh Rs 273,000; Kerala Rs 167,000; Madhya Pradesh Rs 216,000; Mysore Rs 255,000; and Rajasthan Rs 205,000.

—Continued



—R. B. Bedi

THE PRESIDENT is paid Rs 10,000 a month as salary besides a yearly allowance of Rs 1.5 million. He lives in Rashtrapati Bhavan which costs about Rs 8 million to maintain.



—R. B. Bedi

GARDEN PARTIES, ceremonials and hospitality are looked after by the Military Secretary's Office which gets Rs 3.5 million on this count. The Central Public Works Department is paid another Rs 3 million for looking after the presidential mansion. The President also had two hill-station palatial "homes" at Simla and one in Hyderabad.

British Monarch And The Indian President

The Parliament is supreme in England and the Queen only a constitutional Monarch. In India, the Constitution is supreme and the President may reject the advice of his ministers if it violates the Constitution.

The President of India, being the head of a quasi-federal State, is the guardian of the Constitution. He has not only a right but a duty to act if the ministers are bent upon an unconstitutional action. For example, if the Cabinet wants to remove a particular State Ministry, simply because it belongs to a different political party, it is his constitutional duty to reject such advice and save the federal character of the Indian Union.

No such duty of saving the federal character of the Constitution has been cast upon the British Monarch. Hence, the relations of the President with his Cabinet are bound to be different from those of the British Monarch with his Cabinet.

Moreover, the Ministers in India are not legally responsible for the acts of the President, as is the case in England, while the President is liable to impeachment for the violation of the Constitution. Thus, it is the personal responsibility of the President to see that the Constitution is not violated. The Monarch in England stands altogether on a different footing in this respect.

Besides this, according to Michael Stewart: "There are indeed two views of the position of the Queen in Britain. On one view, her constitutional rights are only the rights to be consulted, to encourage, to warn and the obligation to act only on the advice of Ministers is absolute. On the other, there still remains a residual power of independent action and a duty to see that the spirit of the Constitution is observed, and this might emerge if majority in Parliament attempted to violate the spirit of the Constitution by prolonging the life of Parliament against the clear wishes of people. These are obscure and hypothetical questions. The deliberate vagueness of the Indian Constitution suggests that the Presidential office is based on the second of these two views. Thus it cannot be said about the President that he is bound to accept the advice of the Council of Ministers, simply because the Crown of England is.

While speaking about the position of the President, Pandit Jawaharlal Nehru said: "We did not want to make the President just a mere figurehead like the President of France. We did not give him any real power, but we have made his position one of authority and dignity."

In France

But it is significant to note that even in France, the position of the President has been changing according to the persons in office. There have been Presidents who have asserted their authority and exercised a decisive role in the affairs of the State.

For instance, on November 15, 1951, President Auriol said: "I am sorry to oppose those who would make a passive, dumb and purely ornamental function of the Presidency of the Republic. But the Constitution has entrusted me with responsibilities which I intend to undertake scrupulously and fully. I declared at the time of my appointment that I would be neither a figurehead President, nor a President seeking personal power... Impartiality is the opposite of indifference."

(Extracts from J. R. Siwach's The Indian Presidency)

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

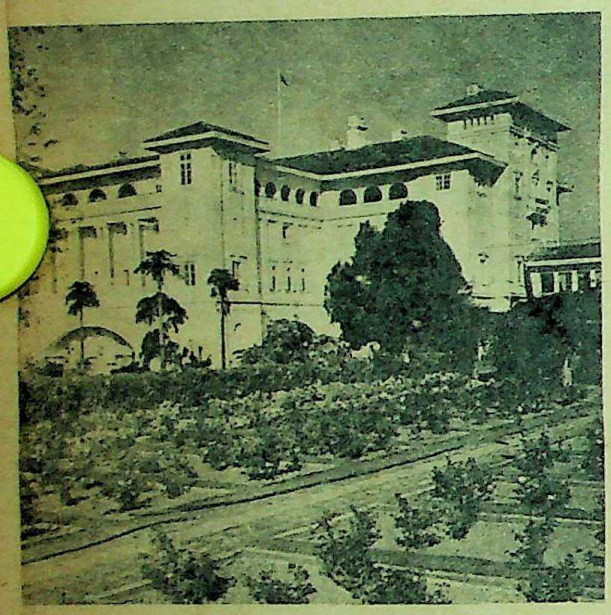
Besides these allowances and grants, the Governors also get substantial amounts to be spent on gardens, electricity, water and taxes which in the case of Tamil Nadu Governor total Rs 335,000. The Maharashtra Governor gets Rs 650,000 on this count. These figures vary according to the States. The West Bengal Governor gets Rs 590,000. Those in UP, Punjab, Bihar, Kerala and Mysore get less than half as much. In Assam, Madhya Pradesh and Rajasthan it is lesser still.

The sumptuary and other allowances are charged to the respective States. The Governor, his staff and the members of his family accompanying him are entitled to stay free in any dak bungalow or rest-house maintained by the Government.

When Mrs Vijaya Lakshmi Pandit became Governor of Maharashtra she was in for a few shocks. This is what she found the day she entered the Raj Bhavan: "An army of servants who had been efficient under British masters were now sloppy, indisciplined and ineffective. There were so many of them that some only came on duty for a few hours during the week and vanished for the rest of the time. They had completely forgotten how to obey orders and were interested only in getting their relations into service. This was specially so with regard to chaprasis who were the most lazy group of men I have ever seen."

—S. Bhachech

FOLLOWER OF GANDHIJI. The Governor of Gujarat, Mr Shriman Narayan, helps his wife in the daily chores. He is planning to live in a small bungalow.



—R. S. Chopra

PATNA RAJ BHAVAN costs Rs 880,000 yearly, has 30 rooms and stands on a 15-hectare plot. One of the biggest Raj Bhavans is in Madras, built on a 260-acre plot of land.

Quite A Sight!

Mrs Pandit revealed something else. "A Governor's salary is a large one, but what was my surprise when on Flag Day, the Comptroller gave me Rs 100 to put in the collection box. I had brought my contribution with me when I came down to the office and thought that there was some mistake. The Comptroller assured me that I need not pay from my salary but some provision existed for such contributions. I shocked the office by preferring to pay my own. This incident could be multiplied a hundred or more times."

Mrs Pandit tried her best to cut down on useless official functions and made the informal ones more pleasant. "I did away with the silly practice of outriders when I went out and the people of Bombay were spared the wail of the sirens which precedes the Governor's car and caused considerable annoyance to pedestrians and others."

And what happens when a Governor accustomed to the Swadeshi way of eating tries to emulate the Westerners? "I have been in one Raj Bhavan many years ago where the food was brought from the kitchen in gigantic cookers and placed on the elegant sideboards in the dining room where it was served by the ladies of the family and carried to the guests by gorgeously apparelled minions... it was quite a sight."

Governors In The U.S.

IN America, a Governor has wide powers as the chief executive of the State. His monthly salary ranges from 10,000 to 50,000 dollars a year. Most States also make provisions for an executive mansion and a car.

Although a US Governor's office is parallel to that of the U.S. President, a Governor has no responsibility in foreign affairs which is exclusively the province of the federal government.

His duties are partly legislative, judicial and executive. He has the state militia and the state police at his disposal. As chief legislator he recommends a programme to the legislature and, in most states, he may veto its actions. In 13 States his term of office is only for two years and in others for four.

Raj Bhavans

WHILE the Raj Bhavan in Ahmedabad is 350 years old, that in Bhubaneswar was built as recently as 1960. Some are in the process of growing, while others are shrinking in size. The Gujarat Governor, Mr Shriman Narayan, made it known that he was planning to shift to a more modest bungalow. The Rashtrapati Bhavan alone occupies 133 hectares. This is a survey based on a recent report:

AHMEDABAD: The Shahi Baug garden palace which Mr Shriman Narayan wants to give up for a ministerial-type bungalow is not large, as Raj Bhavans go. The three-bedroomed red brick structure on the banks of the Sabarmati was built by Shah Jehan while he was Mughal Governor of Gujarat in 1620-22. New structures were put up in the 4.4 hectare compound to accommodate the staff and guests.

BANGALORE: The Raj Bhavan, located on a six-hectare plot close to the fabulous Vidhan Soudha, was built over a century ago. It was the residence of the British Resident before independence. The main building, staff quarters, garage and Governor's Secretariat together occupy 6,000 sq. metres, the rest of the land being taken up by a big garden.

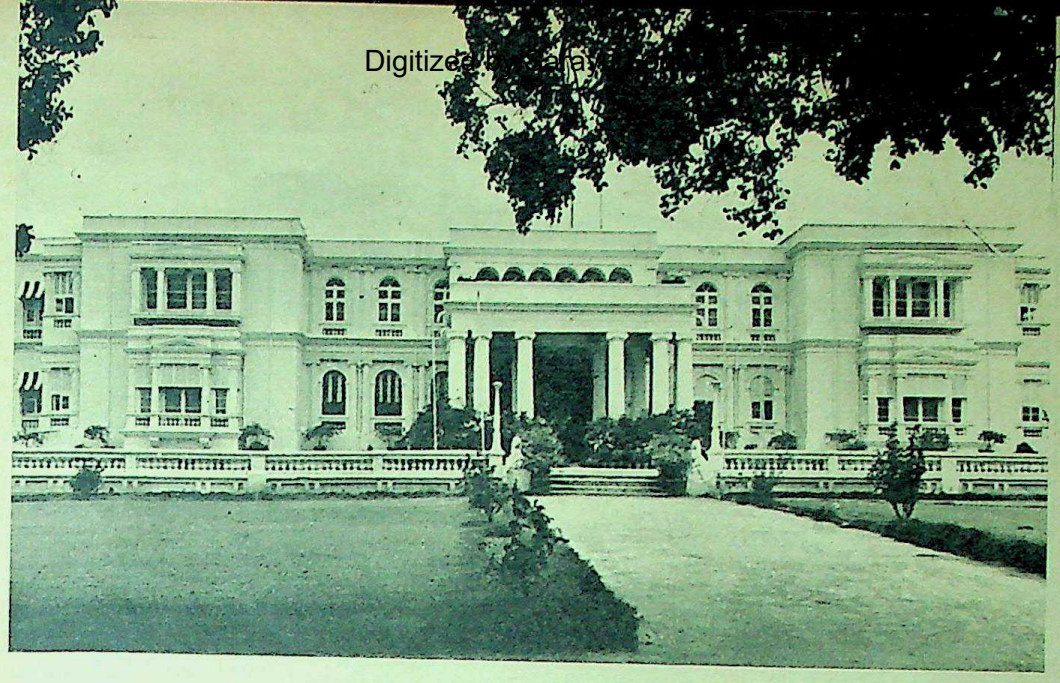
The 11-roomed ground floor was built before independence. A first floor (with two rooms and a lounge) was added two years ago. The revised estimates for 1970-71 put the expenditure on this gubernatorial establishment at Rs 10.40 lakhs.

BHOPAL: The proposal to construct a Raj Bhavan in Shyamla Hills has now been dropped for want of funds. The Governor of Madhya Pradesh has a comparatively modest residence on a 4.8 hectare plot. But the building has been growing in size with the alterations made to suit the needs of successive Governors. A two-storeyed

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

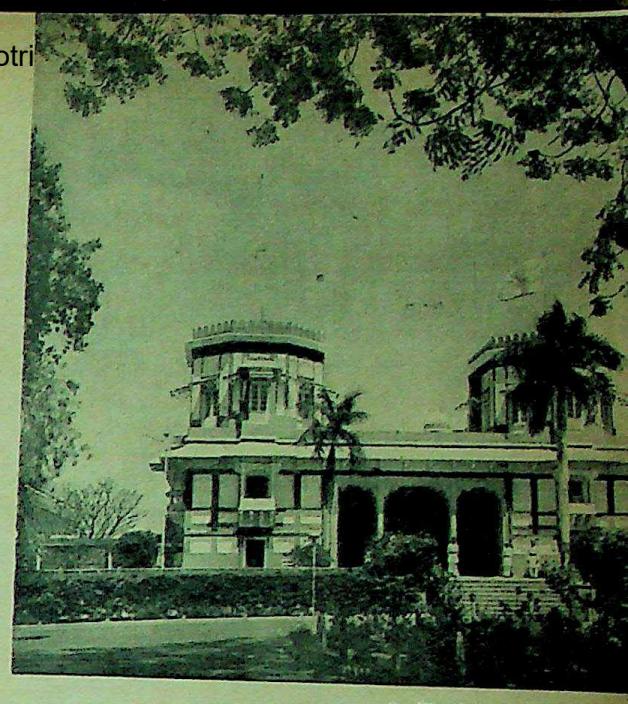
Digitized by Arya Samaj Foundation Chennai and eGangotri

S. Bhachech



—D. J. Anand

AT BANGALORE. The first floor consisting of two halls and a lounge is a recent addition. The ground floor has 11 rooms. Like most other mansions, it was occupied by the representative of the British Government. Gubernatorial mansions are an anachronism today. Only colonial regimes could boast of them.



—S. Bhachech

AT AHMEDABAD. Built by Shah Jehan (1620-22) when he was Governor during Mughal rule. It is a red brick palace of historic importance.

...vans Cover 400 Hectares

...medabad is
...neswar was
...are in the
...are shrink-
...r, Mr Shri-
...hat he was
...lest bunga-
...lone occu-
...rvey based

...aug garden
...an wants to
...ungalow is
The three-
...n the banks
Shah Jehan
of Gujarat
...e put up in
...ccommodate

...avan, locat-
...o the fabul-
...over a cen-
...the British
The main
and Gover-
...py 6,000 sq.
...ng taken up

...or was built
...or (with two
...d two years
1970-71 put
...atorial esta-

...construct a
...as now been
...he Governor
...omparatively
...are plot. But
...in size with
...the needs of
...two-storeyed

annexe with a banquet hall is nearing completion. It includes a guest house and residential quarters for the staff. The Governor also has a summer residence at Pachmarhi.

BHUBANESWAR: The Raj Bhavan was constructed in 1960 after it was decided that the Governor of Orissa should move here from Cuttack. It has 33 rooms, including 22 bedrooms, quarters for the staff and a large forest area.

In summer, the Governor stays at Puri where there is a Raj Bhavan built on a 2.4 hectares plot on the beach. The building was constructed during the British period.

BOMBAY: Atop Malabar Hill, overlooking the Arabian Sea, the Maharashtra Governor's residence was built by the British, about 80 years ago. The Governor's bungalow, the State banqueting hall, the Durbar hall and four guest houses occupy about 19 hectares. The Governor's bungalow has a three-bedroom suite, separate studies for the Governor and his wife, a committee room, a drawing room and a dining hall to seat 20 people.

The Bombay Raj Bhavan exceeded the sanctioned grants of Rs 14.69 lakhs by about Rs 3 lakhs last year. Economy measures now include surrender of the Governor's railway saloon (expected saving Rs 18,000 a year), keeping 37 posts vacant and having only one ADC instead of two.

The State Governor also has official residences at Poona (about 34 hectares) and Nagpur (48 hectares). There is a proposal to cultivate the open land in these places and contribute the farm produce to hospitals.

The increase in expenses has been explained by the Comptroller of the Household, Mr C. X. Fonseca. He states: "This excess expenditure was due to: repairs and support to the hall where swearing-in and other ceremonies or conferences are held and which was declared dangerous for use; reconstruction of the main sea-facing road which sank during the heavy monsoon last year; payment of municipal taxes on the Raj Bhavan at Poona which was not previously taxed; implementation of the Kalelkar Award in respect of enhanced rate of wages to daily-rated labour; implementation of the Badkas Report in respect of revision of pay and allowances of government servants, all employees of Raj Bhavan being government servants; implementation of surrender of leave concessions granted to public servants by the Maharashtra Government; placing of daily-rated mali mazdoors on the regular establishment; increase in the cost of electrical fittings and appliances; and the supply of additional earth and manure as well as labour charges for renovating lawns."

CALCUTTA: Built in 1803 during Lord Wellesley's Viceroyalty, the building occupies about 1.2 hectares of the 10.8 hectares of land. There are 64 rooms, not counting some special rooms and halls.

CHANDIGARH: As the joint capital of Punjab and Haryana, this city of le Corbusier had two Raj Bhavans. The Punjab Raj Bhavan, originally intended to be the Circuit House, was completed in 1957. Situated on a four-hectare plot, its built-up area is 1,953 sq. metres. There are 14 rooms. The Governor and his family occupy a three-bedroom suite on the first floor. The annual maintenance cost is Rs 2 lakhs.

The Haryana Raj Bhavan is on a 2.6 hectares plot and has a built-up area of 1,395 sq. metres. Of the 17 rooms, eight are bedrooms. The Governor's family occupies two bedrooms. The maintenance costs Rs 2 lakhs a year.

HYDERABAD: The Raj Bhavan consists of seven buildings spread over five hectares. It was the Prime Minister's residence during the Nizam's rule and the Chief Minister's residence thereafter until the formation of Andhra Pradesh.

JAIPUR: Two ministerial bungalows were combined to make the present Raj Bhavan in 1956. It now occupies 5.2 hectares as against 1.2 hectares at the beginning. The maintenance cost, last year, was Rs 10 lakhs.

PATNA: The Raj Bhavan costs the exchequer Rs 8.8 lakhs every year. It has 30 rooms and stands on a 15-hectare plot.

LUCKNOW: This 100-year-old Raj Bhavan was originally the residence of a Nawab. Last year, the Public Works Department spent Rs 1.1 lakhs on its maintenance.

MADRAS: The Raj Bhavan located at Guindy was the country residence of the British Governors. Built in the early part of the last century, the buildings acquired their present look after additions made between 1830 and 1863. Expenditure on maintenance, including the salaries, was Rs 7.28 lakhs. It is built on a 260-acre site.

SRINAGAR: The Raj Bhavan building was constructed by Maharaja Hari Singh in 1930 as a guest house. The Government bought it from Dr Karan Singh.

UNION TERRITORIES have Lt-Governors and spacious Raj Bhavans. In Goa, for example, the palatial residence of the former Portuguese Governor-General is now used by a Lt-Governor. Known as Palacio de Cabo, it stands on a promontory (overlooking Aguada where Goan political prisoners were kept), is aloof and isolated. It was built in a style that "commands respect and obedience" from the erstwhile Portuguese subjects. The Portuguese Governor General's Cadillac and other imported cars are also used by the Lt-Governor. The Palacio had several rich collector's items and ancient carved furniture, now missing.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

...AND THE RASHTRAPATI

THE President of India lives, as he must, in grand style in keeping with his high status. He resides in Rashtrapati Bhavan in New Delhi.

Known in pre-Independence days as the Viceregal Lodge, it is one of the most beautiful and expensive palaces in the world. It cost Rs 17 million to build, some 60 years ago. Today it is worth at least ten times as much. It has 340 room, 74 lobbies and loggias, one and half miles of corridors, 18 staircases and 27 fountains.

The building itself occupies two hectares, is surrounded by a vast expanse of land (around 133 hectares) and is set amidst the fabulous Moghul Gardens with canals and square islands. Besides this rent-free accommodation, the President has three other palatial "Homes".

For the Britons ruling India, nothing was more welcome than the yearly pilgrimage to the hill stations. It was in early 19th century that they discovered the beauty of Simla as a hill station.

Rashtrapati Niwas, until recently the President's Hill Home in Simla, has 360 rooms and was built in the English Renaissance (Elizabethan) style with light-blue limestone. It covers 331 acres. It had 26 houses in the compound for the President's staff, which at one time numbered some 800. Seven miles away, at Mashobra, is the President's oldest and smallest residence called "The Retreat", built in 1840.

Lord Sahib's Palace

RASHTRAPATI Bhavan, former official residence of the British Viceroy, was constructed in a style that "it should be as magnificent as possible, in keeping with the imperial era".

King George V wanted it to be "unique" in its architectural features. Lord Hardinge, the Viceroy, planned to make it "lavish and exclusive" because he would have to entertain potentates, Indian rulers and rajas. It would therefore have to be a Lord Sahib's palace, one that would "dim the magnificence" of the ostentatious Indian princes. The Viceroy felt that it should not cost more than Rs 26 lakhs (in 1911). But Lutyens, the architect, wanted five times as much and his estimate proved more correct.

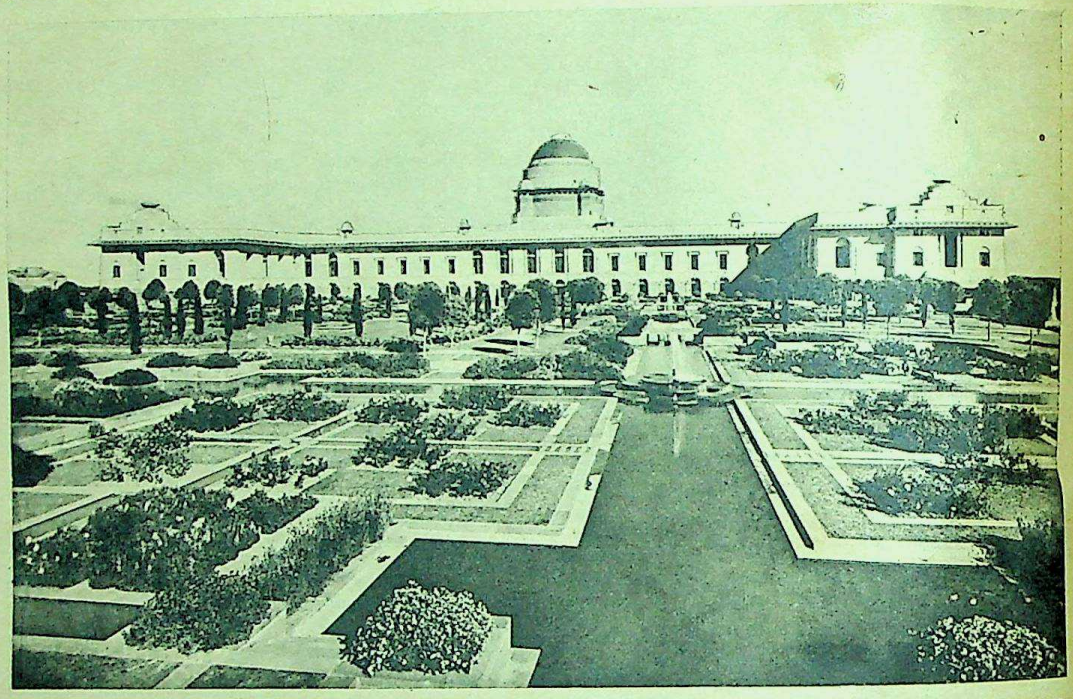
"Lord Hardinge was strongly of the opinion," Mr Khushwant Singh points out in his book India, *"that the chief buildings: the Viceregal Lodge, the Secretariats and the Parliament should be in the traditional Indian style. He was reinforced in his opinion by the King who had been deeply impressed by Moghul architecture. Both Lutyens and Baker were taken round to see India's famous buildings — the Buddhist stupas of Sarnath and Sanchi, the temples in South India, the Taj Mahal at Agra, the palaces of Bikaner and Mandu. Lutyens was fascinated by some of the buildings he saw but totally rejected Indian style. 'Personally I do not believe there is any real Indian architecture or any great tradition,' he wrote. 'These are just spurts by various mushroom dynasties'."*

Mr Khushwant Singh added: "Much has been said and written on the architecture of New Delhi. Most of the criticism has been levelled against Baker's buildings. Lutyens' work has been universally acclaimed. And of Lutyens' buildings, the Rashtrapati Bhavan of today is a veritable masterpiece. Captain Swinton, who had first seen the barren escarpment and then the completed building, exulted: 'There has now risen before us in all its majesty, the Viceroy's House—one looks, one accepts, one marvels'."

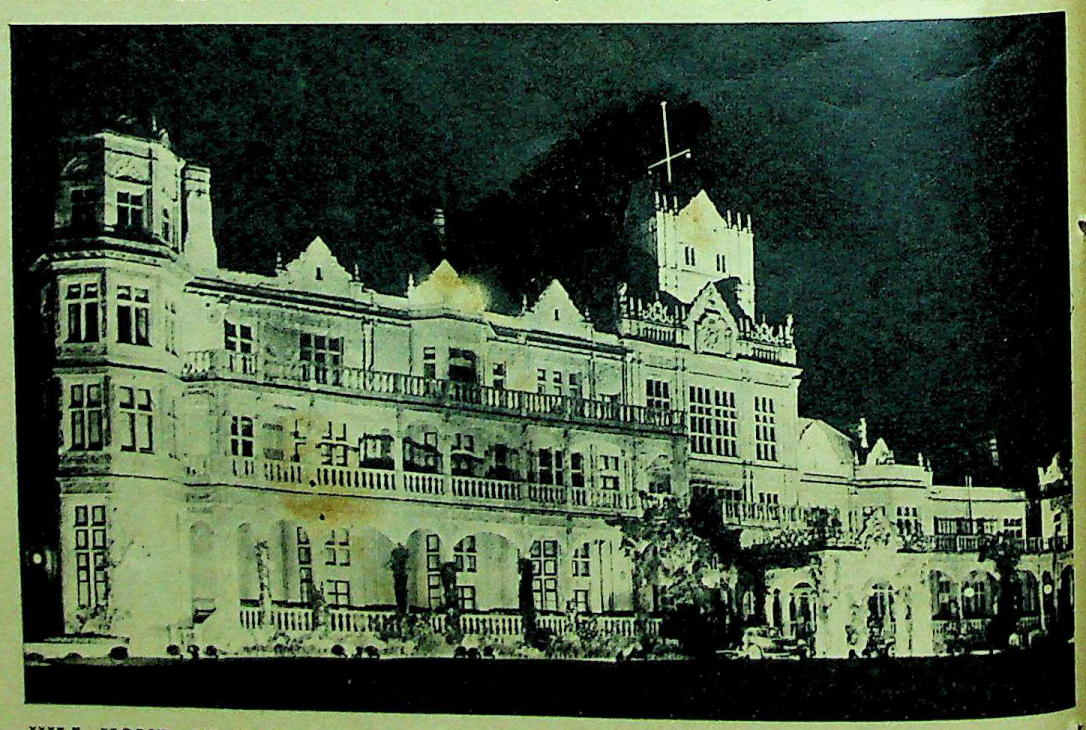
Link With The South

However, it was felt that the President of the Nation spent most of his time only in the North and had no contacts whatsoever with the teeming South. Dr Rajendra Prasad decided, in 1955, to have a permanent residence in Hyderabad at Rashtrapati Nilayam which stands on an 80-acre plot of land. The President normally spends six to eight weeks there every year to maintain "intimate contacts with the people from the South".

The expenditure on Rashtrapati Bhavan alone, according to some very conservative estimates, is Rs 8 million every year. Because of this heavy cost, the last Viceroy, Lord Mountbatten, had requested Nehru's permission to shift to a "smaller house to keep up with the ideals of the new



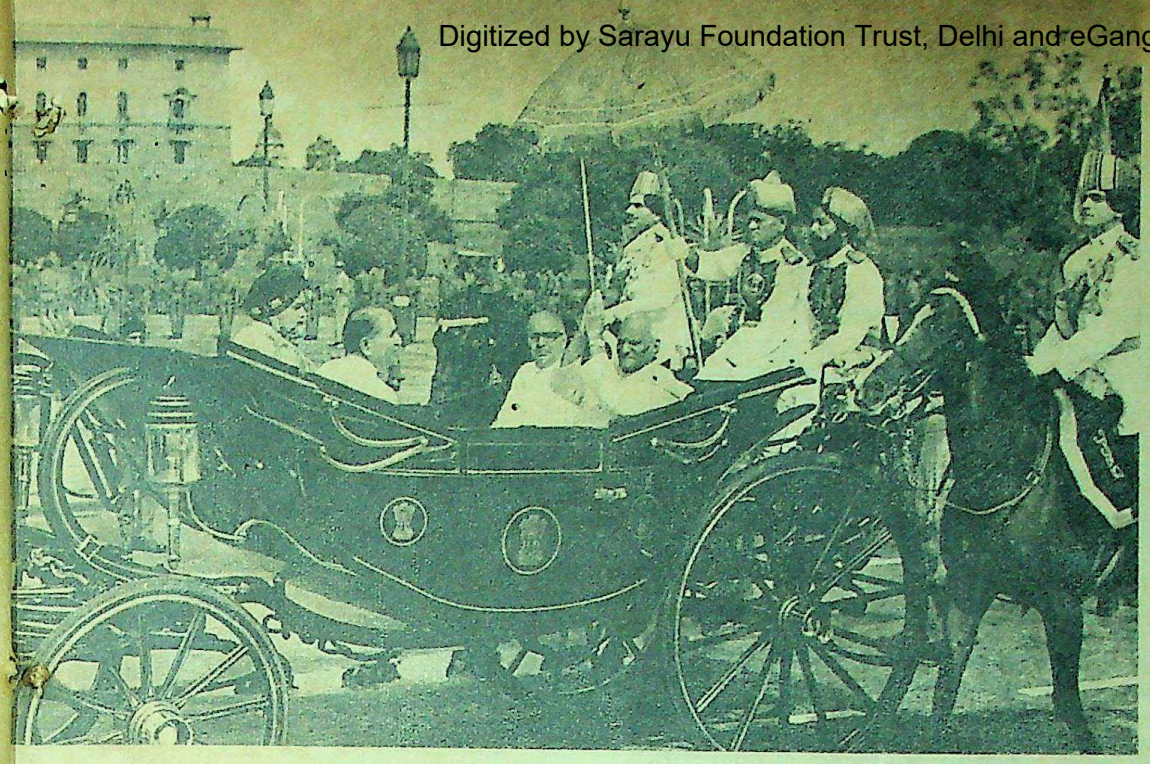
RASHTRAPATI BHAVAN is one of the costliest palaces in the world. It is worth Rs 170 million. It has 340 rooms and has 133 hectares of land surrounding it.



HILL HOME AT SIMLA. It was built in the English Renaissance (Elizabethan) style, has 360 rooms and covers 331 acres. It is today the Institute of Advanced Studies.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri



HE DRIVES IN STATE. Mr V. V. Giri is India's fourth President. The first was Dr Rajendra Prasad who asked for a big cut in his salary. He received only about Rs 2,500 a month and effected several other economies.

nation". Nehru at that time felt that this could be done at a later stage.

The President gets Rs 10,000 a month by way of salary. Also, he has a yearly allowance of Rs 1.5 million. He is well provided after he retires, with a pension of Rs 15,000 a year for the rest of his life, plus other perquisites including Rs 12,000 a year to maintain his secretariat.

He has two huge Departments to look after his affairs: the Secretary's Office and the Office of the Military Secretary. Besides foreign cars that he uses, there is a fleet of other cars, an army of officials and clerks and a battalion of servants, nearly 2,000 of them, and a household ceremonial unit.

He is entitled to the services of a panel of specialists. Whenever he goes out of Delhi a medical officer accompanies him. Resuscitation equipment like an oxygen cylinder, masks and cardiac massage apparatus and intubation and airways equipment are always kept handy. This is perhaps necessary. The President's life is dear to the nation.

Constitutional Provisions

The Constitution provides that his salary and emoluments cannot be diminished during his term of office. The Parliament may however change them, but only to his advantage.

This has been provided, it is pointed out, because "in these days one does not quite know; suddenly there might be inflation and it may affect the situation so much that all normal standards of salaries and allowances might have to change." (The salary of the Governor-General of India was more than double that of the President. The G-G got Rs 20,900 a month).

In fixing the President's salary two factors were taken into consideration: i) it should be subject to income-tax (the drafting committee felt that no person who is a functionary under the Constitution should be immune from any liability imposed by fiscal measures for the public at large); and ii) the President being the highest functionary would therefore have to get more than the Chief Justice of the Supreme Court who was then drawing Rs 7,000.

Although the President's salary cannot be decreased, there have been Presidents who have asked for a voluntary cut. Dr Rajendra Prasad asked for a cut in his salary and he received only about Rs 2,500 after tax deductions.

Grand Moghul Style

Many Indians today, more than ever before, feel that the Grand Moghul style of living of the President and the Governors has become a mockery of the very spirit of the Constitution and the talk of socialism bandied about day in and out.

There has also been much criticism about the manner in which the Governors are appointed. Often politicians, discarded by their constituency in the Assembly elections, are brought in by the backdoor and offered Governorships. So, an individual who has been rejected, say, by 100,000 voters of his constituency becomes the Governor of a State (with a population of 50 million or more).

The office of Governor was created to maintain the unity of the country. It has been slowly turned into an office of patronage for defeated and discarded politicians from the ruling party.

Also, the gap between precept and practice has widened with every passing year. The grand living style of the Governors is in great contrast with the miserable, day-to-day existence of the people. The egalitarian society of our dreams seems to have receded a great deal.

Is it therefore fair for a clique of a score of individuals to go on living in feudal splendour at public cost in a poor country like ours? Gubernatorial mansions are an anachronism in this age. Only colonial regimes could boast of such trappings of office.

TERM OF OFFICE AND POWERS

THERE have been four regular Presidential elections since India became independent. However, on January 24, 1950, the Constituent Assembly unanimously elected Dr Rajendra Prasad as President. He remained in office till May 1952 when the first regular election of a President (after the general elections) was held. Dr Prasad was re-elected under the new Constitution. The electoral college comprised 3,559 members of the Parliament and State Assemblies.

This is the list of Indian Presidents and their terms of office: Dr Rajendra Prasad (1950-62); Dr Sarvepalli Radhakrishnan (1962-67); Dr Zakir Hussain (1967-69); and V. V. Giri (from 1969 onwards).

The framers of the Indian Constitution adopted several features of the Constitutions of leading countries of the world and evolved a combination of presidential and parliamentary systems.

Being a democratic Republic, India cannot have a hereditary Head of State. So it was provided that the President should be elected for a term of five years.

He has a fixed term of office like the U.S. President. Another common factor with the American system is that the President can be removed by "special quasi-judicial procedure of impeachment" by the Legislature.

Nevertheless, he is closer to the Monarch of England than to the U.S. President inasmuch as he has no functions to discharge on his own authority. All the powers vested in him are to be exercised on the advice of the Council of Ministers.

But if the President ventures to act against the wishes of the Ministers, in any matter, there's nothing in the Constitution to stop him, save impeachment.

The President is the Commander-in-Chief of the Defence Forces. However, in this capacity he cannot declare war or employ the forces without the sanction of the Parliament. Nor can he assume emergency powers (as U. S. Presidents did in the world wars) in an independent exercise of authority.

He appoints India's representatives to other countries, and receives diplomatic representatives from other lands. He has the powers to summon, prorogue and dissolve the Parliament.

He has the power to pardon (the object being to correct possible judicial errors). He can take recourse to "emergency powers" in the event of an external aggression or internal disturbance, a financial crisis or failure of the constitutional machinery in any State.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

BANKING—Through A New Looking Glass

by SHERNA ENGINEER

Between 1951 and 1968 the number of bank branches in India increased from 4,151 to 7,650. Nationalisation led to a spurt of expansion—2,000 new branches between July 1969 and December 1970. Even so the ratio of bank deposits to national income is low in India. The Green Revolution will not be sustained without adequate credit facilities. In fact efficient banking is the answer to many of our economic ills.

THE POPULAR conception of a banker is hardly flattering to the profession. He is presumed to combine the greed and ruthlessness of Shylock with the gloating avarice of Scrooge. In bright sunshine he offers umbrellas and raincoats which are promptly withdrawn when the sky is overcast. He is supposed to be limited in outlook if not in intellect with his horizon restricted by his ledgers.

To anyone in the profession, this type of banker (if indeed he ever existed) is about as extinct as a dinosaur. But that his image is firmly embedded in the public consciousness is evident by the number of times an announcement of one's profession is met first by disbelief and finally by pity.

THE MONEYLENDER AND THE VICTIM. For centuries, the moneylender was the only source of credit known to the kisan. The crop was mortgaged to him even before it was harvested. Much of the money borrowed at usurious rates of interest was wastefully spent—marriages, festivities, etc. The inputs needed in today's agriculture will call for modern banking facilities, with the assurance of productive spending.

Accepting savings and making advances were not unknown in Vedic India. Manu made extensive comments on "Recovery of Debt" and "Deposits and Pledge". **Moneylenders have dominated village life in this country for centuries. It is only recently that the villager has been offered an alternative source of funds and that the stranglehold of the moneylender on agricultural development is being gradually reduced.**

However it must be admitted that many 19th-century banks were predatory in character in this country as well as elsewhere in the world. These banks plunged into the most adventurous forms of speculation. Rapid profits were inevitably accompanied by equally swift losses and the resulting bank failures did little to enhance the public image of this vital industry. The failure of banks to capture public confidence and consequently public funds was in the circumstances fortunate: the masses of those times did not give any of their savings to banks for safe custody and consequently the main sufferers of these early bank failures were business men, traders and merchants.

The liquid resources of the majority were as before poured into ornaments, hidden under floors—in fact put anywhere but into the hands of the rapacious banker. A popular cartoon in America showed a bloated, comfortably reclining banker coldly informing a worried merchant: "Do as we do; take care of yourself."

Ogden Nash, before the depression of 1929, declared: "Bankers are just like anybody else, except richer."

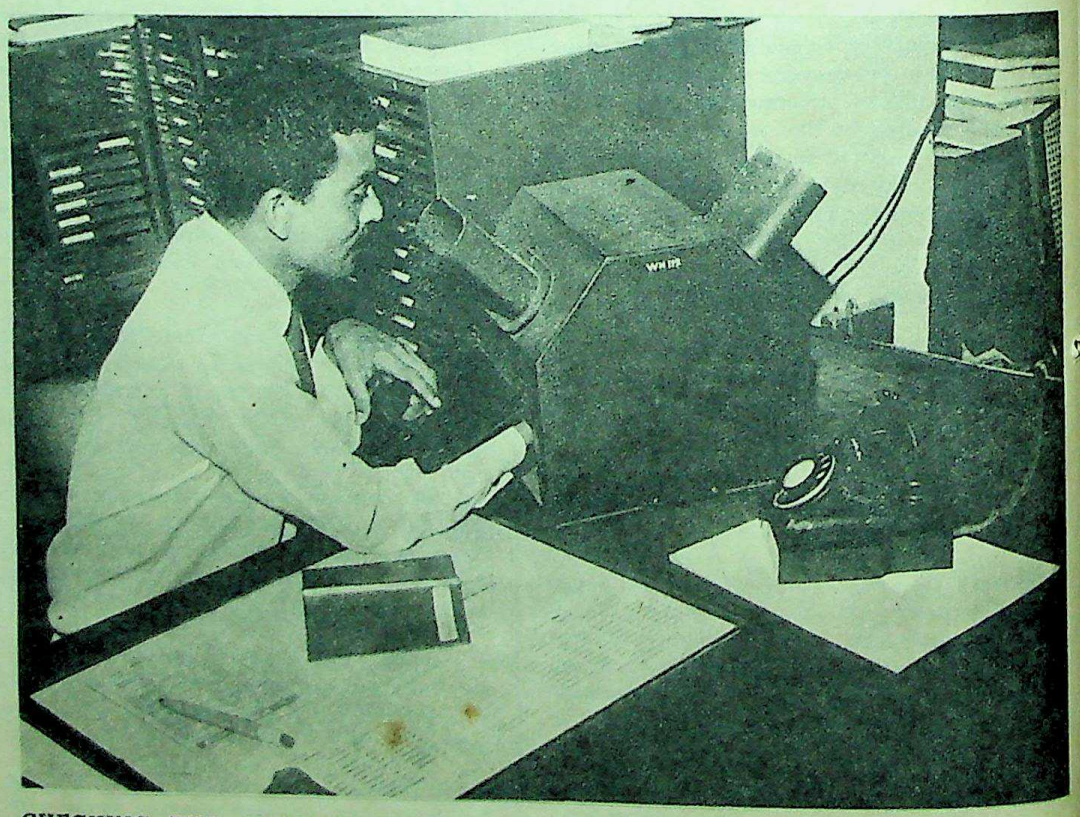
The early decades of this century were littered with mortally stricken banks. The main sufferers were naturally the depositors and shareholders. They could not be blamed for voicing vehement protests and demanding a change. The People's Bank of Lahore, to take one example, was opened in 1901, and by 1913 managed to secure Rs 1 crore in deposits. However, the Managing Director, apparently an advocate of the admirable principle of self-help, took care to see that advances aggregating Rs 88 lakhs were made to firms in which he had interests or connections. On the collapse of the bank, shareholders lost all their capital.

The Reserve Bank

It became obvious that banks were far too important to be left exclusively in the hands of bankers and the establishment of a strong regulatory centralised institution was vital. This was accomplished with the establishment of the Reserve Bank of India in 1935.

The Reserve Bank of India has acted as a catalyst to the changing banking industry. There are several methods by which it can influence the economy of the country. In general, the aim of its monetary policy is to ensure that priority sectors of the economy are able to obtain funds at reasonable interest rates and to restrict the supply of money, thus keeping prices from rising inordinately.

As we do not yet have an established market for commercial paper, the Bank



CHECKING THE CHEQUE. Science seems to have come to the aid of criminals. Cheques are now treated with chemicals which make alterations invisible to the naked eye. Bank executives are now obliged to examine cheques beneath an X-ray lamp.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Glass

depression of
just like any-

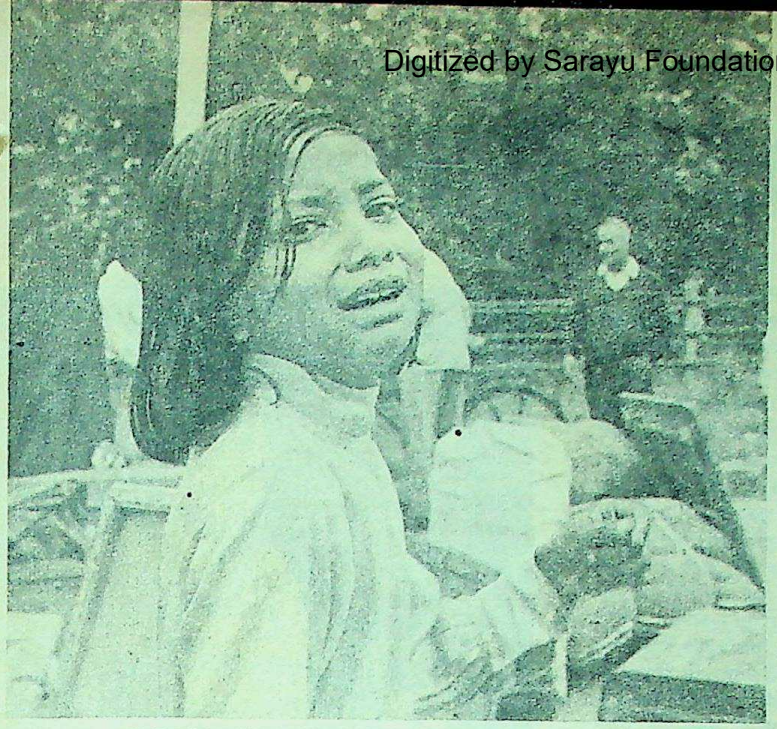
century were
n banks. The
y the deposi-
could not be
protests and
ple's Bank of
was opened
ed to secure
ver, the Man-
advocate of
elf-help, took
ggregating Rs
in which he
On the col-
lost all their

nks were far
sively in the
ablishment of
ed institution
hed with the
Bank of India

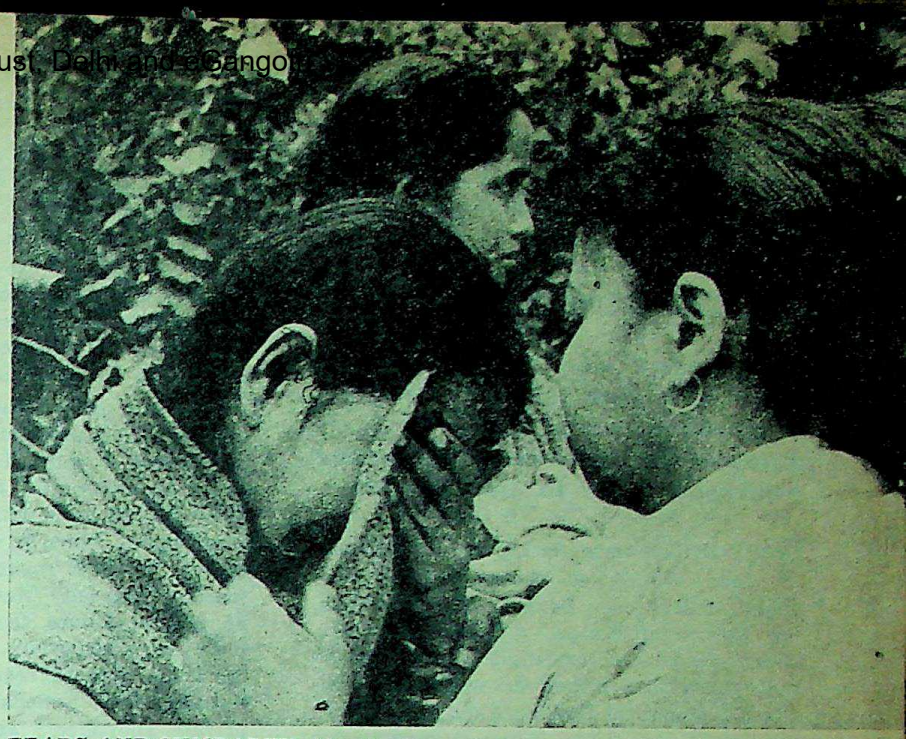
has acted as
king industry.
which it can
e country. In
y policy is to
the economy
sonable inter-
he supply of
om rising in-

an established
er, the Bank

inals. Cheques
ced eye. Banks



EVEN CHILDREN WERE NOT SPARED at the Pakistan High Commission in New Delhi, described by Bengali inmates as a "slaughter-house". On November 2, 43 persons managed to escape.



TEARS AND SYMPATHY. Months of confinement and degradation at the hands of non-Bengali staff reduced many to a state of nervous breakdown. And freedom proved too much.

A Slap In The Name Of Yahya Khan

GET OUT AND KEEP OUT! Mrs Khalil-ud-Din and her children were allowed to leave after a noisy demonstration. Her husband was Personal Assistant to the High Commission's Air Attache. He had somehow managed to escape earlier.

"WE WILL OVERCOME!" says the burqa-clad lady as she breathes the free Indian air. Now only one Bengali member of the staff, Mr Husain Ali (P.A. to Intelligence Chief), his wife and three daughters remain inside. Mr Ali had severe injuries.

Mr H. R. CHOWDHURY, Head of the Bangla Desh Mission (extreme right), has threatened to retaliate against "West Pakistanis in our hands" for this wanton beating of Bengali staff.

AFTER THIS GRUELLING EXPERIENCE, those who stormed out of the "slaughter-house" were hit by stones thrown by the West Pakistanis.

Photographs by R. B. Bedi

CC-0. In Public Domain. UP State Museum, Hazratganj, Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

The Black Hole Of Calcutta

by E. THEODORE KING

How many died in the Black Hole and how many survived? Historians have different versions of the incident. The author analyses them in this article.

THE British were getting out of hand and had established themselves as merchant rulers of Bengal. Sirajuddaulah, the Nawab of Bengal, did not like them. Whenever he did something to put them in their place, they bribed the weak and vacillating Emperor at Delhi and got a *firman* to counteract the order. When it became too unbearable, Sirajuddaulah attacked Fort William, where the British had garrisoned their men.

The East India Company's forces were routed and the military commandant took to his heels. Roger Drake, the Governor, abandoned the civilians to their fate. A small band of men, women and children put up a brave show. The bastions were overpowered, many were killed and those who remained were all taken prisoner. It was June 20, 1756.

The Nawab's forces did not know what to do with the prisoners. Wanting them to be kept safe somewhere, they shoved them all into a small guardhouse, despite the frantic protests of the English. The prisoners were locked in a small room at 8 p.m. There were 146 in all.

Among them was John Zephaniah Holwell, a Civil Servant and a practising doctor. He had fought the Nawab's forces when the Governor abandoned them and made a desperate stand. Other prisoners included Captain John Cooke, Secretary to the Governor, Mr Carey, a river pilot, his wife Mary Carey, her old mother and sister, and Captain John Mills. There was also a Lt Blagg. Mary Carey was hardly 16.

They Thought It Was A Joke

The room was 18 ft long, 14 ft 10 in. wide and 18 ft high. The north and the south walls were 18 in. thick. The north wall contained a door which opened inwards. It was a thick solid wooden door without any ornamentation or bars.

The south and the east walls were blank. The east wall had a 6 ft shelf and was used for prisoners to lie on. The east wall was 3 ft 9 in. thick. The west wall was 2 ft 9 in. thick and consisted of two bricked-up arches, pierced by two windows, each about 15 in. square. There were iron bars to the windows. The walls of the chamber were constructed of brick covered with mud and a layer of smooth plaster. The roof was flat with a criss-cross pattern of slats. On one side of the room was the verandah. The windows looked upon a piazza some 12 ft wide.

The night was humid and sultry. It was the hottest season of the year. When they were being pushed into the room, everyone thought that it was a joke and that they would be let out immediately. But when the seriousness of the situation dawned on them, there was consternation and panic.

Holwell again assumed leadership in the cell. He asked everyone to be calm and not be agitated or worried. He went to the window and called the Jamadar. He tried to bribe the old man with an offer of a thousand rupees. When it was refused, he offered two thousand rupees. He did not ask for freedom. He only wanted the prisoners to be separated into two parties—some kept there, some elsewhere. The Jamadar refused the bribe. Holwell requested him to tell the Subedar. The Subedar had retired to his private apartments and could not be disturbed.

This stout refusal made everyone break into a profuse sweat. Some stripped and fanned themselves. With sweating they developed intense thirst. Thirst brought on fear. Many became breathless and seemed to be suffocated. Some squatted, others stood. Some of those who squatted could not get up and toppled forward. Some felt giddy.

Only 23 Survived

They tried to force the door. But the door would not yield. They began to shout and curse their jailors. Invective and abuse were flung about with hatred and venom. This only increased their thirst. They shouted for water and kept on shouting.

The guards had heard their shouting and seemed to enjoy the misery of the white people. They brought torches and taunted and jeered at them. One of the guards brought two hatfuls of water to the window. There was a melee: all rushed towards the window. They put their hands out and got a few mouthfuls of water. A few were crushed in the struggle.

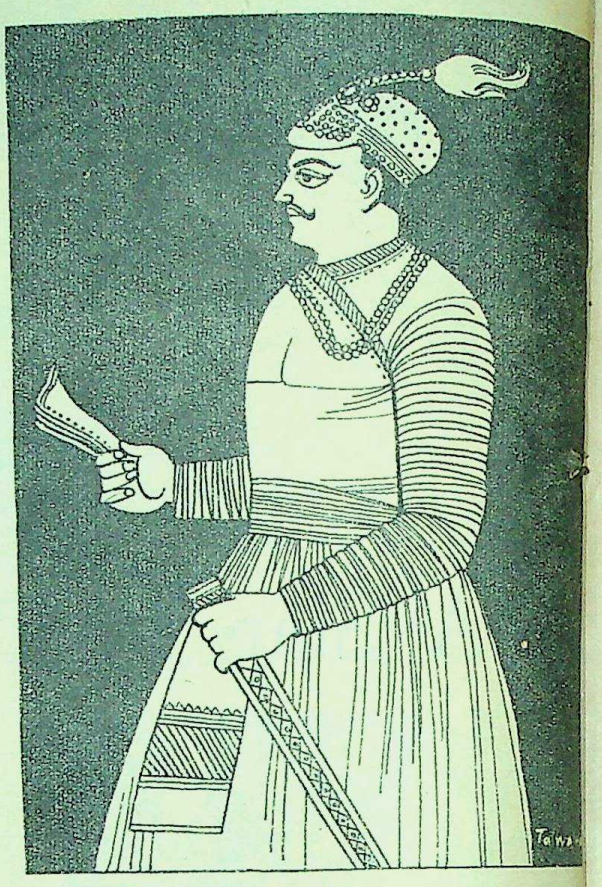
Holwell found that he could not control the crowd. He moved away from the window where he was being squeezed. He developed pain in the chest.

Then he had a brainwave—he began sucking the perspiration which soaked his shirt sleeves. As the perspiration rolled down his face, he caught the drops with his tongue. A neighbour, seeing this, caught hold of Holwell's other sleeve and started sucking it. But the thirst could not be quenched.

The air seemed to putrefy and there rose a stench which made everyone dizzy. Around midnight, all of them were in a state of lethargic stupefaction or a perfervid delirium. Some raised cries of abuse; some cursed God; some prayed incoherently. Most of them quietly lay down, exhausted, and died.

Between midnight and 2 a.m., a few struggled towards the windows to get some fresh air. There was no compassion or love in any person. There was a small fight but it was like shadow boxing. By 3 a.m., only 50 were alive.

At 6 a.m., the door was open. The room was piled up with bodies and it was nearly half an hour before a passage could be cleared to allow the people still alive to leave. Only 23 staggered out into the courtyard.



SIRAJUDDAULAH, Nawab of Bengal, routed the British at Fort William. The prisoners were locked for the night in an 18-ft long room, where most died of suffocation and thirst.

Mary Carey had lost her husband, her mother and her sister in the death cell. She looked wild, with hair all spread out, her clothes torn, her face full of scratches and her lips broken and parched.

This was the Black Hole of Calcutta as narrated later by John Zephaniah Holwell from whose narrative Orme detailed the incident in his *History of India*.

Lord Macaulay wrote:

Nothing in history or fiction, not even the story which Ugolino told in the sea of everlasting ice after he had wiped his bloody lips on the scalp of his murderer, approaches the horrors which were recounted by the few survivors of the night. They cried for mercy. They strove to burst the door. Holwell, who even in that extremity retained some presence of mind, offered a large bribe to the gaolers. But the answer was nothing could be done without the Nabob's orders, that the Nabob was asleep and that he would be angry if anyone woke him.

Then the prisoners went mad with despair. They trampled each other down, fought for the places at the windows, fought for the pittance of water with which the cruel mercy of the murderers mocked their agonies, raved, prayed, blasphemed, implored the guards to fire among them. The gaolers, in the mean time, held lights to the bars and

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

engal,
The pri-
an 18-ft
ffocation

alive to
ne court-

and, her
cell. She
out, her
ches and

lcutta as
Holwell
d the in-

not even
he sea of
is bloody
pproach-
ed by the
cried for
loor. Hol-
retained
a large
swer was
e Nabob's
and that
ke him.

with des-
wn, fought
ought for
the cruel
heir agon-
plored the
gaolers, in
bars and

shouted with laughter at the frantic struggles of their victims. At length the tumult died away in low gaspings and moanings.

The day broke. The Nabob had slept off his debauch and permitted the door to be opened. But it was some time before the soldiers could make a lane for the survivors —by piling up on each side the heaps of corpses on which the burning sun had already begun to do its loathsome work. When at length a passage was made, 23 ghastly figures, such as their own mothers would not have known, staggered, one by one, out of the charnel house. A pit was instantly dug. The dead bodies, 128 in number, were flung into it promiscuously and covered up.

Among those alive were Holwell, Cooke, Mills, Blagg and Mary Carey.

Veracity Questioned

For a century and a half, the account of the tragedy of the Black Hole went unchallenged. In the current century, several Indian writers questioned the veracity of "The Black Hole" and adduced their reasons to disprove it. The main reasons were:

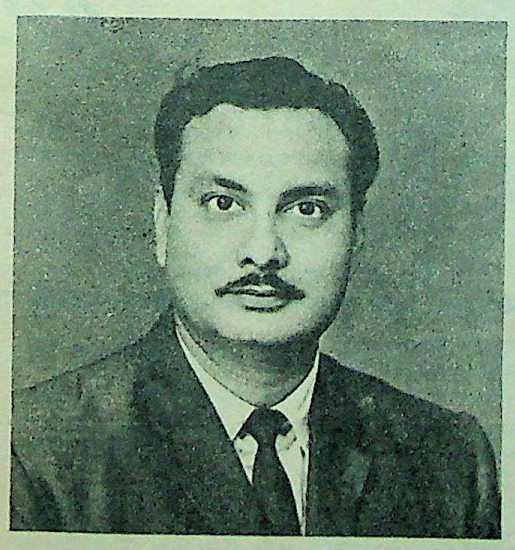
1. A space of 324 square feet (or, according to some accounts, 267 square feet) could *not* accommodate as many as 146 persons, sitting or standing.

2. There is no mention of the tragedy in the accounts of the contemporary Muslim historians.

3. There is no mention about it in the proceedings of Fulta (the English base after the fall of Fort William), or in the letters exchanged between Clive and Watson, on the one hand, and Sirajuddaulah on the other, in the treaty concluded in February 1757 between the English and the Nawab. It is emphasised that, if the tragedy had really occurred, a provision for the compensation to the surviving relatives of the dead was bound to be made in the treaty.

4. Holwell, who is supposed to be the author of this fabrication, was unreliable.

Eight months after the incident, Holwell wrote to a friend from the board of the sloop SYREN. This letter constitutes the first account of the catastrophe. Orme copied it in *History of India* in 1778. An anonymous survivor sent an account to *London Chronicle* in June 1759.



Dr THEODORE KING (43) is Civil Assistant Surgeon in Andhra Pradesh. At present he is doing his M.D. in Radiology. He has written several short stories, including historical fiction.

Captain John Cooke gave evidence before the Parliamentary Inquiry Committee in 1772 as: *The number of souls thrust into this dungeon were near 150, among which was one woman and twelve of the wounded officers...and, when we were released at eight o'clock the next morning, only 22 came out alive.*

Captain John Mills jotted down in his pocket book all that happened or was supposed to have happened. In one of his jottings, he writes: *But Most of those that Remained in the Fort were put into the Black Hole to ye number of 144 Men, Women and Children. Off whome upwards of 120 were miserably smuthr'd by the Heat occationed by so many being shut up in so small a Place as to be oblig'd to Stand upon one another.*

There is a discrepancy in the numbers given. Holwell said 160 on the first occasion, 170 on another and later changed it to 143. But, in his letter to a friend, he mentions it as 150. Mills thinks it is 144, while Cooke says 150. Among the survivors, Holwell gave the figure of 50, later he changed it to 16 and finally decided on 23. Mills gave it as 24 and Cooke as 22.

If the room was 18 ft long and 14 ft 10 in. wide, this would give 2 square feet per person or 39 cubic feet, if the height of the room is taken as 18 feet. Would there be opportunity to remove their clothes and fan themselves, or have space to squat and rise and move about?

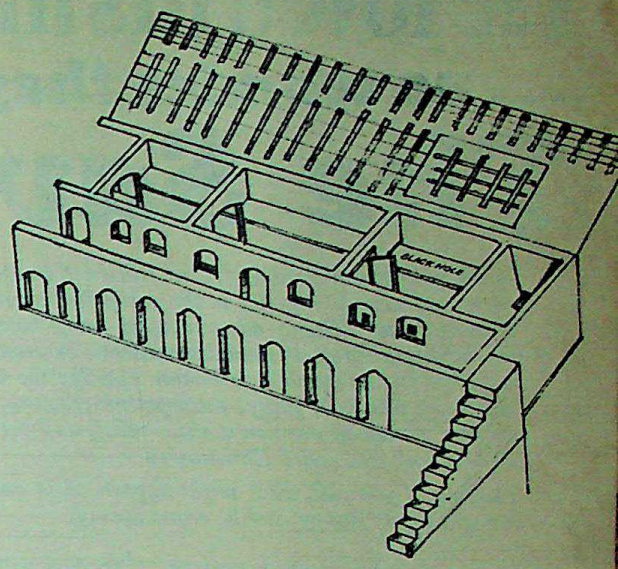
Nothing But A Legend

In 1912 J. H. Little wrote a paper on *Bengal Past and Present*, declaring outright that the Black Hole story was nothing but a legend. The *Englishman* and *The Statesman* commented at length in their columns. In 1913 A. Martineau, a Frenchman, wrote saying that Little's thesis should be regarded as "not proven".

On March 24, 1916, the Calcutta Historical Society asked Little to restate his case. He showed that Holwell was a notorious liar and was distrusted by Clive. Holwell also depicted himself as a hero with superhuman powers of endurance, was egotistical and overdramatised a myth. Holwell gave an account of the events despite the fact that the chamber was in complete darkness.

Lt Blagg had never been in the Black Hole. He died defending the bastion of Fort William. Most of the defenders had died gallantly defending the Fort. Only nine prisoners were locked up in the guardhouse; of these three died in the night—one from wounds, two from malaria. Holwell's story was sheer fantasy and the invention was motivated to excuse his own survival: he had tried to find a boat to escape along with Governor Drake and, not finding it, stayed behind.

E. J. Monahan was sceptical about the Black Hole. Alishaya Kumar Maitra called it a "gigantic hoax". Discussion ding-donged. Professor E. F. Oaten was unconvinced by the arguments of Little and others. The controversy continued in *Bengal Past and Present* and even Lord Curzon joined in the debate. He believed the story.



B. N. Chander stated that it would be mathematically impossible to accommodate 146 persons within the space dimensions given already. How could one shut a door that opened inwards?

"Asiaticus", writing thirty years after the incident, said: *An English lady who saw her husband perish at her feet survived that miserable catastrophe, and the tyrant (Sirajuddaulah) was so captivated with her beauty that he promoted her to the honour of his bed, and she remained seven years in his seraglio, when she was released at the request of Governor Vansittart, and is now alive at Calcutta.* Years later, Mrs Carey confirmed the story of the Black Hole in an interview but denied the allegation that she had ever adorned the Nawab's zenana.

R. C. Majumdar, H. C. Ray-Chaudhari and K. Datta, in their *An Advanced History of India*, say: *The truth of this story has been doubted on good grounds. That some prisoners were put into the Black Hole and a number of them, including those wounded in the course of the fight, died there may be accepted as true. But the tragic details, designed to suit a magnified number of prisoners, must almost certainly be ascribed to the fertile imagination of Holwell, on whose authority the story primarily rests.*

But there is still an aftermath. Holwell had been lionised to the extent to be a temporary Governor of Bengal. He erected a monument over the grave of the victims, close to the scene of the Black Hole. On this were inscribed the names of 48 survivors. In 1782 and again in 1810, this monument was struck down by lightning and, in 1821, it was pulled down. With the development of Modern Calcutta, Fort William was demolished and so also the Black Hole. **Lord Curzon built another monument in 1902 bearing the names of as many victims as could be collected from available sources. Nationalist sentiment forced the obelisk off the streets.**

Where Fort William once stood, now the General Post Office stands. And the memorial is just a small wall plaque in a cul-de-sac near the Post Office.

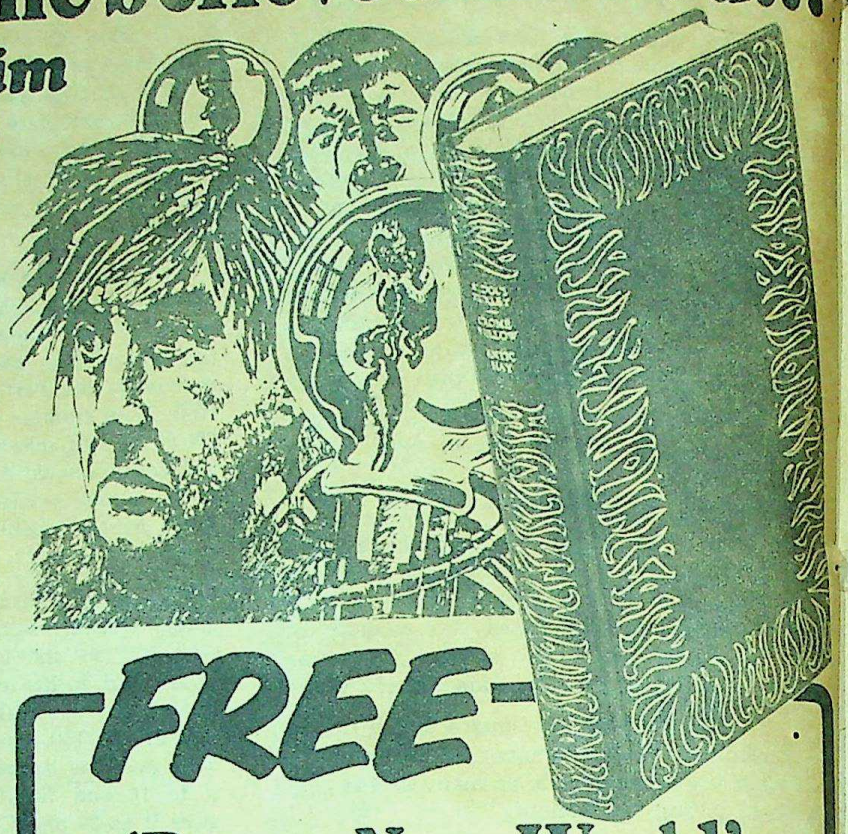
CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

He loved his mother... he believed in God...

...no wonder they called him

The Savage!



In this year of our Ford 623, there still dwell on special reservations small colonies of savages who live in the antiquated ways of the 20th Century. They lack our obvious advantages of being 'born' from test tubes and educated in a carefree, sensually antiseptic environment. Instead, they are conceived in the womb of a mother (pardon the vulgar word), fed and reared by this vile, filthy, incompetent creature, allowed to suffer the ravages of human emotion without relief, and even brain-washed with a superstitious cult called Christianity.

Imagine, if you will, what might happen when one of these savages is brought to our happy, sterile, erotic society.

Imagine indeed! For this is the premise of what many call the most biting social satire of all time, Aldous Huxley's *Brave New World*. Huxley's view of the future will chill you...if you can stop laughing long enough. It will frighten you because it is all so plausible...such a logical development for our automated, Freud-and-Ford-orientated society.

Brave New World takes place hundreds of years in the future. Huxley wrote it in 1932. A quarter of a century later, prompted by the rapid fulfilment of his predictions, Huxley wrote his remarkable essay *Brave New World Revisited*, recommended by one critic as "Compulsory reading for congressmen, M.P.s and little men who set up to govern the lives of others".

Now both works are combined in a single volume, which we offer FREE, as a welcome gift for subcribers to our new edition of Aldous Huxley's Collected Works. Send the coupon and we will send you in return this and the second volume to examine and read at your leisure.

WHY WE OFFER YOU 'BRAVE NEW WORLD' FREE

Like Huxley we want to bring readers new insights and experiences. Two experiences in particular: the brilliant art of this great satirist; and the luxurious pleasure of owning a home library of beautiful books.

So, just as Huxley got over his deeper meanings by presenting them as irresistible entertainment, we propose to 'sell' you on the delights of owning his finest works (in our beautiful new Collector's Edition), by offering you *Brave New World* free. With it we'll send you in a matching volume, two of his most amusing novels—*Crome Yellow* and *Antic Hay*, delightful satires on English society of the 20's—to enjoy for 10 days without cost. By that time, we hope, you'll want to read more of Huxley.

We also hope to demonstrate that our Collector's Editions are ideal building blocks for a fine home library. Without any risk whatsoever under our money-back guarantee you can pay the postman only the special subscriber's price of Rs.24.50 (plus postage and packing) for *Crome Yellow* and *Antic Hay*. *Brave New World* and *Brave New World Revisited* is yours absolutely free as a gift. However, if you do not agree that these books are as beautiful as they should look in a fine home library, simply return them all within 10 days for immediate and full refund of your money without any hesitation. Otherwise you may continue to receive further volumes of these beautiful collected works of Aldous Huxley every month at the same low subscriber's price you have paid for *Crome Yellow* and *Antic Hay*, until you feel your collection is complete. If you are not satisfied with any particular selection you have the liberty of returning the book within the 10-day free-trial period for immediate refund of your money against the same. And remember that you can cancel your membership at any time.

Collector's Editions
...a connoisseur's dream

"Books that look as beautiful as the artistry they contain... books that will last as long as the ideas behind them."

These principles are embodied in our beautiful Collector's Editions; in the clear type, the artistic illustrations, the paper, and the bindings. The covers are enduring, yet their look and touch is poetry itself: intricate patterns of gold on luxurious Skivertex that feels like calf, lasts like iron.

The Works of Aldous Huxley and the World's Treasury of Philosophy offered here in these magnificent editions...books you can read with pleasure and display with pride.

A HERON BOOKS COLLECTION

Write to Heron Books, Division of Mail Order Sales Pvt. Ltd. 15 Mathew Road, Near Opera House, Bombay 4

FREE—

'Brave New World'
and 'Brave New World Revisited'

As your introductory volume to the collected works of

Aldous Huxley

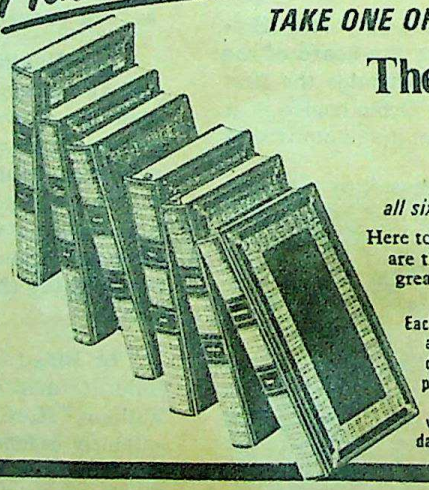
PLUS

'Crome Yellow' and 'Antic Hay'

for 10 days Free Examination

Plus Extra Bonus *As a subscriber to this collection every month*

TAKE ONE OF THESE 6 *handsomely bound library volumes*



The World's Treasury of Philosophy

all six of them for just **Rs. 48**

Here to add extra distinction to your mind, are the classic works of six of the world's greatest thinkers... Plato, More, Spinoza, Bacon, Nietzsche, Aristotle.

Each volume by itself is worth more than we ask for all six. Behind our generosity is this dark motive: we wish to addict you to the pleasure of collecting and reading beautiful books. If you are not delighted with any volume, return it within 10 days from the date of your receiving it for immediate refund.

Sightless— he used his 'inner Vision' to show others how to see

Vision was a touch-and-go thing for Huxley. Sometimes he was totally blind. At best his eyesight was impaired. Yet he was an authority on art. And his essay "The Art of Seeing" is considered one of the most illuminating works on the subject.

His 'inner vision' had a matchless clarity. Unlike other books on prophecy, Brave New World "remains as fresh today as when it was written" (Malcolm Elwin).

Huxley experimented with other forms of vision—mystic, spiritual, psychedelic. He was religious. He investigated yoga. And before most scientists had ever heard of them, he experimented with mind-expanders like Mescalin and LSD. Not for 'kicks' but for insight. It was he who coined the word 'psychedelic'. Even death he regarded as the door to new and illuminating vision; he died on November 22nd, 1963, the day of the assassination of John F. Kennedy.

POST THIS COUPON TODAY

IL2

To: Aldous Huxley Collection, Heron Books, 15 Mathew Road, Near Opera House, Bombay 4

To acquaint me with these beautiful editions, please send me the first Huxley volumes containing *Brave New World* and *Brave New World Revisited* and the 2nd volume containing *Crome Yellow* and *Antic Hay*. I will pay the postman only Rs.24.50 (plus Rs.2 towards postage and packing) for *Crome Yellow* and *Antic Hay*. *Brave New World* and *Brave New World Revisited* will be mine as a free gift.

(Tick box ☑ for extra BONUS (available for subscribers)

☐ As a member of the Huxley Book Club, with the above please send me the first volume of the six-volume set of the *World's Treasury of Philosophy* at the privilege price of Rs.8.00 per volume—one volume with each of my first six Huxley selections.
I must be delighted or I will simply return all the books within 10 days for immediate refund, under your Free-Trial money-back guarantee. Otherwise, I will keep these sumptuous volumes for my library along with my free copy of *Brave New World* and *Brave New World Revisited*, and you will send me further volumes at approximately monthly intervals at the same special low subscribers price until I have collected as many (or as few) as I want.

Name.....

Address.....

A1

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

DIARY OF A RAJPUT NOBLEMAN — 3

The Emperor Of Japan

Edited by Mohan Singh, Lloyd I. Rudolph and Susanne H. Rudolph

After the Boxer Rebellion battles, Amar Singh accompanies Sir Pratab Singh, Regent of Jodhpur ("Sarkar"), to Japan on an extended tour.

Presented at the Micado's Court

Tokyo, Wednesday, June 5, 1901.

UNDER the above heading, I will write a few lines of my first experience at an Emperor's Court. I shall start from the very beginning when, on the morning of the 3rd instant, we had an early breakfast and, dressing ourselves as neatly and tidily as we could manage, awaited the arrival of Mr Whitehead, the British Consul in Japan. When he arrived at last, we hurried down and he and Sarkar sat in his carriage, and Capt. Jay Gould and Hurjee in the second, and Bukhtawar Singhjee and myself in the third. We drove to the Emperor's Palace and alighted at the very door of his palace which very few of the Japanese nobles and ministers are privileged.

On the steps were two lackeys, gorgeously attired after the English fashion, in waiting, who opened the door of our carriages and we went in to the palace. We walked through a long passage which turned and turned and never seemed to end. At last we were shown in a large hall or rather a big reception room and the door was closed on us. We waited for about ten minutes, admiring the beautiful and priceless cloisney (*sic!*) and gold works, until Mr Nagasaki came with two other noblemen and we were introduced to each other. They chatted for about a couple of minutes and then went away. This sort of thing continued a couple of times more and then we were taken on. Just near the corner of the reception room, we had to wait another ten minutes and then were marched on. The British Minister led the way followed by Sarkar and us... one behind the other, according to his military rank.

Just on entering the door, we found the Emperor standing before his chair and the Admiral of the Fleet and the prime minister and a couple of other noblemen and statesmen all beautifully and gorgeously dressed in their respective uniforms with plenty of medals and orders shining on their breasts. The Emperor was himself dressed in the uniform of a General and was wearing his orders as well. I am sorry I don't know the names of those orders.

The Emperor is a tall man considering the usual height of the Japs (*sic!*) and stood bareheaded with his cap in his hand. **The coat was well fitted but the breeches were very loose and seemed too ridiculous owing to the tailors not being allowed to measure his legs, which are considered too sacred to be touched by anyone.** The Emperor seemed to me an old man with an absent-looking expression and no majesty was visible in his face. Just on entering the door, we all bowed but the Emperor stood erect—if standing at ease can be called erect—and we advanced on quite close and bowed again.

The British Minister introduced Sarkar and moved aside and then His Majesty asked through Mr Nagasaki, who was working as the interpreter, what sort of climate it was in India and what sort in Shan-Hai-Kwan? And whether he suffered much from the change? To all these, Sarkar answered in Hindi to Jay Gould, who explained to Mr Nagasaki, and he in turn to His Majesty. The answer was that, at the present time, India was very hot and that Shan-Hai-Kwan was very cold but the troops and he himself did not suffer much from it, and that he felt greatly honoured by this audience.

A couple of questions like these were asked and then Sarkar introduced Jay Gould and then Hurjee, Bukhtawar Singhjee and myself. After this we took our leave. **Sarkar shook hands with the Emperor and then we all, bowing down, retreated, walking backwards and at every three steps bowing down until we were out of his sight. Turning the back on an Emperor is quite out of etiquette.**

This audience was a private one and a special favour as well. We were all in our khaki uniforms in which no one is ever presented at court. This was all done by the intercession of Sir Claude Macdonald, the British Minister who left a couple of days after our arrival here and to whose name Sarkar had brought a letter of introduction from General Gaiselee. The Emperor of Japan is much more difficult to approach than any other sovereign except that of China. He is considered a God and too sacred to be approached, much less talked to. **He speaks his own language, which is quite different from the national Japanese, and anyone trying to learn it loses his head.**

Pigsticking at Kishengarh

Kishengarh, Saturday, April 11, 1903

In the morning I woke at a quarter to three and, after having washed and dressed, went to the Durbar (Maharaja of Kishengarh) and woke him. An hour later we were on our way to the hunting ground called *Turla Mala*. This place is a short and small range of hills full of *thor* (cactus bushes). We had gone a bit too early and consequently had to wait for about an hour before the pigs began to arrive.

The first pig came straight in the direction where the Durbar and I were leading when there came a wall and I was certain of getting the spear. Now, at the end of the wall was a small and dilapidated hut and the pig ran into it. Finding no (other) way out, he rushed out again, and Anand Singhjee, who was standing at the door, got the spear. **This pig ran for a long distance and there were several spears delivered but mine was so blunt that I could make no effect, though I tried some four times.**

Just after killing this pig, we were returning, when a man shouted from one of the posts that pigs were coming. We galloped in their direction.

There were a couple of them. At first I could not make out clearly whether there was any pig among them but, as soon as I did find one for certain, I gave chase. Shama (the horse) was very troublesome and I had the greatest difficulty even holding him. However the Durbar and I got the spear almost simultaneously. The pig was on the side of the Durbar and I speared from across his horse's breast.

Now there was just a little rest for about five minutes and I changed Shama for Sharif. It was the first time I pigsticked with the latter and I liked him very much. He went beautifully with me. No sooner had I changed than a pig was seen and we gave chase. I got first spear on this one and the one following. The last two were a trifle smaller than the first two. All the same, we had a very good morning's sport. It was very good going but altogether too easy. There was no jump and the ground was level, almost like a billiard table.

—To Be Continued

OFFICERS OF THE JODHPUR LANCERS IN CHINA, 1901. Sir Pratab Singh, Regent of Jodhpur, is seated in the front (middle). Amar Singh, the diarist, is at the right (rear). He wears no moustache in this photograph, because of a death in the family.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

KASHMIRI MUSLIMS

by P. N. K. BAMZAI

No community has played so vital a role in shaping the recent history of the Indian subcontinent as the Kashmiri Muslims. Their attitude and behaviour have influenced the home and foreign policies of both India and Pakistan and involved the two countries in armed conflicts in 1947 and 1965.

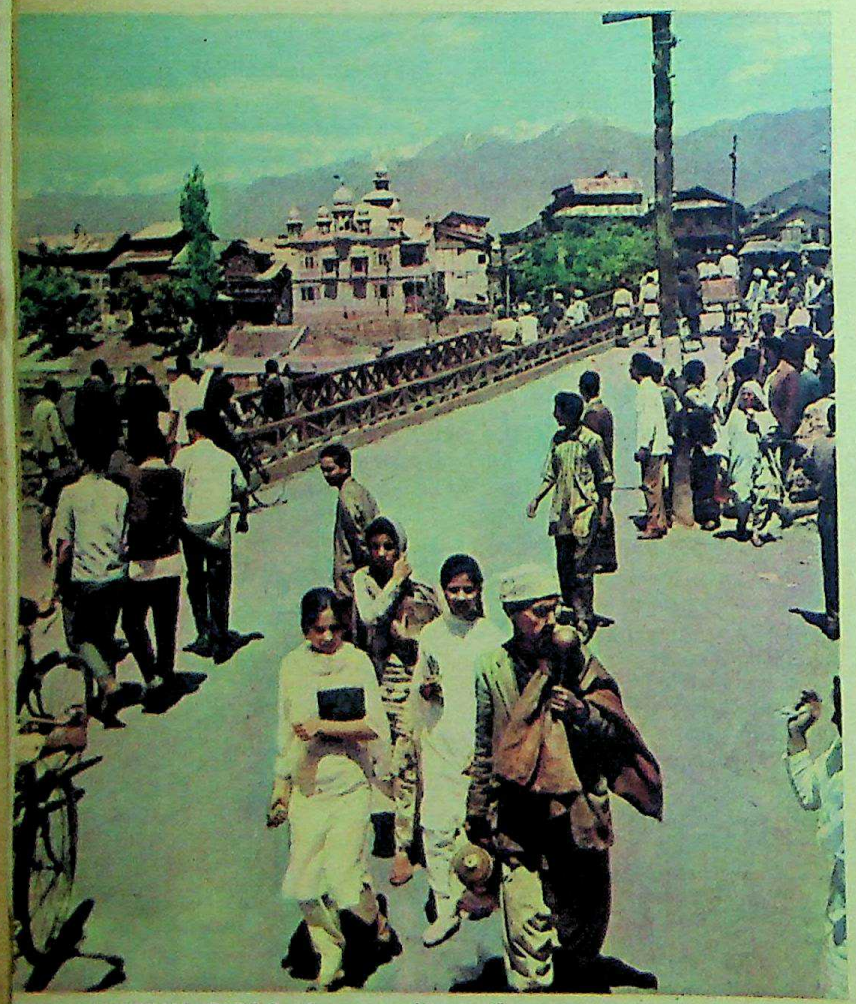
HAD Kashmir been predominantly Hindu, Pakistan could not have questioned its accession to India, for that would have contradicted its own "two-nation" theory. On the other hand, had not the Kashmiri Muslims actively opposed this theory and opted for India, the State would have automatically become a part of Pakistan.

It was the Kashmiri Muslims' political organisation and leadership which prevailed upon the wavering Indian Cabinet, in October 1947, to accept the Maharaja's request for accession of Jammu and Kashmir to India. It was their active cooperation and help that enabled India's armed forces to drive out the tribal raiders from the Valley.

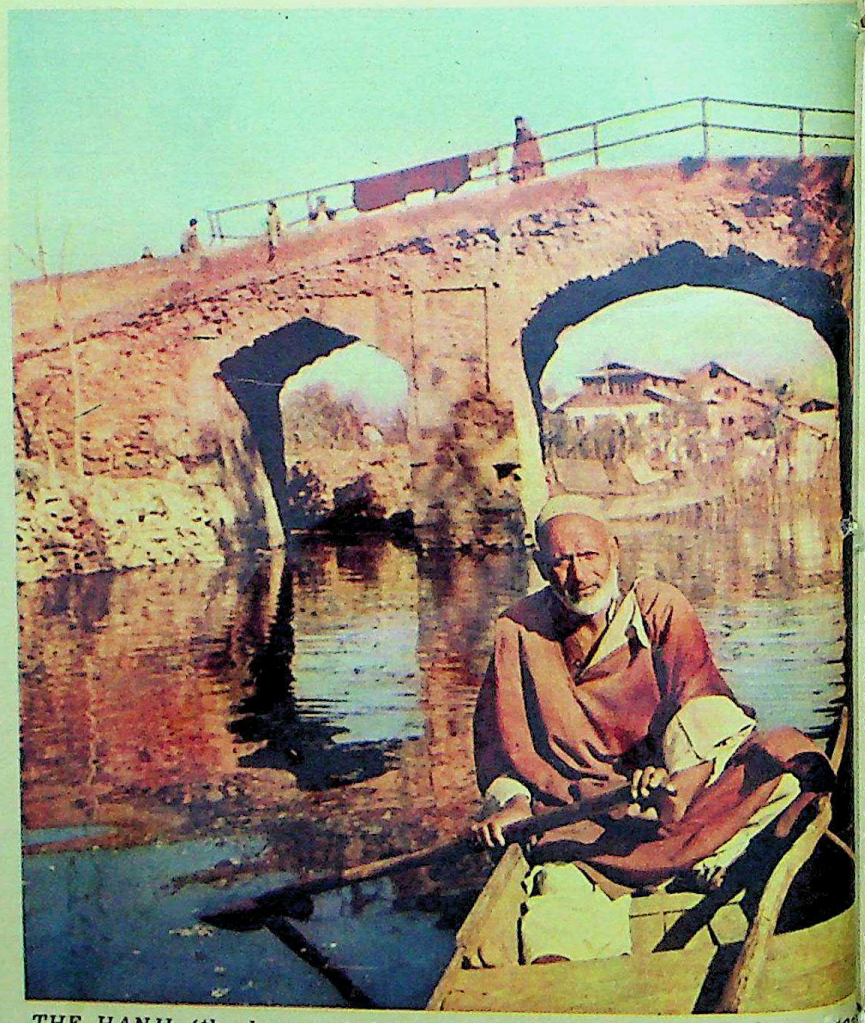
Similarly, in 1965, the Kashmiri Muslims refused to oblige Pakistani armed infiltrators to rise in revolt against the Government. And the will of the Kashmiri Muslims to eschew the "two-nation" theory strengthened the hands of secular elements in India.

Kashmir has been mainly responsible for the non-alignment policy pursued by the Indian Government since Independence. To some extent, it has influenced our relations with several countries of the world.

BRIDE IN TRADITIONAL DRESS. The cap, the scarf and the smock resemble the dress style of Soviet Uzbekistan. The way of living also reveals a close cultural affinity with Central Asia.



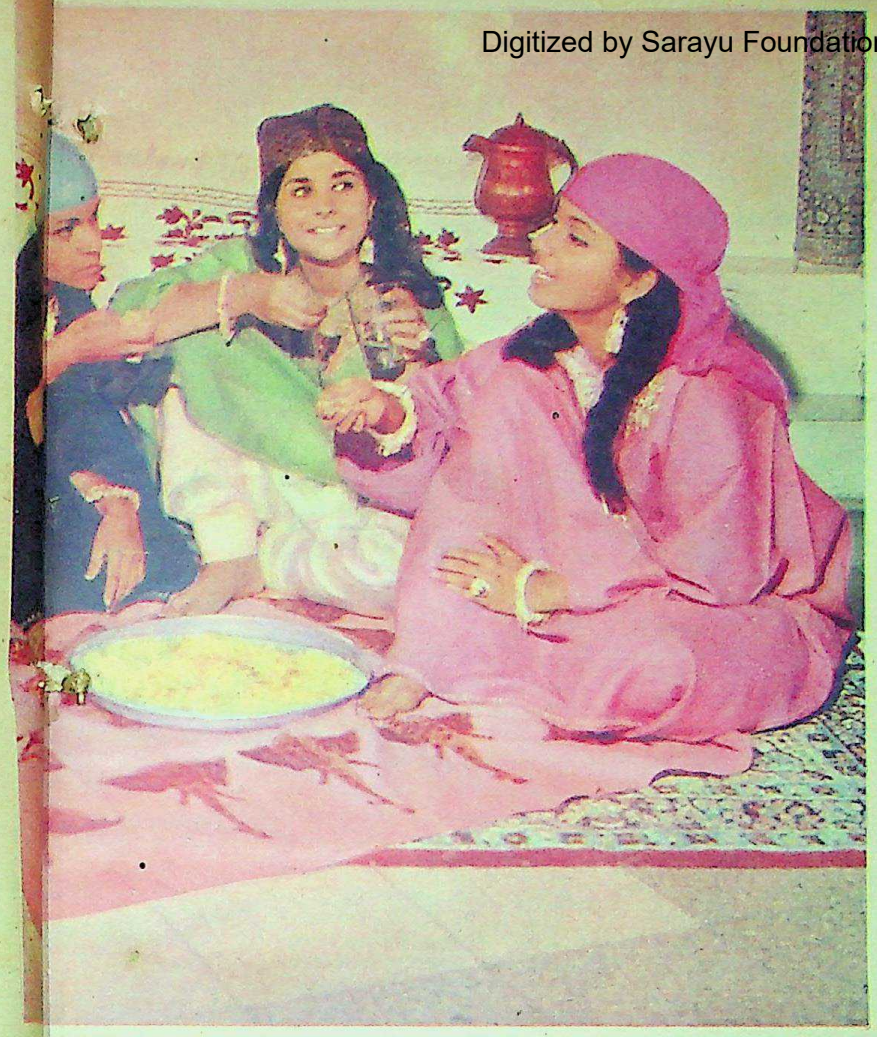
MUSLIM GIRLS (foreground) on the way to college in Srinagar. After 1947 an increasingly large number of Muslim women have taken to higher education. Many have given up the urban custom of observing the purdah.



THE HANJI (the boatman) belongs to an ancient community. The Rajatarangini often mentons the nishads, boatmen and boat bridges. It is said the Hanjis were Kshatriyas before their conversion to Islam. They are expert cooks, guides and shikaris.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri



BRIDE-TO-BE has a meal with friends. Rice is eaten with rista, roghan josh, *ushtaba and* tabaqmaz. *The food is preceded with* qahva (*tea with no milk*), *shared by the Iranians and Russians.*

BRIDE IN MODERN DRESS. Muslim brides in the cities have taken to wearing the Punjabi dress as well as the elegant UP-style gharara-qamis.

About two thousand years or more ago, Kashmir was a great centre of Buddhism. Some of the famous Buddhist Councils were held there. From then onwards it continued to be one of the principal centres of Sanskrit learning. Nearly a thousand years ago, Arab and Persian influences first affected Kashmir and, later, Persian became the official language. Thus Kashmir experienced successively, and sometimes together, Buddhist, Hindu and Muslim influences, creating a composite culture which is evident even today.

Islam entered Kashmir not as a result of foreign invasion but through a *coup d'etat* staged within the kingdom. Its influence and teachings had, however, penetrated the Valley long before a Muslim king ascended the throne in the 14th century. That Kalhana, the famous historian, uses the epithet of Turuska (Muslim) while referring to Harsha's (1038-89 A.D.) temple spoliations, and also makes a reference to Turuska Captains being employed in his army and enjoying his favour, shows that Muslim influence must have been already felt in Kashmir during his time.

Missionaries and adventurers professing the new faith came to the Valley while it was governed by Hindu kings and queens. The new religion found a fertile soil there to grow and expand in.

The people had been groaning under the misrule of the later Hindu rulers, when trade languished and agriculture was at a standstill. The shackles of caste had earlier been broken by the teachings of Buddhism and the general mass of the people did not, therefore, find it difficult to embrace the new egalitarian faith. Happily, it was a band of Sufi dervishes who were the first to project Islam's social and religious humanism. By the time the last Hindu king ascended the throne of Kashmir, a fair proportion of the people had already accepted Islam.

The name associated with its earliest propagation in Kashmir is that of Bulbul Shah, who is said to have visited the Valley first around 1310 A.D. He was a widely travelled Syed from Turkistan, having enjoyed a long stay at Baghdad. He was a disciple of Shah Niamatullah Farsi of the Suhrawardy school of Sufis. He cast an enormous influence on the people among whom he worked and lived.

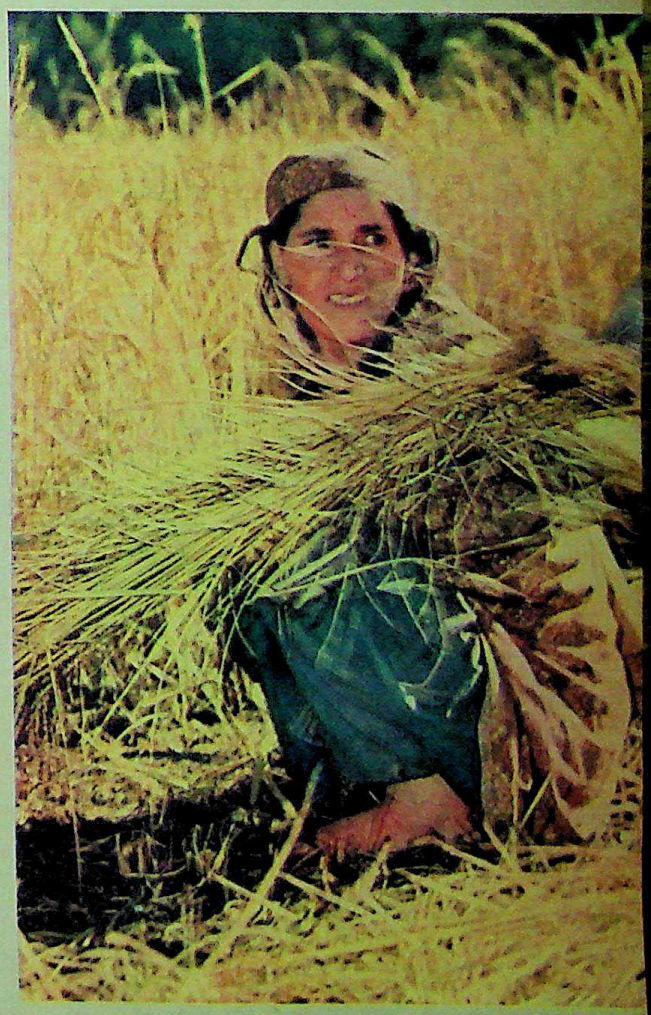
How he brought a king of Kashmir into the Islamic fold is an interesting story.

Sahadeva, the last Hindu king, had to flee the Valley, following the invasion of Gaddi tribesmen and adventurers from across the Banihal Pass. His Commander of the Forces, Ramachandra, assumed regal powers and cleared the Valley of these marauding tribesmen. Ramachandra was in turn thrown out and assassinated by another adventurer from Ladakh, Rinchin by name, who on seizing power married Ramachandra's daughter, Kota Rani.

Rinchin still followed the Lamaist religion but wanted further to strengthen his position by adopting the religion of his new subjects. Summoning Shri Devaswamin, the religious head of the Saivas, he begged to be admitted to the Hindu fold.

The Pandits held a solemn conclave, at the end of which they, in one voice, refused Rinchin the privilege to call himself a Hindu.

—Continued



IN THE PADDYFIELDS. The beauty and the poverty of the peasant woman have inspired many a modern poet and writer. The majority of Kashmiri Muslims are poor and hard-working.

CC-0. In Public Domain. UP State Museum, Hazratganj, Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

"But why?" asked Rinchin.

"Simply because the caste of his birth was doubtful," was the curt reply.

Disappointed and disgraced, Rinchin passed a restless night. Suddenly, in the early hours of the morning, he was aroused from his disturbed sleep by the call of the muezzin: "There is no other god but God, and Mohammed is His Prophet." Looking out of the window he observed the devout Bulbul Shah at prayer and, going to him, requested to be admitted to his religion. It was readily done and Rinchin thus became the first Muslim king of Kashmir.

So, exactly three hundred years after Mahmood Ghaznavi's unsuccessful invasion of the Valley, Islam attained the status of state religion in Kashmir. But, writes Stein, so imperceptible was the change that it

> *did neither affect the independence of the country nor at first materially change its political and cultural conditions. The administration remained as before in the hands of the traditional official class, the Brahmins, for whom a change of religion presented no advantage and who accordingly retained their inherited status. Sanskrit remained for a considerable time after the end of Hindu rule the medium of official communication.*

A courtier once suggested to Sultan Shahab-ud-din (1354-73), when hard up for money, to melt the silver and copper idols of a temple for coinage. The Sultan indignantly replied: "Past generations have set up idols to obtain fame and earn merit and you propose to demolish them! How great is the enormity of the crime!"

However, the Valley had its share of religious zealots like Sultan Sikandar, Yaqub Shah Chak and a number of Mughal and Afghan governors. But the persecution of non-Muslims by these zealots was resented by the local Muslims, who would give shelter and solace to their compatriots.

The Mughal rule, which brought peace and prosperity to Kashmir, however completely crushed the martial qualities of Kashmiris. Particularly the brief Afghan rule (1753-1819) is a dismal record of suppression and tyranny. The Sikhs, who succeeded, were not as cruel as the Afghans, but they were hard and rough masters. So were the Dogras who followed them.

By the beginning of the present century, Kashmiri Muslims presented a picture of a downtrodden and impoverished community. At home they were ruled like dumb-driven cattle and outside they were jeered, maltreated and abused. No wonder even now they exhibit distrust of non-Kashmiris, be they Hindu or Muslim, Indian or Pakistani.

The yoke having become unbearable, they rose as one against the autocratic rule of the Maharaja. How they regained their freedom and self-respect is recent history.

Kashmiri Muslims, who are in overwhelming majority in the Valley, are physically a fine stock, tall and well bulit, with complexions varying from olive to a ruddy and fair hue. The beauty of their women has long been extolled. Lively and intelligent, they are full of fun and fond of amusement.

Kashmiri Muslims are noted for their hospitality as for hard work. The Kashmiri Muslim is a fine craftsman, his wares decorating many a house and palace throughout the world. He is kind to his wife and children, and divorces are extremely rare. Theft in the villages is uncommon and crime against person negligible.

The advent of Islam no doubt changed the social structure of the people but they retained some of their old customs. Many continue to bear their old surnames. Kauls, Bhatts, Mantus, Rainas and Pandits are converts from the Brahmin caste, whereas Dhars, Magreys, Rathors, Lones and Chaks come from Kshatriyas. Syeds indicate descent from the Prophet's family. Pirzadas are descendants of Sufi saints. Every village has a mullah to minister to the religious needs of the people.

Kashmiri dress consists of a long loose smock worn over a *shalwar*—sported by men and women alike. Women wear a skull-cap surrounded by a fillet of red colour. A shawl or white *chudder* thrown gracefully over the head and shoulders completes their headgear. Men wear turbans as a sign of respectability and affluence. The ordinary peasant is content with wearing a long pointed skull-cap. Kashmiri dress closely resembles the dress of the Soviet Uzbeks of Central Asia.

INSIDE THE HAZRATBAL SHRINE, a pious old man reads the Quran. The patriarchal look of old Kashmiri Muslims, their "Semitic" aquiline noses, skull-caps and Middle Eastern-looking robes gave rise to the legend that the Kashmiris are descendants of the Lost Tribe of the ancient Israelites. They actually however belong to the branch of the Aryan races which brought the Indo-Aryan languages into India.

PHOTO CREDIT

Colour photographs on pp. 40-41 are by Balkrishan, R. B. Bedi, K. L. Wazir and Vasant Dhote.

In winter a *kangri* is taken under the gown to keep oneself warm. This ingenious little stove consists of an earthen jar (about six inches in diameter covered with a basket of wickerwork.) Charcoal cinders of a special type are put in it to give a constant and continuous warmth.

The staple food of the Kashmiri Muslim is rice. They take plenty of vegetables, the favourite being the *hak* or the *karamsag*. Wherever a Kashmiri goes, he tries to get hold of this delicacy even if he has to grow it himself. There are instances of its cultivation by Kashmiri residents in Britain, America and different African countries.

Kashmiri dishes are famous for their variety and taste. Gushtaba (balls of finely minced meat) is a delicacy and is cooked in milk and spiced with saffron and zira. In spite of living in a cold region, Kashmiri Muslims abhor liquor. Instead they consume large quantities of tea, salt being added in place of sugar. Green tea leaves are boiled hard and a pinch of soda bicarbonate added. Any time is tea-time in a Kashmiri home —the samovar is always steaming with boiling tea. It would be sheer discourtesy to send away a visitor without serving him a hot piping cup of saltish pink-coloured tea.

Kashmiris, both Hindu and Muslim, have many points of resemblance in dress, social customs and ceremonies. The sacred shrines of both the communities are situated close together and it is frequent to celebrate fairs at these shrines simultaneously. In all the important social functions of a Hindu, his Muslim friends and neighbours take a keen and personal interest, and the Hindus do likewise.

Many of the ceremonies connected with the birth of a Muslim child are akin to those among the Kashmiri Pandits. For instance, visiting shrines, calling the aid of saints and *pirs*, and keeping religious fasts by childless parents in order that they might be blessed with children are common customs.

"God Is Great"

When a child is born, the mullah intones the Azan, welcoming the new arrival to this world of faith. Then he repeats in the child's left ear the *takbir* ("God is Great, God is Great, God is Great!") and adds a warning that death is the end of all things.

At the age of 4 or 5, the boy is circumcised. His feet are dyed with henna and the relatives and friends invited to a good feast. For seven days before the ceremony, there is continuous singing and feasting; and on the day of circumcision, the child is placed on a basket under which a cock is cooped, the perquisite of the barber who performs the operation.

For a week before a wedding, festivities and rejoicings are common in the houses of both the boy and the girl. The day before the marriage, a quantity of henna dye is sent to the bride, who paints her hands and feet with the red colour. On the wedding day, the bridegroom dresses himself up like a Sultan. His relatives give him presents of money and then he and his party set off.

First they visit some neighbouring shrine and say their prayers and then they visit the graves of the bridegroom's ancestors. As they draw near the bride's house,

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

A WELL-KNOWN KASHMIRI PANDIT LADY with college girls in Srinagar. The students of the Women's College staged a play for Prime Minister Indira Gandhi. Many Kashmiri Muslim girls are also studying in other universities of India, notably at Aligarh.

MAHMOODA AHMED ALI SHAH is a noted educationist and Principal of Women's College, Srinagar. The Habba Khatoon School of Classical Kashmiri Music (Sufiana Kalam) *has also been established in the College.*

the women of the bride's party come out singing the songs of welcome.

After the *nikah*, the bride is carried by her brother or maternal uncle into the palanquin and, followed by a party of singing women, departs with her husband.

Fairs at Astan Sharifs or Sufi saints' tombs, spread all over the Valley, are very popular.

Because of the beauty of nature in the Valley, a special characteristic of the Kashmiris has always been a love for outings. Even now they go in large numbers, whenever they have a chance, to the Mughal Garden to sit there, sipping their tea made from samovars that they carry with them.

George Forster, who visited the Valley in 1783, observed:

> *The Kashmiris are gay and lovely people with strong propensities to pleasure. When a Kashmiri, even of the lowest order, finds himself in the possession of ten shillings, he loses no time in assembling his party and launching into the Lake, and solaces himself till the last farthing is spent.*

ZAINAB BEGUM is a prominent Congress leader of Kashmir. She is a sister of Kashmir's Chief Minister G. M. Sadiq.

The impact of the Arabic and Persian cultures, which followed the wholesale adoption of Islam in Kashmir, produced a profound and far-reaching effect on diet, dress, marriage customs, morals, art and literature —something discernible among the Kashmiri Muslims even today. But though the new values were assimilated quickly, the past was not eliminated; it was allowed to blend with the new. Intermarriages among the Muslims and Hindus were common. Sanskrit continued to be patronised and also to be the court language for at least two centuries after the advent of Muslim rule.

Perhaps the best example of the happy synthesis of Sufi and Bhakti cults is provided by the emergence of the Islamic Rishis. The founder of the Order, Sheikh Nur-ud-din alias Nand Rishi (15th century), is the Patron Saint of Kashmir and is venerated by both Hindus and Muslims. His teachings were conveyed through popular Kashmiri language. These have been collected and preserved in two volumes: *Rishinama* and *Nurnama*.

The people's sufferings in subsequent centuries were considerably lightened by the comforting words and acts of these dedicated souls. No better tribute can be paid to them than that recorded by Jehangir in his *Memoirs*. Writes he in his florid style:

> *They restrain the tongue of desire and the foot of seeking. They eat no flesh, have no wives and always plant fruit-bearing trees in the fields, so that men may benefit by them, themselves desiring no advantage.*

A large number of Persian and Arabic works were produced by Kashmiri Muslims during the medieval period. With the increasing patronage extended to the Persian language and scholarship by the later Sultans, Kashmir produced poets and writers whose beauty of style and depth of thought equalled that of the writers of Iran. If Iran is proud of its Firdausi, Hafiz, Rumi and Nizami, Kashmir is equally proud of its Sarfi, Ghani, Faani and Hubbi. No wonder Kashmir was known as Iran-i-Saghir or "Little Iran".

The earliest of these Persian scholars was Mullah Ahmad Kashmiri, a distinguished poet and historian (c. 1420). He was followed by a long line of eminent historians. Hyder Malik, Chaudura, Mohammed Azam Didamari, Mohammed Aslam, Maulvi Hasan Shah and Mohammed-ud-din Fauq. Hyder Malik, besides being a historian, was also an architect. He rebuilt the famous Jama Masjid of Srinagar which had been earlier consumed by fire.

Two outstanding Kashmiri poets and scholars of the time of Akbar were Sheikh Yaqub Sarfi and Baba Daud Khaki. The former, besides being a poet, is the author of several works on Sufism, Islamic traditions and travel.

A notable contribution to the study of comparative religion and philosophy was made by Mullah Muhsin Faani, the celebrated author of *Dabistan-i-mazahib*.

It will require a volume to list all the Kashmiri Muslim writers and poets who have contributed to Persian language and literature. The greatest name associated with Persian poetry is that of Ghani Kashmiri. He won fame in his lifetime not only in India but in Iran too. We even find a Kashmiri word here and there in his works.

Kashmiri language is indebted to several Kashmiri Muslim writers and poets. Nand Rishi's *Sayings* are the jewels of Kashmiri literature. The lyrics of the great woman poet Habba Khatoon, written towards the

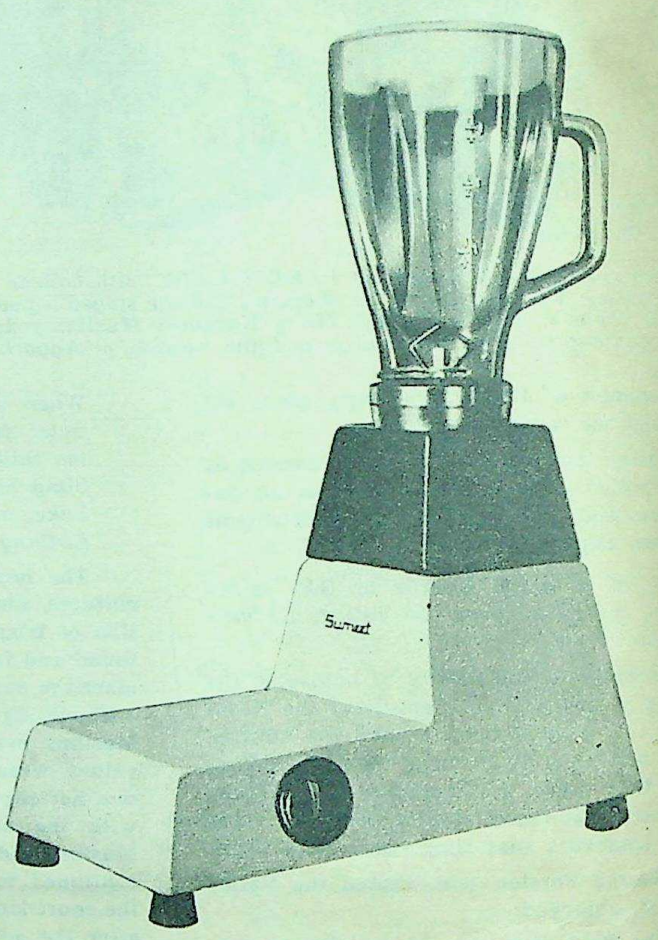
—Continued

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Housewives! Cut and slip this advertisement into your husband's pocket!

Give her a Sumeet -and do yourself a favour, too!



Be wise. Give her a gift she'll prize...and use to your benefit.

HOW DOES SUMEET HELP?

Servant problems? Sumeet takes the time and drudgery out of cooking. Makes it easy to plan varied menus. Prevents food wastage...and seals in food values. In short, Sumeet is the smart modern way to good housekeeping.

A COMPLETE KITCHEN AID!

What's special about Sumeet? It's the only mixer that's a complete kitchen aid. Only a mixer with Sumeet's power could be so versatile. Wet and dry masalas. Chutneys. Mayonnaise. Lassi. Coconut paste. Coffee powder. Fruit juices. Rice and dhal paste. Sumeet does it all in minutes.

THE ONLY HEAVY DUTY MIXER!

Compare it to others. Sumeet can run non-stop for 30 minutes. Its powerful 400 watts motor is specially designed to tackle heavy grinding jobs in the Indian kitchen. Yet the running cost is low — hardly Rs. 1.50 a month.

WHAT ABOUT SERVICE?

Sturdy, elegant Sumeet is guaranteed to give you trouble-free performance. What's more, there's a prompt efficient service you can always rely on.

Take your wife today to a Sumeet dealer for a free demonstration. She'll insist — and you'll agree — Sumeet is a must for your home.

Sumeet MULTI-PURPOSE ELECTRIC MIXER

400 Watts 30 MMTS Rating 230 V. AC/DC

Manufactured by:

pca power control & appliances company

41, Gala Industrial Estate, Mullund, BOMBAY-80.

Contact your nearest Sumeet Dealer or at:

BOMBAY
GENERAL SALES AGENCIES,
Krishna Bhavan,
2nd Floor, 56, Lohar Chawl,
Bombay-2.

CALCUTTA
K. DHANDAPANI & CO.,
33, Canning Street,
Calcutta-1.

NEW DELHI
NOVEX ENGINEERING CO.,
12-C, Connaught Place,
New Delhi-1.

INDORE
BIJASON AGENCIES,
7/2, South Tukoganj,
Indore.

VISAKHAPATNAM
PREETHI EMPORIUM
Main Road,
Visakhapatnam-2.

SOUTH INDIA BRANCHES:
SPENCER & CO. LTD.,
Bangalore, Calicut, Coimbatore,
Ernakulam, Goa, Guntur, Madurai,
Secunderabad, Trivandrum, Vijayawada.

MADRAS
SUMEET SALES & SERVICE CENTRE,
7, Umayal Road, Kilpauk,
Madras-10.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

end of the 16th century, are still very popular. During the last century, we have the rich and prolific productions by Mahmood Gami, followed by Maqbool Shah Kralawari, Rasool Mir, Abdul Wahab Pare and others.

The modern period in Kashmiri poetry was ushered in by Ghulam Ahmad Mahjur. In his simple verse, he voices the hopes and fears of the poor Kashmiri villagers. He was a votary of Hindu-Muslim accord.

Mahjur was followed by Abdul Ahad Azad. Whereas Mahjur was a nationalist, Azad longed for a socialistic pattern of society.

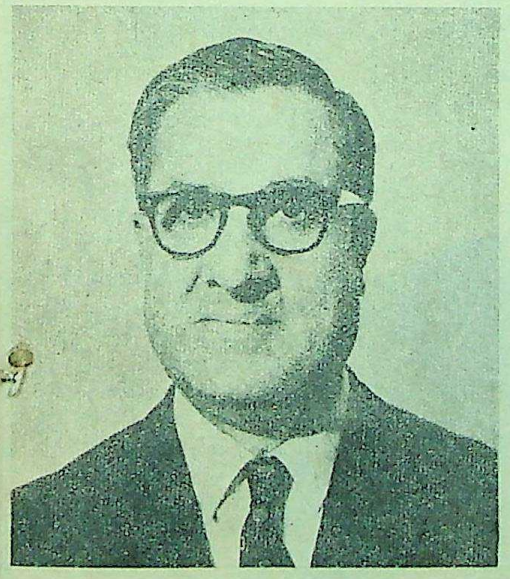
Among the new writers in Kashmiri may be mentioned Mohi-ud-din Akhtar, Ghulam Hassan Beg Arif, Mohammad Amin Kamil, Ghulam Nabi Khayal, Ali Mohammad Lone, Rehman Rahi and Abdul Khaliq Tak.

Kashmiri Muslims excelled in producing book illustrations. Numerous Persian manuscripts are copiously illustrated with miniature paintings of exquisite beauty.

Every strict Muslim valued calligraphy as a finer art than that of the picture painter for it could not be suspected as idolatry. The Kashmiri Muslim, with his deft artistic fingers, excelled in penmanship. Mohammed Husain Kashmiri and Ali Chaman were the court calligraphists of Akbar. Mohammed Murad flourished at the court of Shah Jahan.

Currently some Kashmiri artists have come into prominence. Noteworthy among them are Ghulam Rasool Santosh, M. A. Mahmood, Nisar Aziz, Gayoor Hasan and Abdul Rashid John.

The Sultans and Mughal Emperors encouraged cultivation of the fine arts. Sufism, which predominated during this period, was partial to dance and music—believed to be



THE AUTHOR P. N. K. BAMZAI belongs to a Kashmiri Pandit family of literary eminence. His father, Pandit Anand Kaul, is the author of many well-known books on Kashmir. P. N. K. Bamzai took his degree from Punjab University. He has been Editor of Kashmir, March of India, The Traveller in India, The Indian Information *and* Kurukshetra, *all published by the Publications Division, Government of India. He has also written a comprehensive history of Kashmir, with an introduction by Jawaharlal Nehru. The author was deputed by the Government of India to work as Adviser (Publications) to the Government of Ethiopia.*

MOHAMMED ABDULLAH TIBET BAQAL, the famous santoor player. Kashmir shares some of its musical instruments with Azerbaijan, Iran and Central Asia.

RAJ BEGUM is a famous singer. The celebrated Malika Pukhraj (now in Pakistan) also belongs to Kashmir. Kashmiri music is a blend of Indian and Persian modes.

essential in bringing about a state of spiritual ecstasy. Kashmiri dance absorbed influences of the dance technique of Persia and Central Asia and, later under the Mughals, those of Agra and Delhi. During their numerous visits to the Valley, the Mughal Emperors and their courtiers watched dance performances in the enchanting gardens on the Dal Lake. The Indian *ghagra* and the Turkish cap of a *hafiza* (as the danseuse came to be known) reflect a remarkable moulding of Indian and Persian styles. The *hafizas* belonged to a class of professional dancers who had to undergo a long and exacting training under competent masters. Their dance was popular and was practised till the beginning of the present century.

Kashmiri Muslims are very fond of *rauf*, a folk dance performed at marriage and festivals. Two rows of participants, with hands intertwined behind their backs, face one another and move gracefully backwards and forwards, singing melodious songs.

Sufi Music

The synthesis of Indian and Persian influences is discernible in Kashmiri music too. In a place where we find a mullah translating the Mahabharata from Sanskrit and a Pandit writing a devotional hymn in Persian, there is nothing surprising about the evolution of a distinctive form of classical music, known as *Sufiana Kalam* ("mystical lyrics"), with its style borrowed from Persian music and its *maqams* (modes) corresponding to Indian ragas.

Sufiana Kalam is always sung in chorus. It has 54 *maqams*, out of which some bear Indian names, like Bhairavi, Lalit and Kalyan, while others are Persian ragas, such as Isfahani, Dugah, Rasti and Farsi. The *maqams* too have their time significance —that is, some of them are morning *maqams*, some evening and so on.

Of the instruments, the *santoor* is the most distinctive. It has a hundred strings stretched over a hollow wooden frame of mulberry wood. These are struck with two little delicate sticks, beautifully carved and slightly curved at the end. There are other instruments such as *Saz-i-Kashmir*, *sitar* and *dukra*.

The beautiful handicrafts of Kashmir are famous all over the world. The Cashmere shawl became very popular in Europe during the 18th century, when Kashmiri weavers produced shawls worth over a crore of rupees a year. Shawl traders earned fabulous fortunes and indulged in luxuries, such as putting milk instead of water in their *huqas*. But the poor weaver did not receive any profit. Goes a Kashmiri saying:

> *If any vegetable cannot be had, one can still get mallow;*
>
> *If a husband cannot be had, one can still get a shawl-weaver.*

The carpet-weaving industry, originally introduced by Sultan Zain-ul-Abidin, attained excellence in the 19th century. How much proficiency the Kashmiri carpet weaver had attained in reproducing Nature's lovely scenes on their looms is apparent from the anecdote recorded by Pandit Anand Kaul in his *Kashmir*:

> *"Maharaja Ranjit Singh could never visit Kashmir. Once he wrote in a letter to Col. Mian Singh, one of his Governors from 1834 to 1841: 'Would that I could only once in my life enjoy the delight of wandering through the gardens of Kashmir fragrant with almond blossoms and sitting on the fresh green turf!'*
>
> *"The Governor, in order to gratify, nay intensify, his master's desire, got prepared one fine green carpet, dotted with little pink spots and interspersed with tiny little pearl-like dots, which looked like green turf with pink petals of almond blossoms fallen on it and dew glistening thereon as in spring time.*
>
> *"This was a masterpiece of the Kashmir carpet weaver's art. It was presented to the Maharaja at Lahore and, as soon as he saw it, he was so struck by its beauty of design executed in such artistic excellence that he rolled himself thereon in ecstasy, feigning to be rolling on the real Kashmir turf. The chief weavers of this exquisite carpet, named Fazl Jan, Jabbar Khan and Kamal Joo, were given a reward of a pair of gold bracelets each by the Maharaja."*

Today Kashmir's handicrafts, including carpets, earn for the country much foreign exchange.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Of course it'll be a lovely hair do! She started right–with New Halo– the beauty shampoo!

Let new enriched-formula Halo show your hair at its loveliest. Its extra-rich lather acts instantly, cleans thoroughly as it conditions your hair. Then rinses out easily—in soft or hard water. And leaves your hair at its glorious best. Silky, soft, full of lustre. With a hint of exciting perfume too. Shouldn't you switch to New Halo? Buy a bottle today!

Soaping dulls hair—Halo glorifies it!

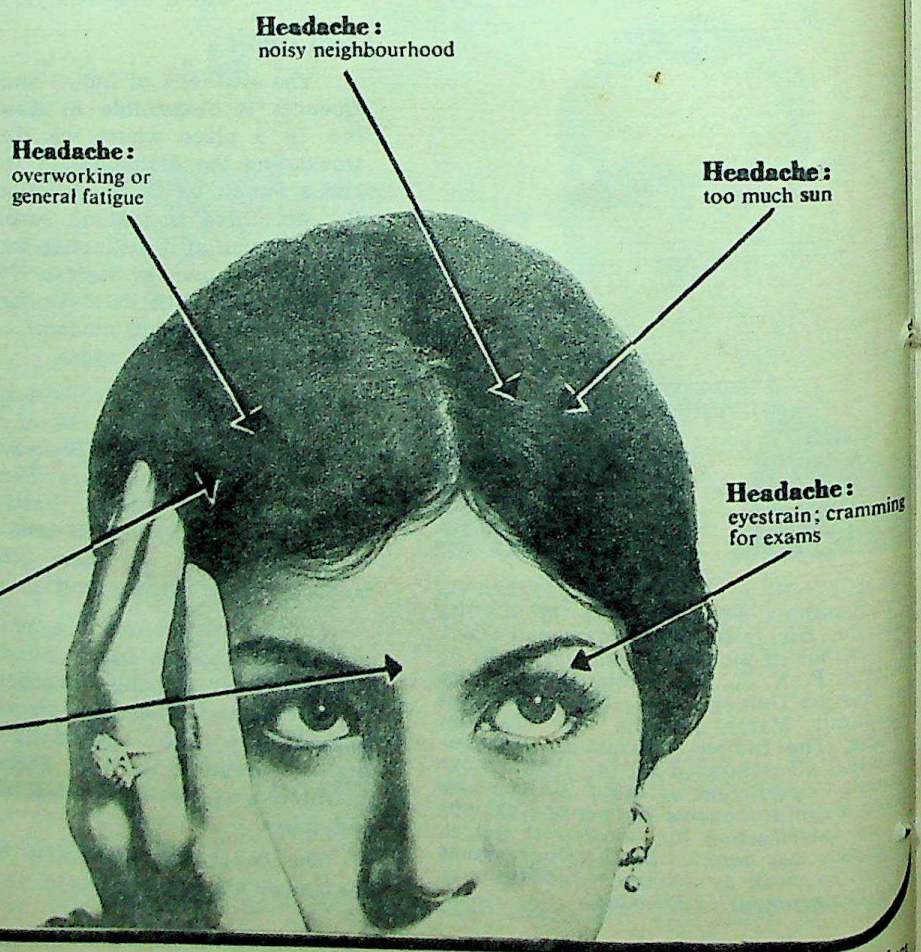
HS.G.11.69

Name your headache.

It's gone with a single Saridon

A single Saridon takes away the ache. Quickly. Saridon also contains ingredients that remove stress accompanying a **headache, bodyache** or **toothache**—and leave you relaxed and refreshed.
That's what's special about Saridon—
you stay bright and cheerful too!

Saridon TRADE MARK 'ROCHE'

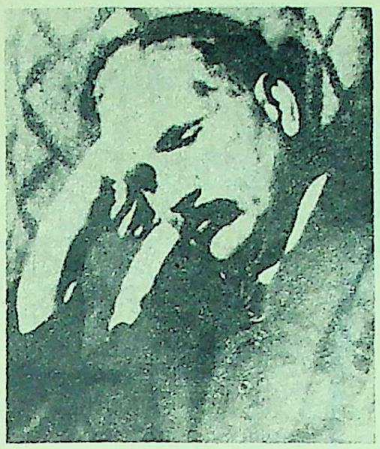


A 'Roche' Product

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Eminent Kashmiri Muslims



Dr SIR MOHAMMED IQBAL (1873-1938), the great Urdu and Persian poet and philosopher, belonged to a Sapru family which migrated to Punjab during the 17th century and embraced Islam. During the enlightened reign of Sultan Zainul Abedin, the Saprus had been the first among Kashmiri Pandits to study Persian. Iqbal was proud of his Kashmiri Brahmin ancestry. In a Persian couplet he says:

In India you will not see a man other than the son of a Brahmin who knows the secrets of Jalaluddin Rumi and Shams Tabriz.

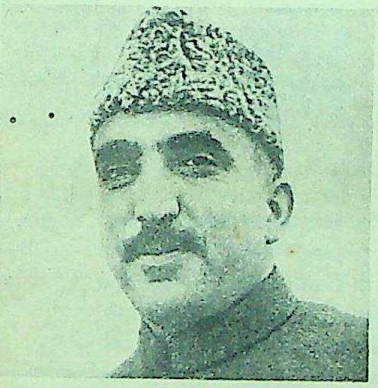
SHEIKH MOHAMMAD ABDULLAH (b. 1905) passed his M.Sc. from Aligarh Muslim University. On return to the State, he began to take part in the agitation against the autocratic rule of the Maharaja. In 1931 he founded the Kashmir Muslim Conference, which was later converted into the National Conference. Throughout his political life, Sheikh Abdullah advocated Hindu-Muslim unity and it was through his far-sighted policy that the Maharaja opted for accession to India in 1947. He vehemently opposed the two-nation theory. Sheikh Abdullah and his team of nationalist leaders raised the prestige of the Kashmiri Muslim, who now was a force to be reckoned with. The Sheikh gave back to the Kashmiri his lost self-respect and, when in 1947 he became the head of the emergency administration, Kashmir got a real Kashmiri government after many centuries. When Sheikh Abdullah qualified his support and openly agitated against India, his Government was dismissed. He was later arrested and tried for a conspiracy. Finally the Government of India withdrew all the charges and he was released. He has spent long years in jail. He is much the biggest force in Kashmir politics.

KHWAJA GHULAM MOHAMMED SADIQ (b. 1912) was educated in Punjab and Aligarh University. He joined the Muslim Conference in 1931 and was elected to the Maharaja's Praja Sabha (Legislative Assembly). As a member of the National Conference, he played an active role in the dramatic developments following the partition of India. He was President of the Constituent Assembly from 1951 to 1957 and later joined the Cabinet of Bakshi Ghulam Mohammed in 1953. He has been a member of the Congress Working Committee and, since February 1964, Chief Minister of Kashmir.

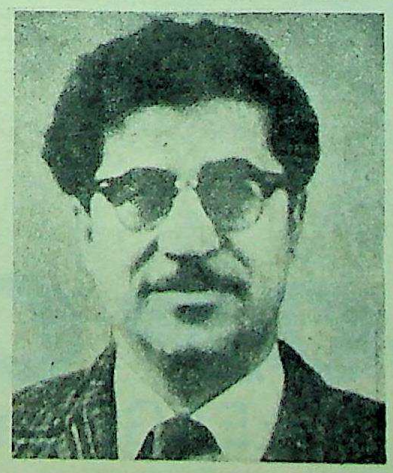
SYED MIR QASIM (b. 1921), the dynamic personality, comes from an ancient family of Doru, south of the Kashmir Valley. He was educated in Srinagar, where he took an active part in the student movement. He was arrested in 1946 during the Quit Kashmir agitation. He became a Minister in Bakshi Ghulam Mohammed's Cabinet formed in 1953 and later in G. M. Sadiq's Government. At present he is President of the Pradesh Congress Committee.

MOHAMMED SHAFI QURESHI

MOHAMMED SHAFI QURESHI (b. 1929) has been in the forefront of Kashmir politics from his student days. He was an active worker in several student organisations, including the Aligarh Students Union in 1951. After getting his Law degree, he began his practice at the Srinagar bar. He also organised a branch of the Indian National Congress in the city. He was returned a Member of the Lok Sabha and became Union Deputy Minister for Trade and Commerce. He is now Deputy Minister of Railways.

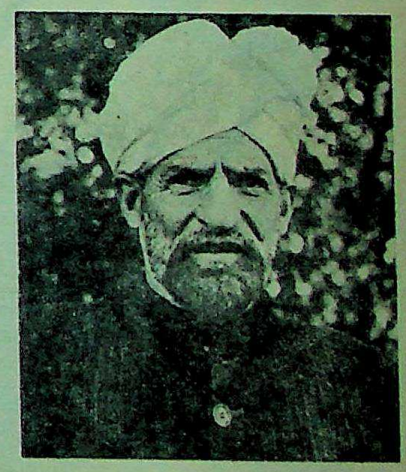


BAKSHI GHULAM MOHAMMED (b. 1907), the right-hand man of Sheikh Abdullah, was responsible for putting the Muslim and later the National Conference on a sound footing. He became Deputy Head of the Emergency Administration in Kashmir in 1947 and, on the formation of the Abdullah Ministry, its Deputy Prime Minister. On Sheikh Abdullah's dismissal in 1953, he was called upon to form a Ministry, which remained in power till 1963, when he resigned under the Kamaraj Plan. A commission of inquiry found him guilty of malpractices. From 1967 to 1971, he was a Member of the Lok Sabha from the Srinagar constituency. At present he is the guiding leader of the Kashmir National Conference.



SHAMIM AHMED SHAMIM

SHAMIM AHMED SHAMIM (b. 1934) is a writer-journalist and a political worker who has won the confidence of the Muslim masses in Kashmir. He got his Law degree in 1954 and edited a cultural magazine: *Tameer*. He is now Editor of the popular weekly *Aina*. He toured Pakistan extensively during the disturbances on the eve of President Ayub's downfall. He was elected to the State Legislative Assembly in 1967. In 1970 he defeated the former Chief Minister, Bakshi Ghulam Mohammed, in the election to the Lok Sabha from the Srinagar Constituency.



GHULAM AHMED MAHJUR, Poet Laureate of Kashmir, belonged to a family of Pirzadas. Kashmiri poetry has a rich classical background and is known for its mystical overtones. It was Mahjur who began a new movement. He was mainly responsible for setting the pace of modern Kashmiri poetry and prose. He was greatly respected. He died in 1954.

—Continued

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

That's Dunlop C49 car tyre. "Undefeated" because when it comes to the mileage war, C49 wins every time. Now let's have a peaceful look at what makes C49 the victor. C49 has a unique extra-tough tread. Developed after years of research by Dunlop. Made specially from a super-tough compound. Tested and proved for maximum initial tread mileage. Dunlop C49 the "Undefeated": nothing beats it.

DUNLOP C49

—the MAXIMUM MILEAGE car tyre

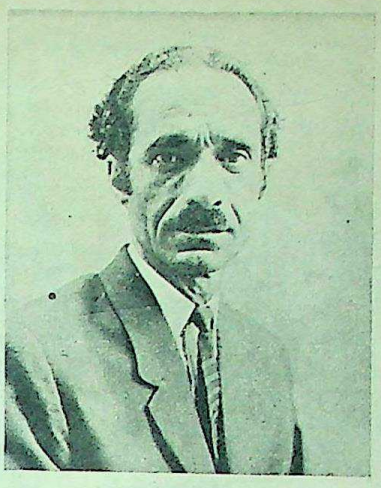
Recommended Dunlop C49 tyre retail prices—Ambassador 5.90-15 WSW 6PR—Rs. 174.99. □Fiat 5.20-14 WSW 6PR—Rs. 149.99. □Standard 5.60-13 WSW 6PR—Rs. 164.57. □Willys Jeep 6.00-16 M&S 6PR BSW—Rs. 221.13 (Sales and local taxes extra).

DC-620A

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

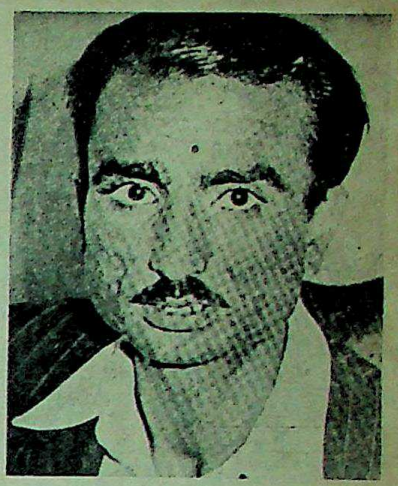
Digitized by Sarayu Foundation Trust, Delhi and eGangotri

TAJ BEGUM RENZOO is a foremost writer of short stories in the Kashmiri language. Kashmiris are good story-tellers. Saadat Hasan Manto (d. 1950), one of the masters of Urdu short story, belonged to a Kashmiri family settled in Amritsar.

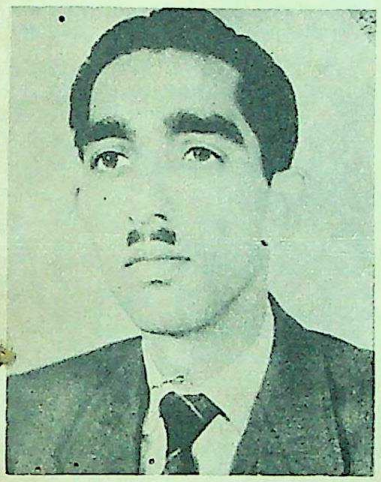


MOHAMMED AMIN KAMAL is a noted poet and writer in the Kashmiri. He was given the Sahitya Akademi Award for his *Lava-ta-Prava*. A collection of his poems, *Biyah-auy-Pan*, won the Kashmir Cultural Academy Award.

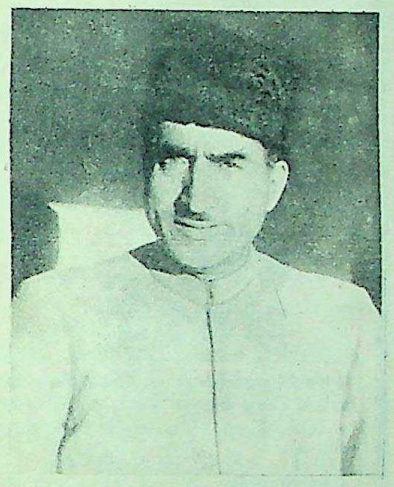
ABDUL AHAD AZAD was a distinguished writer who came into prominence after Mahjur. Azad had a progressive outlook and dreamt of a socialistic pattern of society.



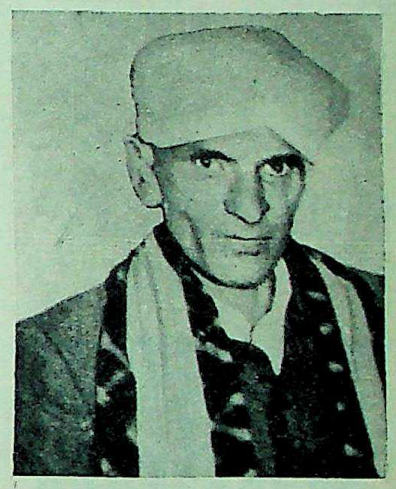
AKHTAR MOHI-UD-DIN (b. 1928) graduated from Jammu & Kashmir University. He writes short stories in Urdu and Kashmiri. He received the Sahitya Akademi Award in 1958 and the Padma Shri in 1968. His books are widely read.



RAHMAN RAHI received the Sahitya Akademi Award for his collection of Kashmiri poems, *Navroz-i-Saba*. He is also a member of the General Council of the Sahitya Akademi. His poems enjoy great popularity.



GHULAM MOHYIDDIN HAJINI (b. 1917) was educated at Aligarh. He is a scholar of Arabic and author of several academic works in Kashmiri, English and Urdu. He is also a member of the Sahitya Akademi.



RASA JAVIDANI is a leading poet of Bhaderwa, a cultural and geographical Muslim unit in the predominantly Hindu region of Jammu. The dialect is distinct from both Kashmiri and Dogri.

GHULAM RASOOL SANTOSH is a leading artist. He has worked under N. S. Bendre at the Baroda University on a national scholarship. He has also won the Lalit Kala Akademi Award.

ALI MOHAMMED LONE (b. 1926) was educated at Jammu & Kashmir University. He writes both in Urdu and Kashmiri.

Dr NASIR AHMED SHAH is Principal of Kashmir Medical College. He is the brother of Mehmooda Ahmed Ali Shah, the educationist.

MOHAMMED NOORUD-DIN is Vice-Chancellor of Kashmir University. The Congress leader, Dr Saifuddin Kitchlew, also belonged to a Kashmiri family settled in Punjab.

KHWAJA SANAULLAH BHAT is Editor of the Urdu daily, "Aftab". Right: **Dr Ali Mohammed Jan**, a noted physician. Agha Hashr Kashmiri, the great dramatist, Agha Shorish Kashmiri, the journalist, and Din Mohammed, the first Chief Justice of Pakistan, all belonged to emigre families.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

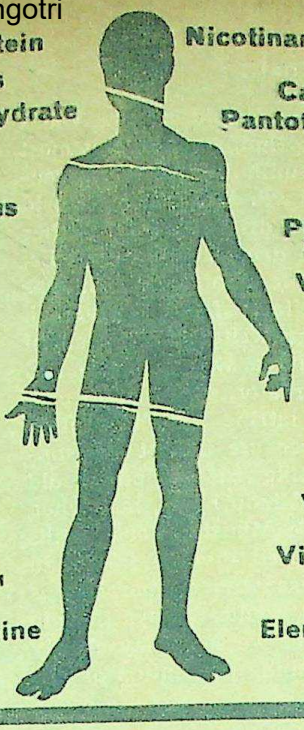
Eye-catching creations of deft hands to set your home aglitter

Kashmir Govt Arts Emporium — the treasure house of wonder crafts. Embroidered leather goods, flower patterened Papier Mache articles, enticing costume jewellery - all to cause a stir. Wood and metal carved pieces, turquoise lovely 'Numdhas', carpets and shawls - the list is endless. But all these sharing one common feature- the dazzling loveliness of the inherited skill of Kashmir craftsmen.

KASHMIR GOVT. ARTS EMPORIUM

BRANCHES AT

JAMMU - Veer Marg ● AMRITSAR - Katra Jaimal Singh ● CHANDIGARH - Sector 17-B
NEW DELHI - 5 Prithviraj Road, 25-B, Connaught Place & Ashoka Hotel ● LUCKNOW Hazratganj ● CALCUTTA - 12 Chowringhee ● MADRAS - 9, Mount Road ● BANGALORE 131-32, Commercial Street ● BOMBAY - Sir P. Mehta Road.



Your body needs 23 vital 'foods'

Milk gives 9

Complan® gives all 23

The 23 nutrients in Complan and what they do for you

Protein essential to build and repair tissues and cells
Lipids concentrated source of energy
Carbohydrate for energetic body functioning
Calcium builds healthy teeth and bones
Phosphorus for body fluids, bones and teeth
Sodium maintains normal blood reaction
Chloride (as Cl) vital for muscle function; prevents cramp
Potassium deficiency causes mental apathy, muscular weakness
Iron for healthy blood
Iodine vital for thyroid balance; shortage causes weight problems, goitre
Vitamin A keeps eyes and epithelial tissues healthy
Vitamin B1 for growth and strong nerves; prevents beri-beri
Riboflavine for a healthy mouth, tongue, skin and eyes
Nicotinamide gives a glowing, healthy skin
Calcium Pantothenate tones nerves and muscles
Choline associated with healthy liver function
Pyridoxine (B6) relaxes muscles
Vitamin B12 combats anaemia
Folic Acid helps form new blood cells
Vitamin C builds up resistance to disease; prevents scurvy
Vitamin D for strong bones and teeth
Vitamin E for reproduction
Vitamin K ensures normal clotting
Trace Elements vital for absorption of vitamins and healthy glandular function

Diet deficiencies can harm you. Complan is a complete food—an ideal supplement to your diet, and a perfect substitute for a meal.

How to take Complan: Mix Complan in water. No need to add milk unless you want to. Complan already contains skimmed milk. Flavour plain Complan your own way—with coffee, vanilla, kesar, etc. (Don't mix with orange or lemon juice). Add sugar if you like.

Who should take Complan: Among satisfied Complan users all over the world are children, busy adults, (especially housewives and rushed office-goers), expectant and nursing mothers, elderly people and athletes.

Complan is an easy-to-digest, doctor prescribed, liquid diet for sick and convalescent people, especially those with stomach ulcers, diarrhoea, dysentery or flu. Useful also when new dentures, teeth or gum trouble rule out normal diet.

Get the Complan habit and insure your body against diet deficiencies.

250 g. Complan handy pack

500 g. Complan economy pack

250 g. Complan banana flavour

Complan®
THE COMPLETE FOOD
protects you against diet deficiencies

A world-wide product of
Glaxo research

WE
INVITE
ALL
LADIES
TO AN EXCLUSIVE
DISPLAY OF
maidenform
WORLD'S MOST WANTED
BRA
AND THEIR FINEST
FRIS-KEE
PANTIE GIRDLE

JAINSONS westend
AJMAL KHAN ROAD, NEW DELHI

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Hinduism Is Eternal

Sir—Hinduism is as old as the Vedas (which contain everything) and so it is most comprehensive and unlimited in its character. Thus Hinduism will last till this world lasts. But we are all drifting away farther from God. When the British took over India, peace came to this land and religion was made a *personal* affair of the individual. But when the foreign writers made Gandhi a Mahatma overnight, a sweeper, who had no concept of the Creator, ventured to pick up refuse from the latrine and throw it in your living-room—because he got the support of the law. Likewise, no one could talk of divorce in a Hindu home, but, when Nehru became Prime Minister, for the ills of a few he introduced divorce in Hindu society. Result: the sanctity of marriage is ruined. Morality and liquids always flow to a lower level. All that we see today clearly indicates the approaching dissolution of this universe.

Delhi — G. C. ANDLEY

Sir—Reader Siddhartha Vaidya (October 31) would have enlightened us if he had referred to specific "stanzas" of the Gita, instead of merely observing that "even the idea of atom bomb is found in the Gita. His observation that "scientists have approached it (the Gita) for guidance (for atomic knowledge)" is a figment of his fancy and betrays sheer chauvinism. Some Indians denounce everything Indian; others glorify everything Indian and say: The Vedas contain everything. Incidentally, the Gita never says that all people are good; in fact the scripture depicts the armageddon between good and evil.

Ahmedabad — SUDHIR S. TRIVEDI

Sir—Hinduism is as potent as ever. It is the Hindu *way of life* that is on the way out. Hinduism is embodied in Sanskrit, which is almost a dead language. Religion is no longer *taught*, except in non-secular schools. The most important cause of our degeneration is the pursuit of fashion. Women take hours tying their saris—to obtain the maximum uncoverage! There is no danger to the survival as such of Hinduism. Only our traditional values of life are being devalued.

Bombay — B. N. SINGH

Sir—Reader S. R. Narayan Ayyar (October 31) has quoted the Kanchi Sankaracharya as saying that Pakistan protects Islam and Britain and the Western countries support Christianity. While this may be true of Pakistan, His Holiness is, I am afraid, badly misinformed about Christianity in the West. The Occident has come a long way from the days of the Crusades and is no longer governed or conditioned by religious considerations. Yogis, maharishis and swamis from India never had it so good in the West, with no government bothered about their presence or activities, unlike our country, where a Ferrer is enough to make everyone jittery.

Mangalore — P. L. HEBER

The Illustrated Weekly of India

Vol. XCII. 49. Regd. No. MH9
Sunday, December 5, 1971

CONTENTS

COLOUR PAGES

Banias of Gujarat 8
Home Guards 21
Anand Marg 40
Sanjeev Kumar 53

FICTION

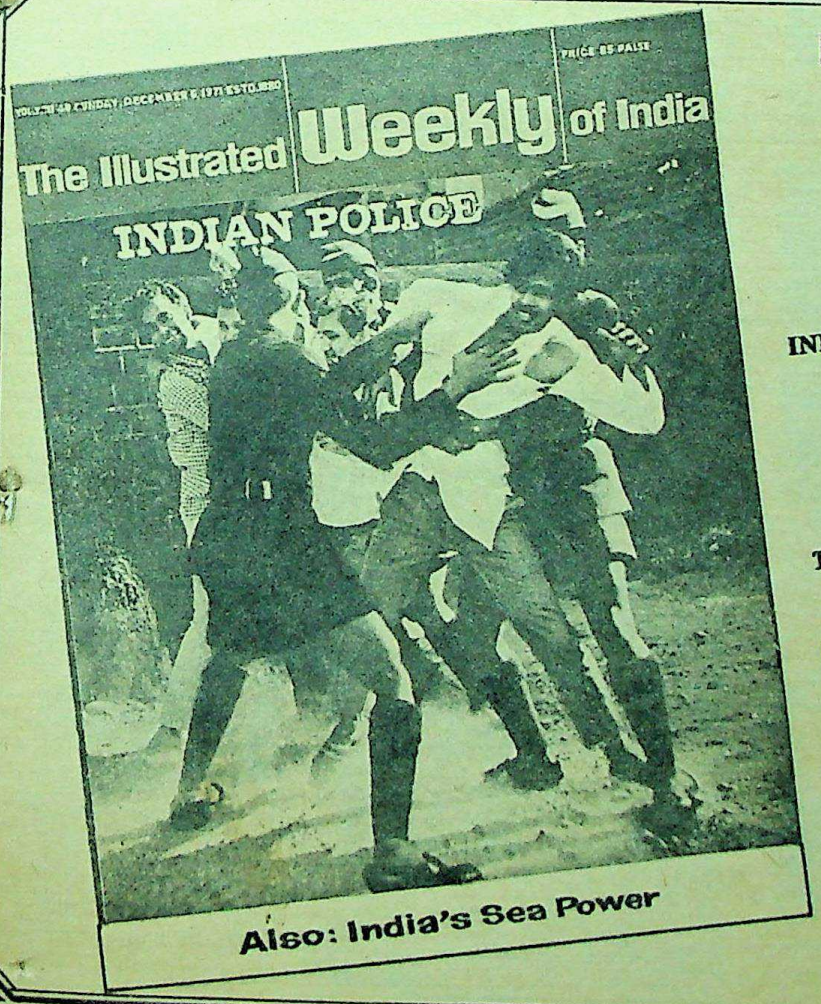
The Child 29

ARTICLES AND PICTURE PAGES

Chokha Mela: A Mahar Saint 19
Cyrus The Great 25
Telepathy, Ghosts, Previous Births, The Future 26
The Thugs 34
Kamayani: The Gods Made Human 46
Down Melody Lane 50
The Big Leap To Munich 54
Sport Profile: Usha Sunderraj 57

AND OUR REGULAR FEATURES

COVER: Women of the Bania bride and groom's family try and feed each other. (Photograph by Subodh Chandra)



NEXT WEEK

INDIAN POLICE: Tracing a murder, quelling a riot or just controlling traffic—the policeman's job is a challenging one. E. S. Modak, Maharashtra's Special Inspector-General of Police, writes on the development, training and vital role of the Indian Police Force. With photographs by Jayant Patel.

THIS IS DELHI POLICE! Dharam Yash Dev exposes corruption in the force.

INDIA'S SEA POWER: India has undermined the importance of naval strength for too long. Inder Malhotra explains why it cannot afford to do so any more. Fully illustrated. A special feature for Navy Day.

"MRS PREGNANT 1971": George Menezes "labours" under a misconception—along with a "sketchy" Mario.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

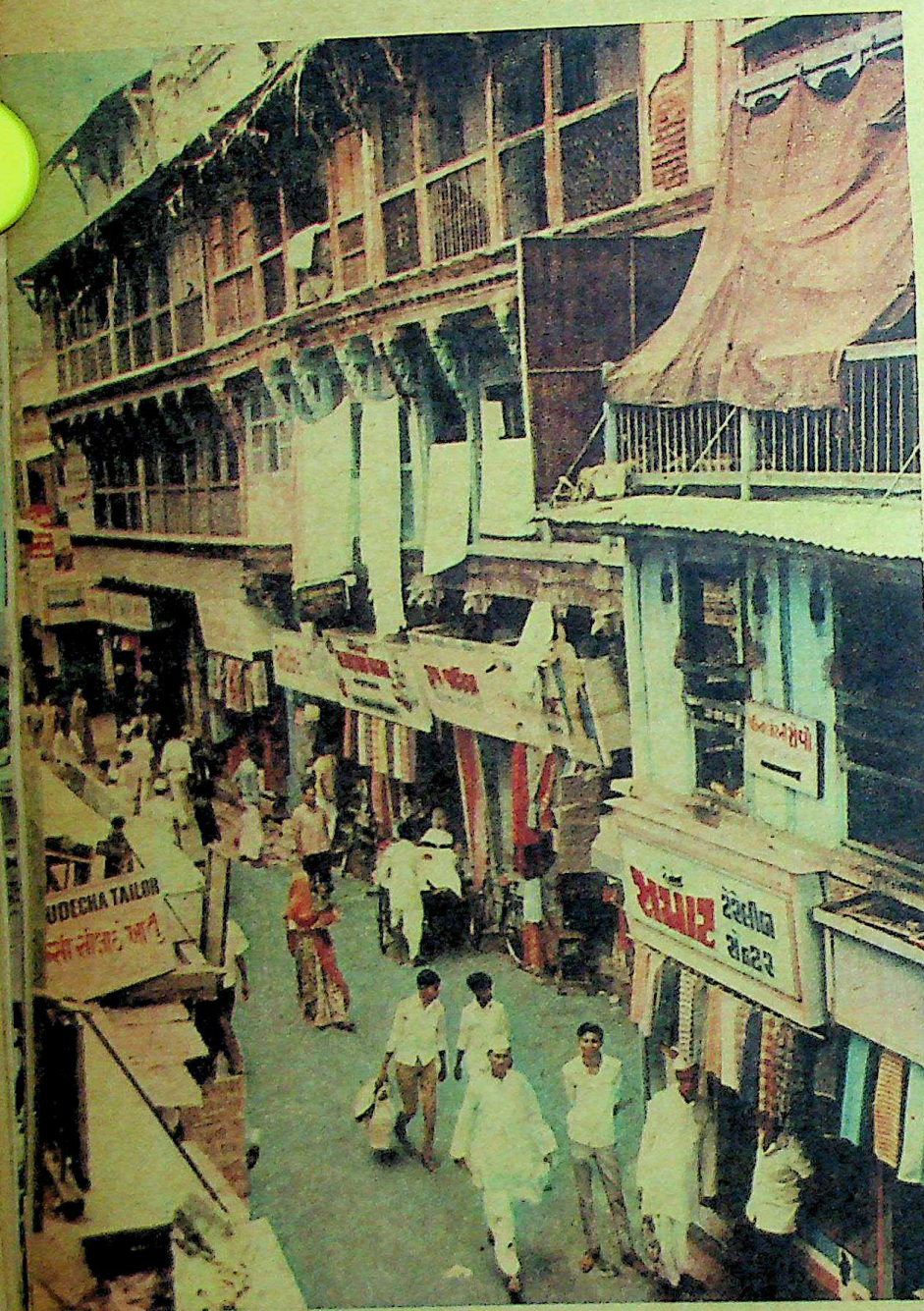
BANIAS OF GUJARAT

by ARUN GANDHI

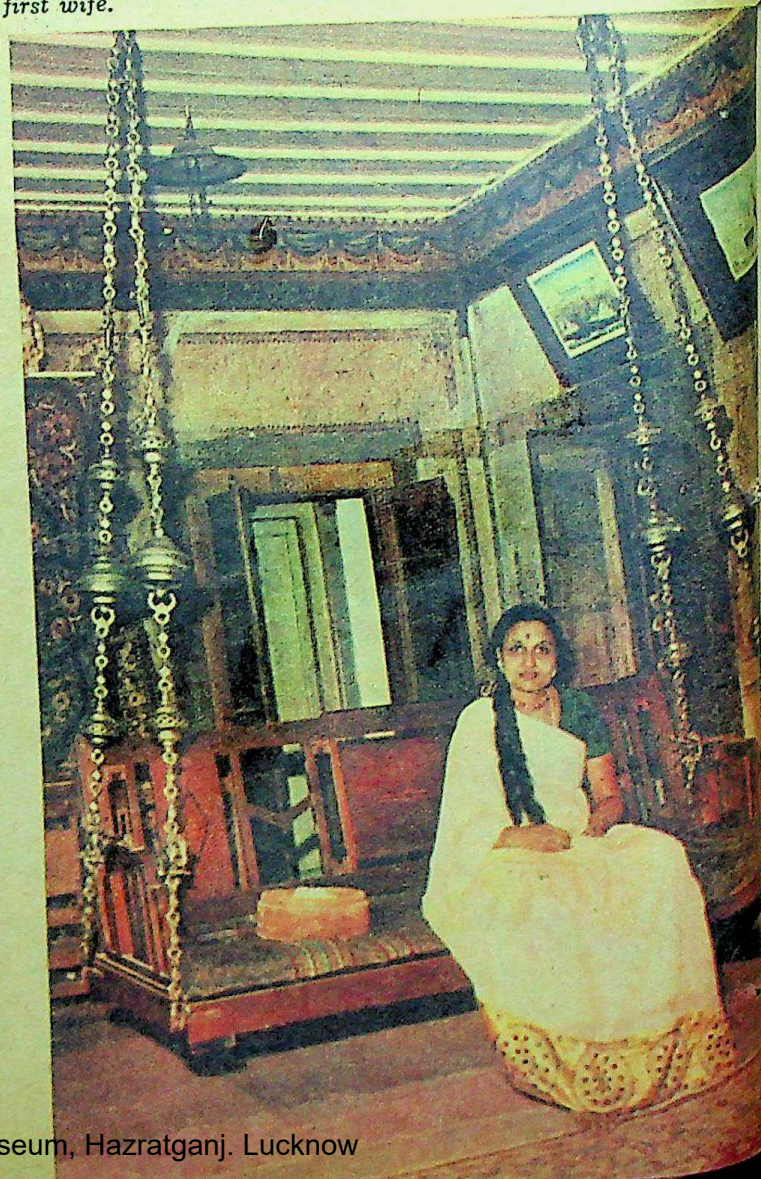
The ascetic Mahatma Gandhi was a Bania. Yet the main criticism levelled against this community is that their sole preoccupation is making money. A perceptive study of a much-maligned people and their fascinating ceremonies.

Photographs by SUBODH CHANDRA

AN OSTENTATIOUS DISPLAY OF THE BRIDAL FINERY goes w with the image of the Vania's money-mindedness. There is a pop saying that a Bania's earnings are eaten up in buying his house an marriages. Vanias have 40 subcastes and intermarriage among them i common. Formerly polygamy was permitted subject to the consent o first wife.



TRADE IS THEIR TRADE. This street scene is typical of a Gujarat town—even in Ahmedabad, which boasts of ultra-modern architecture, including the individualistic designs of Corbusier. Right: The hinchko or swing. There was ample room for it in the spacious old houses but Gujaratis still cling to it even in 400-sq.-ft city flats.



CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

NERY goes
ere is a pop
his house a
mong them
ne consent o

GAURO-VRAT. *Young unmarried girls plant grain and do a puja. This is in order to ensure getting a good husband. Married women must perform Vad Savitri (below) on the day of Jeth Poornima (corresponding to the day of the full moon in May) for the well-being of their husbands. The banyan is worshipped and many wives privately hope that the act of tying the string around the tree is symbolic of keeping their masters under control.*

NOBODY seems to have a good word for the Banias of India. In all the references to this versatile community, the Bania has been ceaselessly castigated, largely because of the community's obsession with making money.

Trade is the Bania's profession, so is it not natural that he should want to make a profit? The contention of most authors, however, is that the Bania extends this desire to absurd lengths sometimes. Even the book of proverbs is replete with such unquotable quotes as "A Bania's heart is no bigger than a coriander seed" and "What a Bania writes God alone can read."

Known as Vanias in Gujarati, Vanis in Marathi, Chettiars in Tamil, Sud in Punjabi and Komati in Telugu, this community is a conglomeration of people from different castes who were bunched under a single title because of their profession: dealing in grain.

To encompass all of them in this study is impossible. Therefore, this article is confined to the Vanias of Gujarat—who alone have 40 subcastes. Almost all of these are further dissected into *visas* (twenties), *dasas* (tens) and *panchas* (fives). This division into numericals denotes the purity of Vaishya descendancy. The *visas* are said to be most pure and therefore the highest in the Vania social order. And, while the *visas* and *dasas* condescend to dine togethe , they would not intermarry and neither would even eat with the *panchas*.

The Vanias make a strong claim to be Vaishyas (third of the fourfold division of Manu) by virtue of the fact that they still have Mahajans, or trade guilds, which are referred to in Sanskrit literature. The endogamous divisions of the Vania caste are Agarwal; Agarya; Bagaria (Bagada); Baj; Chhebroda; Dasara; Deshval (Disaval); Dindu (Didu); Govalval (Goyalval); Gurjar (Gujar); Harsola (Harsora); Jelval (Jailval); Jharola (Jharora); Kapol (Kapola); Karad; Katrival (Kadharval); Khadayata Khandeval; Lad; Ladsakka; Mad; Medora (Medera); Mevada; Modh; Modia; Nagar; Nagori (Naghori, Nagri); Nandora (Nandoora); Narsipura; Nema; Osval; Palival (Palileval); Porvad (Porval); Pushkarval; Sarviya (Sarvirja); Shrimal; Sorathia; Ummad (Humad, Humbad); Vayada and Yerola.

The Mevada, Narsipura, Nema, Porvadand and Shrimal have Jain sections, who are known as Shravaks, and the others are known as Meshris. These Meshris and Shravaks used to dine and intermarry till the revival of sectarianism in the 'twenties.

In Gujarat, however, social restrictions are not confined to castes and subcastes alone. The process of fission is minutely chiselled down to Ekadas or Gols. Groups of towns or villages were known as Ekadas or Gols, reserving all the girls within the Ekada or Gol for the young men of the group.

Fortunately the rules that governed these Ekadas or Gols were not rigidly applied, so that individuals, towns or villages could be added or omitted at will. If a boy or girl from one group wished to marry someone from another group, this was permitted—provided the two first secured the permission of the Gol Panchayat. In such cases they were sometimes required to pay a fine or a fee. If the parents of a girl were cast out by the Gol for marrying their daughter into another Ekada, they could take refuge in the Gol that had benefited by receiving their daughter. The parents would perhaps have to feast the members of the new Gol to gain admission.

The purpose of forming these Gols or Ekadas was motivated by practical considerations more than narrow-minded bigotry. It was a form of protest against the hypergamy of urbanised families.

Boys of the cities married girls from villages who were lured by the delights of urban life, yet city girls would not condescend to marry a farm boy for obvious reasons. The villagers panicked when their boys could not find brides for themselves.

The Ekadas and Gols helped to check this growing discrimination. Though the Vanias have considerably changed their outlook, broadened their perspective and widened their horizon, there are still some remnants of the caste-conscious who prefer to

—Continued

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

live within the narrow confines of their *Nath*.

Despite the compartmentalisation of the Bania caste, there is hardly any—very negligible if at all—difference in religion, customs and ceremonies. The widest difference is among the Meshris, who are Hindus, and the Shravaks, who believe in Jainism. In the course of years, many customs and ceremonies, observed and practised a few decades ago, have fallen by the wayside as victims of the change that modernisation brings in its wake.

For instance, polygamy among Vanias was permissible, provided the man obtained the consent of the first wife. Polyandry was unheard of. Yet there are hardly any cases of polygamy now, which is perhaps due to the present restrictions of the law of the land. Vania men, like those of some other communities, are known to remarry on the death of their spouses. They are allowed to marry the wife's sister if there is one still eligible. But marriage to near blood relatives, common in some other communities, is strictly prohibited.

Divorce too is religiously out of the question though, in recent years, affected by the Western winds of change, this has become an accepted norm in city life.

Decades ago, when child marriages were in vogue, the Vanias got their daughters married at any age between 7 and 11. Yet among Kapol Vanias, this age limit was extended to 16, whilst Ummads and Oswals stretched it to 22. Only the Kutch Oswals, known as Letas, and some of the Panchas allowed widow marriage, which is generally frowned upon by all other Vanias.

Colourful Ritual

Speaking of marriages, it is interesting to note the strange rituals which are blended into the colourful ceremony. To some extent, the Vania wedding ceremony is the same as any other Hindu marriage.

Fixing of the wedding date, which has to be any time between the 11th of Kartak Sud (October-November) and the 11th of Ashad Sud (June-July), is left entirely to the parents of the girl. After the usual consultation with stellar constellations, the parents and the pandit come to an understanding.

When it was the practice for families to have their own Brahmins, the Brahmin would convey the good news of the date to the boy's parents who, in jubilation, would make lavish presents to the Brahmin.

Three or five days before the actual wedding day, the *mandav* ceremony is performed in both houses. They begin this with worshipping Ganpati, followed by installation of the family deity and then the ceremonial erection of the *mandav* or booth. In one corner of the *mandav*, a six-inch hole is dug into which members of the family and friends throw red powder, milk, curds, betel nuts and a copper coin, accompanied by the chanting of mantras. Then a footlong *khichda* log is planted into this hole for good luck.

The women of both houses go in a procession (singing marriage songs and accompanied by musicians) to the shop of a potter, where they sprinkle sandalwood dust and flowers on the potter's wheel and bring home earthen pots to be used in the wedding ceremonies. These pots are painted and piled (with the largest at the bottom and the smallest at the top) to mark the four corners of a square within which the actual wedding ceremony takes place.

The most important person in a Vania marriage is the Mama (mother's brother) on both sides. The Mamas carry gifts for the bride and bridegroom on the day before the marriage. The bridegroom's Mama sets him on the horse, whilst his sister, to ward off any influence of the evil eye, circles a pitcher of water over the groom's head and pours the water on the ground. The groom carries in his palm seven leaves, seven betel nuts, a coconut and a silver rupee coin.

At the venue of the marriage (usually the bride's residence), the groom is met at the entrance by the bride's mother. After a brief ritual, the mother-in-law

SILVER AND GOLD—for ornament and investment. Vania women are very fond of jewellery—a lot of it changes hands during weddings. Even men are proud of their jewelled rings and gold buttons and necklace. At caste dinners, men wear the more ornate jewellery. A practice now dying out is the wearing of a silver girdle and gold armlet by men.

CC-0. In Public Domain. UP State Museum, Hazratganj Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

gifts for the
day before the
Mama sets him
r, to ward off
, circles a pit-
m's head and
d. The groom
es, seven betel
pee coin.

riage (usually
oom is met at
de's mother.
mother-in-law

nd of jewel-
ewelled rings
jewellery. A

marks the groom's forehead with vermilion paste and then pulls his nose. The modern addition to this nose-pulling ceremony is that the "best man" (another Western adjunct) has to try and prevent this from happening. **This ceremony signifies that the groom has to beg, with his pride in his hands, for the hand of her daughter.**

Balls of cowdung ash are then thrown in the four directions, whilst simultaneously the family Brahmin or the mother-in-law holds two earthen pots of curds, mouth to mouth, waving them seven times around the body of the groom and then placing them in front of him. The groom then steps on them with his right foot first and enters the marriage hall after he has crushed the pots of curds.

The wedding ceremony begins with the worship of Ganpati, followed by the bride's parents washing the groom's toes with milk, curds, honey, sugar and ghee.

The ceremony hereafter is the usual Hindu ritual, the only difference being that, after the marriage has been solemnised, the couple is taken before the family deity and asked to play "odds and evens". This is done in several forms. They are either given some coins, which each in turn holds in a closed fist whilst the other has to guess whether the number is odd or even.

Others have a large pot of nuts at the bottom of which a silver ring is hidden. Both dive into the pot with their right hand and the person who comes up with the ring the most number of times is regarded as the winner.

Luck in this game is regarded as luck in the game of life and the person who wins this contest is supposed to be the ruler of the household.

The bride's sisters sometimes hide the groom's shoes and refuse to return them till he makes a cash present. Similarly the groom's sister bars the door to his home when the party returns till he gives, or promises to give, her whatever she wants.

There is a great show of sorrow, often real weeping, when the bridal party leaves. The bride's mother worships the carriage by sprinkling sandalwood dust and flowers on it, so that it may carry them safely. She places a coconut under one wheel. The carriage moves forward and crushes the coconut. The pieces are gathered by the mother and handed over to the daughter. No one from the bride's family accompanies her on this journey. The ceremony ends when they once again play "odds and evens" at the groom's home.

Not Obligated

It is significant that, whilst the groom's parents and relatives have the right to eat at the bride's home, her parents will not eat anything, often not even drink a glass of water, at the groom's home. The only plausible explanation for this is that neither the groom nor his parents should ever have the opportunity to say that the bride's parents are obligated to them for having accepted their hospitality. This rule is no longer strictly observed.

Among the various subsects of the Vanias, there are other fascinating rituals. For instance, among the Oswals, the maternal uncle of the bride has to carry her four times round the husband before placing her on the left of the groom. It may have been an easy thing to do when boys and girls were married in their childhood. It is not as simple any longer.

The Vayada Vanias, on the other hand, take their groom in a bullock-cart, with his face masked in cloth to ward off the evil eye. Their ceremonies begin at or just after midnight.

On his way to the bride's home, the Vayada groom is required to perform a ceremony called *Chakla* (the crossroads ceremony).

In the middle of a junction, a *laddu* is placed on a *chapati*. Around it are placed four earthen pots, with *laddus* and a copper coin in each of them. Whilst the Brahmin chants his mantras, the groom is carefully shielded from public gaze.

The four pots are thereafter given to four unmarried boys for luck. Over the *laddu* which remains in the centre, a white dhoti is spread and a shining sword placed. Then the cart that is carrying the groom is driven over the sword. If the edge of the

—Continued

Vania Dress

Vanias from North Gujarat and Kathiawar are sturdy and active, while those from South Gujarat are slight and poor in physique.

Whilst some North Gujarat and Kathiawar Vanias wear whiskers, those from South Gujarat have their heads shaven at the crown and in a line down to the back of their heads.

Vanias have a colourful dress which varies in different regions, the main variations being in North Gujarat, Kathiawar and Surat.

Vania men, when going out, wear a dhoti, a jacket called badan, *a long-sleeved cotton coat* (angarkha) *up to the knees and a shoulder-cloth called* pichodi.

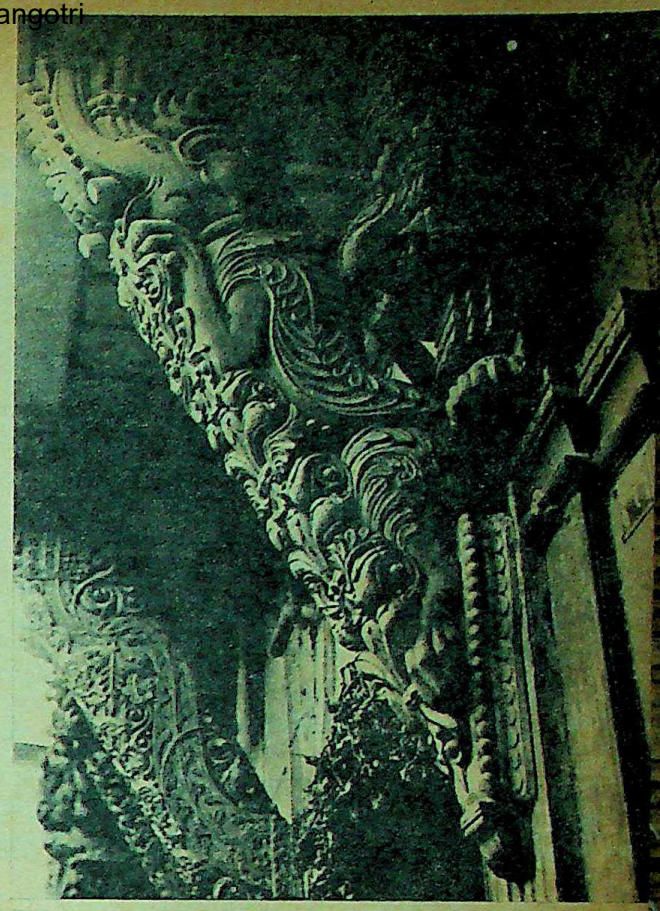
The turbans of the Vanias differ according to regions in deference to local customs or to mark the man's special calling or profession.

In Kutch and Kathiawar, those who were in State service wore the loose phenta, *probably due to Muslim influence. Others wear a large Rajput-like turban, whilst those in North and Central Gujarat wear the tightly folded cylinder-shaped turban, with numerous folds in front and several coils at the back.*

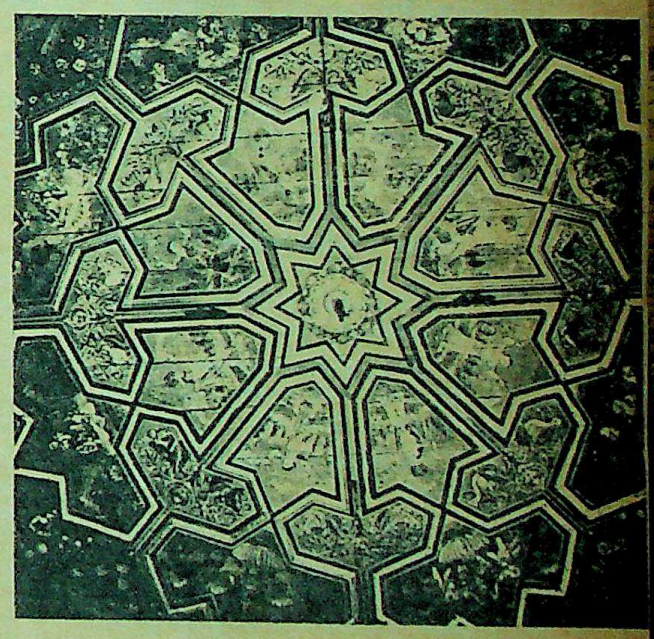
Vania men and women are very fond of ornaments. Well-to-do Vania men would wear a silver girdle and a gold armlet above the elbow every day. The richer they get, the more they add to their personal adornment.

Such ornaments as pearl earrings, pearl or gold necklace, a variety of finger rings and even a wristlet of solid gold can be seen on Vania men. On special occasions and caste dinners, the more costly and ornate jewellery is worn by the men.

The women are no less ostentatious. They wear a gold-plated hair ornament called chak, *gold or pearl earrings, gold or pearl nose-rings, gold necklaces, a gold armlet above the left elbow, glass, gold and ivory bangles, silver anklets and silver toe-rings.*



AN ANCIENT ART still survives in the old houses of the Gujarati Banias. In a crowded narrow street, you come across ornately carved brackets and massive studded doors. Prayer rooms are highly decorated. See below the delicately painted ceiling depicting Ras Lila. Time, unfortunately, continues its crumbling process.



CC-0. In Public Domain. UP State Museum, Hazratganj, Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

THE UTENSIL MARKET (left and right). *A large quantity of utensils, including those made of silver, stainless steel and brass, are given to the bride. The 40 subcastes of the Vanias of Gujarat are further subdivided into three categories each*: visas, dasas *and* panchas. *Vanias claim to be Vaishyas by virtue of the fact that they still have* mahajans (*trade guilds*).

sword breaks, it is considered a bad omen. The bride with her friends and relatives also performs the ceremony.

In the few Shravak Vania villages bordering Marwar, the bridegroom is required to present the bride with ornaments before he is allowed to consummate the marriage.

When the girl is pregnant for the first time, there are two ceremonies performed at the husband's home: the *panchmasi* in the fifth month and the *simant* in the seventh month.

In the beginning of the fifth month, the family astrologer fixes the auspicious days for both ceremonies. Then on the propitious day of the fifth month, provided the girl is well enough for participation, the *Kholo Bharvo* ceremony is performed. If not, the ceremony is postponed till the seventh month.

For the *Kholo Bharvo*, the expectant mother is garbed in a white sari with an embroidered blouse and escorted by her mother-in-law and sister-in-law to the family deity, where she bows in reverence. She is then made to sit on a low stool and her mother-in-law, or an unwidowed relative, places in her lap five and a quarter pounds of rice, a coconut, betel nuts, betel leaves, a rupee, flowers, a sari with a blouse and petticoat, all of which are supplied by the husband.

After this the family priest binds around the woman's right wrist a red thread or a black piece of silk cloth called "nadachdi" and gives her an iron ring, five grains of Indian millet, some red lead and oil from the image of Hanuman and the dust from the place where four streets meet. The woman then bows to all the elderly people and attends the dinner, given in her honour, to relatives and friends or, if the family is affluent, to the whole caste. In some sects of the Vanias, the woman goes to her parents' home for one night and returns the next morning.

The *simant* ceremony is to be performed in the seventh month. This ceremony lasts for four days. Each day the girl is rubbed and bathed with turmeric powder and dressed in the best of clothes and jewellery.

On the fourth day the girl goes to her parents' home and has a bath. When she returns, she must wait outside her husband's house, till her sister-in-law comes out with some red powder and a large piece of white cloth, which is spread out before the girl. The girl then treads over the cloth and, at each step that she takes, the boy's parents drop a copper piece and betel nuts. Before she crosses the threshold, the mother-in-law

Some Uncharitable Proverbs

A Vania's heart is no bigger than a coriander seed.

If a Sud (Amritsar bania) is on the other side of the river, leave your bundle on this side.

A Bania will start an auction in a desert.

Your debt to a Bania grows like a rubbish heap.

A Bania is no one's friend. If he takes a walk it is only for gain.

If a Bania's son tumbles down, he is sure to pick something up.

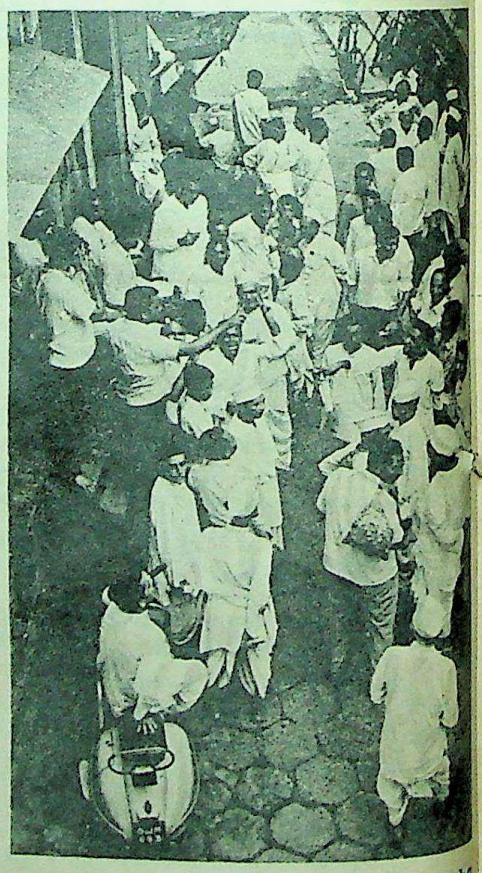
Trust a tiger, a scorpion, a snake, but a Bania's word you can never take.

What a Bania writes God alone can read. (All Banias have their own method of accounting which no one else can understand.)

A Bania has credit, a thief has none.

A Bania robs his friend, a thief his acquaintance.

First beat the Bania, then the thief.



THE FLUCTUATING MARKET. The she bazar—as noisy as anywhere else. Vani gamble even during their wedding ceremo —when the bride and groom play "odds e evens". Each in turn holds some coins i clenched fist and the other has to guess wh ther their number is odd or even.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

performs a brief puja. The girl is then allowed to cross the threshold, taking care that she does not touch it.

Here she is met by her husband, who holds her hand, and together, followed by his mother, the priest and other members of the family, they go to the place where the family deity is kept. They bow before the idol and then are made to sit on two wooden stools, holding each other's right hand.

At the close of the ceremony, the girl's parents and all her relatives, who attend dressed in the best of clothes and jewellery, make their presents, which include a wooden stool, a red earthen pot, a brass pot, a brass box, sweets, rich clothes and a basket.

Presents are also given to the boy, his parents and close relatives. Fifteen or twenty days after this ceremony, the girl goes to her parents' home, where she remains till the child is three or four months old.

When a child is born, there are a few ceremonies which are considered to be important among the Vanias. For ten days after the birth, the husband's family and friends send daily parcels of ghee, gur and spices to the girl's house.

On the sixth day, the *Chhathi Pujan* ceremony is performed. That evening, on the mother's bedside, a footstool is placed, on which are laid a piece of paper, an inkstand, a red pen, red powder, rice, flowers, six coppers, a piece of cloth, *gur*, desiccated coconut and a burning *ghee* lamp.

It is believed that the child's future is written that night by the powers that be. The next morning all this is taken away by the *pujari*.

Another ceremony is performed on the 12th day, when the mother worships the *baran balians* (the twelve sacreds). Twelve small heaps of rice are laid on a stool, and next to each heap are kept a betel-nut, a betel leaf and a copper coin.

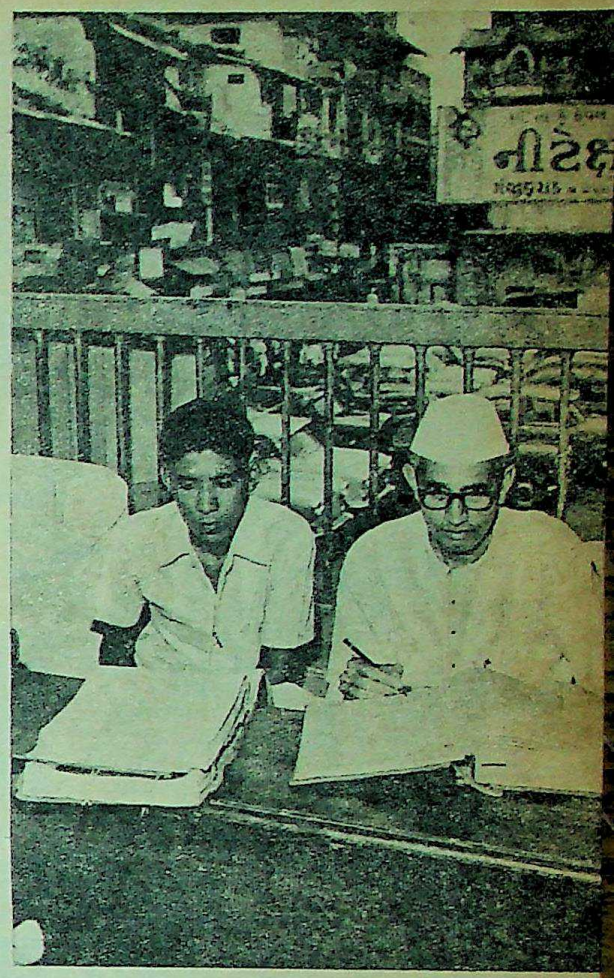
Kanku and flowers are showered upon them and these are given to the family priest.

Preparing To Meet His Maker

In death, as in life, the Vania is bound by religious rites. On his deathbed the Vania is required to give a Brahmin the *gaudan*, or at least the equivalent of a cow, which on no account should be less than Rs 1.25. He has to announce a sum to be given in charity. When the end draws near, he is bathed, dressed and placed on a freshly washed portion of the front-room floor, with his head to the north till life ebbs away.

On his death, the body is removed from the house, head first up, to a point halfway to the cremation ground. Here it is placed on the ground, where a little rice, betel nuts and a copper coin are placed. From this point onwards the body is carried, feet first, to the crematorium.

After the collection of ashes and their subsequent immersion, the place of cremation is washed clean and an earthen pot full of water is placed there. The chief mourner then breaks the pot by throwing stones through his legs from a distance. Also, a cow is brought and milked, so that the milk falls on the spot.



THE ACCOUNTANT TOTING UP the very important "treasures upon this earth". A proverb goes: "What a Bania writes God alone can read"—which means that no one can understand his method of accounting. Note the impressive line-up of cars amidst the dilapidated houses.

The father-in-law of the chief mourner sends rice, pulse and *ghee* to the stricken house which, if the deceased is old, is cooked and eaten. If not, the food is cooked and given to the dogs.

A widow's hair is cut off and the heads of all male members of the family are shaven. The men shave off their whiskers also if the deceased is young.

The most important death ceremony, on the eleventh day, is to marry a steer to a heifer; on the twelfth day, giving cooked food to the crows; and on the thirteenth day giving a Brahmin a bedstead, bedclothes and some money.

Vanias are, generally speaking, staunch adherents of the Vallabhacharya sect. It is believed they were converted some 450 years ago. Except for the Agarwal and Ram Nagar Vanias, none of the others wear the sacred thread.

At one time they used to visit the Vallabhacharya temples daily, but gradually, with education, religious control began to weaken and worship at home was accepted as being just as pious.

In almost every Vania home, one will find a room or a corner where the images and idols of worship are kept in reverence. The Vanias, like the Roman Catholics, believe that all their sins are washed away when they confess them to the Lord.

THE TRADITIONAL JOB OF THE BANIA is dealing in grain. Today he has diversified into other occupations, mainly shopkeeping. A number of Vanias have distinguished themselves as diplomats, politicians, writers, poets, doctors and scientists. Very prominent industrialists—naturally—are found among the Gujarati Banias.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

happy days

Carefree, romantic days. Party days. Relaxing-at-home days. Saraband 'Terene' blended fabric makes them a shade more exciting.

Unruffled look. Handsome fall. A wide, wild range of colours — from the sober to the psychedelic! Saraband. The happiest fabric for you — and her. Yes, now Saraband is for women, too!

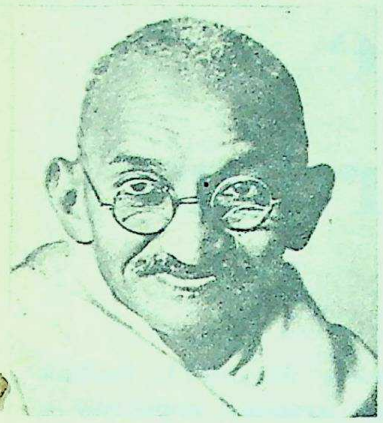
And Saratoga 'Terene' cotton fabric is superb for shirts, jubbas, kurtas, kameezes.

SARABAND 'TERENE' BLENDED SUITING BY Madura Mills MADURAL South India

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

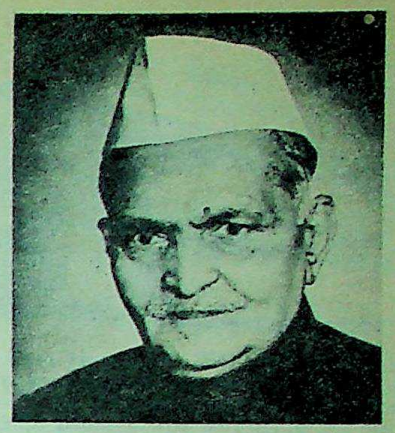
EMINENT BANIAS



MOHANDAS KARAMCHAND GANDHI (1869-1948) *gave the world much to think about and much more to chronicle. He was cast out of the community when he decided to go abroad for further studies. He did not perform the initiation ceremony and so, technically, he and his descendants are still outcastes. To modify Cecil Rhodes' epitaph: "Living He was the Land; Dead, His Soul Shall be her Soul."*

KASTURBA GANDHI (1869-1944), *the Mahatma's long-suffering wife, came from a very orthodox family but saw the futility of our caste-ridden society and changed her views. A silent worker, she died in detention at the Aga Khan Palace in Poona.*

SIR PURSHOTAMDAS THAKURDAS was a member of the Indian Retrenchment Committee; a Director of the Reserve Bank of India; a member of the Royal Commission on Indian Currency and Finance (1926); *and a delegate to the Round Table Conference,* 1930-32. *He was one of the authors of the Bombay Plan.*



RAMJI HANSRAJ KAMANI (1888-1965) *was a business wizard who built the House of Kamanis and a philanthropist who created several trusts. Business was not his only interest. He took an active part in the satyagraha campaigns.*

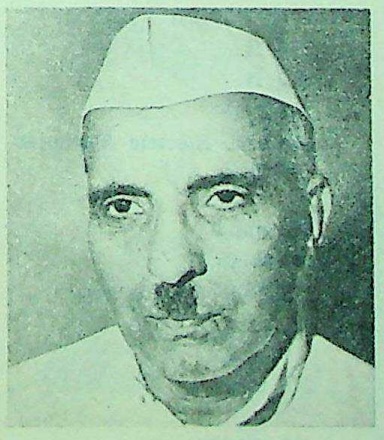
RATILAL M. GANDHI was elected Vice-President of the Bombay Provincial Congress Committee in 1946-47. He was an MLC in Bombay and a trustee of the Bombay Port Trust; President of the Society of JPs and Honorary Presidency Magistrate. He served on the Commerce and Industry Panel of the Planning Commission and is Chairman of the Export Risks Insurance Corporation of India since its inception in 1957.

JUSTICE JAYANTILAL CHHOTALAL SHAH (b. 1906) *retired as Chief Justice of the Supreme Court of India. He has served on, and headed, several inquiry commissions for the Central Government.*

PRANALAL DEVKARAN NANJEE, banker, merchant, broker and landlord, founded the Dena Bank in 1938. He has been Chairman of the Indian Banks Association and President of the Indian Merchants Chamber.

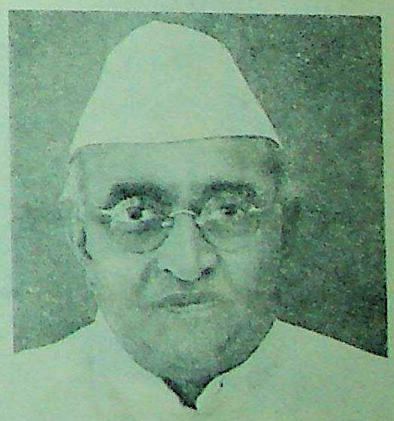
RASIKLAL UMEDCHAND PARIKH (b. 1910) *was a Minister in the composite Bombay Government and then in the Gujarat Cabinet. He was a Member of the Constituent Assembly, was elected to the Lok Sabha in 1952 and was Chief Minister of Saurashtra. Parikh is now Chairman of the Cotton Corporation of India.*

Dr JIVRAJ NARAYAN MEHTA (b. 1887) *has been Chief Minister of Gujarat and also Indian High Commissioner in the UK. One of India's foremost doctors, he was Gandhiji's personal physician. As a politician he often clashed with Morarji Desai.*



UCHHRANGRAI NAVALSHANKER DHEBAR (b. 1905) *was thrice elected President of the Indian National Congress and was before that Chief Minister of Saurashtra. He is now Chairman of the Khadi and Village Industries Commission.*

POONAMCHAND RAMJI KAMANI (b. 1918) *heads the House of Kamanis. The expansion of the Kamanis' business owes much to his organising ability.*



SAMALDAS GANDHI, a nephew of the Mahatma, was a dynamic journalist and a rebel. He served for a while as Revenue Minister of Saurashtra and was later expelled from the Saurashtra Congress Assembly Party because he wrote and spoke critically of its policies. In 1948 *he led his "army" into the State of Junagadh and set up a Provisional Government there. He was Proprietor and Editor of the daily* Vande Mataram, *published from Bombay. He died on June* 8, 1953.

S. A. G.

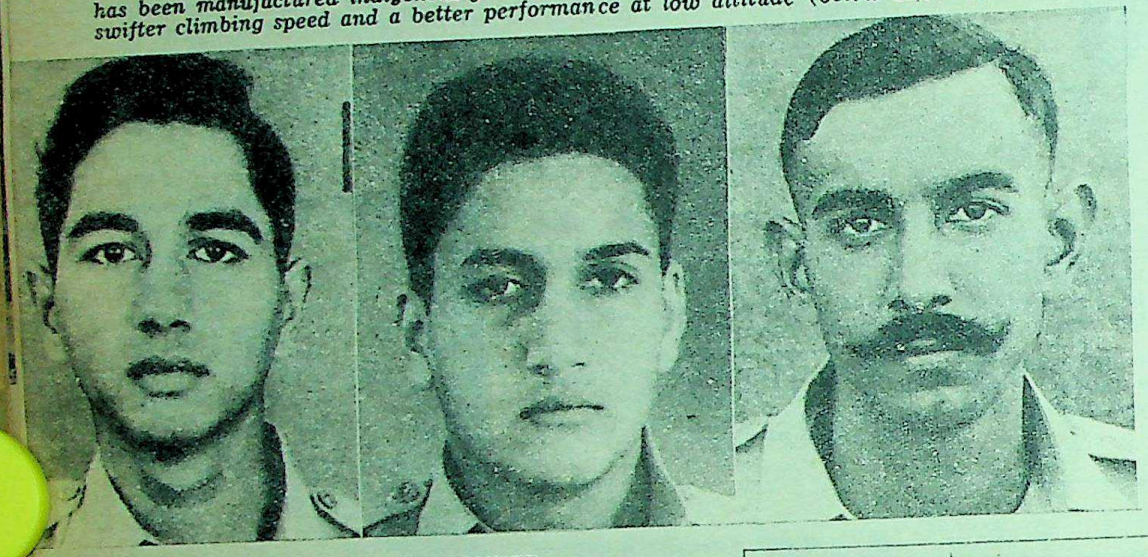
CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

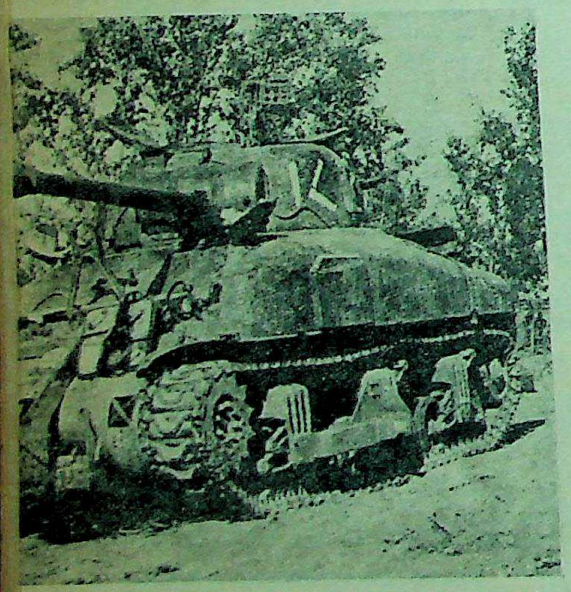
THE CONQUERING HERO. At 14.49 hours on November 22, 1971, four Pakistani F-86 Sabre jets trespassed into Indian territory, 30 miles north-east of Calcutta. They were challenged by four IAF Gnat interceptors. Of the three Sabres that fell, one was hit by anti-aircraft fire, while the other two corkscrewed during a ten-minute dogfight. This confrontation provided another nail in the coffin of Sabre supremacy. The Gnat, which showed its mettle in 1965, has been manufactured indigenously at HAL, Bangalore, since 1956. Its main advantages are a swifter climbing speed and a better performance at low altitude (below 20,000 ft).

From The Border

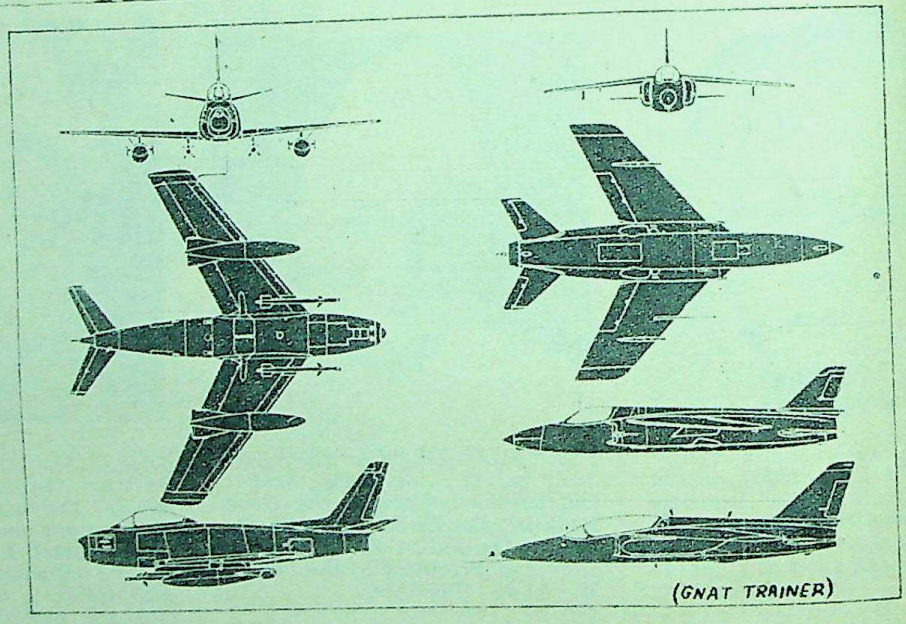
On November 21, 1971, Indian troops and armour repulsed a Pak offensive in the Jessore Sector of East Bengal and destroyed 13 Chaffee tanks. Next day IAF Gnat interceptors "dropped" three PAF F-86 Sabre jets, 30 miles north-east of Calcutta.



CARRYING FORWARD THE BANNER. Flt-Lt R. Massey, Flt-Lt M. A. Ganapathy and Flg. Officer D. Lazarus, pilots of the Gnat interceptors that downed the three F-86 Sabre intruders. The Gnat tasted first blood on September 3 and 4, 1965, when Sqd.-Ldr Keelor and Flt-Lt Pathania got two Sabres over the Akhnur-Chhamb Sector, near Jammu. The Gnat became the jinx of the PAF and they ended the war running away from it. The latest air battle proves it has not lost its touch.



INDIAN ARMOUR DESTROYED 13 Pakistani M-24 Chaffee tanks in the Jessore Sector on November 21. The Chaffee is a French tank, especially manufactured just after World War II for use in marsh and soft ground. The French pressed it into action in the 1954 war in Indo-China at Dienbienphu against Ho Chi Minh's guerrillas. The 25-ton reconnaissance lightweight tank is equipped with a Renault MK V engine and carries a short-range (1,000 yd) cannon and two 30 mm. machine-guns. The three-man crew comprises the driver, the co-driver-cum-gunner and the commander. The Chaffee can reach a speed of 35 km.p.h. Pakistan is said to possess 200 Chaffee tanks.



(GNAT TRAINER)

	PAK SABRE	INDIAN GNAT
LENGTH	37.5 ft	31 ft
BREADTH	39.1 ft	24 ft
WEIGHT	11,125 lb.	6,650 lb.
ENGINE	General Electric Turbojet (5,910 lb. s.t.)	Orpheus 701 Turbojet Engine (British-Siddely) (4,700 lb. s.t.)
SPEED	678 m.p.h.	695 m.p.h.
CEILING	55,000 ft	50,000 ft
INITIAL CLIMB	12,000 ft per minute	20,000 ft per minute
RADIUS OF ACTION (above 20,000 ft)	670 miles	500 miles
RADIUS OF ACTION (below 20,000 ft)	270 miles	240 miles
STRENGTH	180 planes	150 planes
ARMAMENT	Six .5 in. Colt Browning M-3 machine-guns Two AM-9B Sidewinder Air-to-Air Missiles or Option of Two 500 lb. Bombs (or 750 lb. or 1,000 lb.) or Sixteen 5 in. HVARs (High Velocity Aircraft Rockets)	Two 30mm. Aden Cannons Two 500 lb. bombs or Option of twelve 3 in. rockets

BIKRAM VOHRA

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

LION LIVES

by FARUKH DHONDY

Capture, imprisonment, is the closest to being dead that one is likely to experience in this life.

—GEORGE JACKSON

I

Animals break their silence
As a gun does, without words,
Those creations of the seventh day
Rattling like scorpions' stings
In the tail of construction
Transforming need to temptation,
Giving birth to persuasion—
Consent was already alive, that snake
Never spoke
He wriggled and browed
Like a comedian before talkies,
Damned Adam into iteration, sentence and power.

Words for deeds was the bargain we struck with nature
So man remains master till we have done,
The beasts,
Cells chaining into fur and claw,
Stockpiling ourselves,
An arsenal eating its own.

Padded rhinos wait like unexploded bombs,
Baying wolves like mortars lose their range
In turning to the moon,
The umbrella of the locust is shot through
With the flak of rain,
Anteloping herds defeat the pampas of the world,
Crabs like helmets crawl
Into the siege of the sea,
Migrating couriers return empty-handed,
Cawing and cheeling the same message
While below
Flesh is sown with minefields of bacteria
And fungus dons feathers
In the war dance of the doomed tribe.

Man child lives
And man child lives on in memory.
Word is the son of his flesh,
Lip his mother.
The mouth his womb, the tongue his father.
Man child lives
Word is the only monument.

His flesh feeds on ours
Ours on our own
Till running, scampering, clawing, clambering, escaping
Stampeded by the beaters of the heart, we drop.
Tongue and lip fall away
Leaving bone.
Bone is the only monument.

II

They set me up as king of creatures lesser than man.
The hyenas of the night,
Sirens of the twilight shift,
Knew no such thing.
We kings of nowhere are hunted, mated.
They came for me with guns and nets,
Spread checks beneath my feet.
Strung like a punching bag,
The pretence of respect
Was battered out of my woolly head.

Afterthoughts make glory
As they do perfect repartee,
So I pace the floors of cages
Paws lagging like drugged minds
Behind my ideology,
Nostrils drunk with the smell of captivity,
Contagion fighting in corners
With carbolic soap.

The board and its rules
Nets, crowbars, cages,
The greedy gullet of the gun,
These were their devices,
Enclosure and threat.
Abandoning the set moves
All my muscle and majesty
Catapulted out in single directions,
In one direction, decided yet defeated,
Like throwing in the sponge.

They were all the weapons I had,
I was too much myself.
It was the wrong technology.

III

I am condemned for magnificence,
Man gapes at power,
His pupils like harried herons
Follow the ripple and mountain
of my stride,
The flash of my flesh
Welded to the earth.

My neighbours have crimes on their heads,
The raven confessed by the lie detector in his eye,
The vulture shaved by god as a mark of shame,
The leopard tattooed in shadow
The owl's neck tumid with the creation he's swallowed
These and our moon
They live alone.

The others are harrowed with words, fabled pettily,
Gentle giraffes and camels
For betraying conscience in their eyes,
The turtle for age without answers,
The bream and the roach for pretence of escape,
The rat for owning the disappearing whip, the shadow along the wall,
The spider for providing metaphors for our galaxy out of his will,
The ant for outdoing the human blind.

Against the unconstituted they've dropped charges,
Ferns and feathers bristle freely,
No lungs, no nostrils
They commit no offence on the air.
They parody only the bone
Being more perfect in their branchings,
Like the printed circuits of creation,
Blueprints for a second coming.

IV

"Me and Androcles?
No, that too was a lie
Love is not the price of a thorn removed."

V

I look through the bars of the cage
They alternate like day and night
Like the presence and absence of purpose,
Black or blank,
I accept domain,
Look through bars as a child peers through its fingers,
The space between them and my face
Entirely mine.

The mind becomes an Austrian lake of captivity
The city dwellers come to see
Reflections in my face.
Their faces are the pebbles on my shore
Their voices the rustle of trees
Beyond my borders,
Their weekday doings, the mountains beyond,
Their city, once a possibility of souls,
Spells itself out in a ticker tape of number plates.

From them I learn the lesson of good fathers;
The silence achieves uneasy peace,
That time and incident are parables for the next time,
And quite simply too
That Monday differs from Sunday
That bank holidays stop profit
And bring the children out.
I hold these in their self-evidence,
I who knew only that the year was spring and winter,
Yes I who had no time
To distinguish finer seasons.

CC-0. In Public Domain. UP State Museum, Hazratganj, Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

THE THUGS

by BRIJ BHUSHAN SHARMA

In ancient and medieval India, every occupation was hereditary, including that of robbers, thieves and thugs. This state of affairs continued till the days of the East India Company, when the notorious practice of thuggee was suppressed by William Sleeman.

WHAT was the *modus operandi* of the thugs? They accompanied unsuspecting travellers on long journeys and behaved with them in the most friendly manner till the opportunity prevailed. When it did, they throttled every member of the unfortunate caravan with the noose of their handkerchief.

The practice appears to have originated in India. In the Puranas, there is a mention of Nag-Pash which, as some conjecture, is a reference to the noose of the *phansigars*. Many actions of thugs are also depicted in the reliefs of Ellora (8th century).

The earliest historical record of the thugs is by the medieval historian Zia-ud-din Barni. "In 1290," he writes, "in the reign of Jalaluddin Khilji, nearly a thousand were captured. They were transported in boats to Bengal." The River Thugs of Bengal of a later age were probably their descendants.

Akbar's historian, Abul Fazal, says that nearly 500 thugs were captured and executed in the Etawah district (Western Uttar Pradesh). Aurangzeb is also recorded to have ordered the execution of 15 stranglers captured near Surat.

The English came to know of this strange sect after they captured Seringaptam in 1799.

From time to time, deserters from various armies had also found thuggee a convenient occupation. The lack of good roads, long distances, thick forests and difficult terrain helped the thugs at the cost of the travellers. For mutual security, Indians usually travelled with previously unknown parties and, very often, the amiable companions turned out to be thugs.

The thugs never had it so good as during the anarchy and confusion that prevailed in the 18th century. The annexation of Indian states by the British led to the disbanding of armies. Loss of occupation and destruction of Indian industries gave rise to general poverty and unemployment. In desperation, many took to thuggee. In the absence of efficient administration and continuous civil wars, the horrible cult flourished unchecked.

In Tamil the thugs were called *Ari Tulukar*, in Telugu *Warlu Whandlu*, in Kannada *Tanti Kalleru*. Obviously the cult was spread all over India.

The thugs did not adopt the occupation of their own will—so goes a thug lore—but were the appointees of Goddess Kali or Bhavani. A demon, named Rakt-Beej ("Seeds of Blood"), spread panic on earth by devouring human beings. The Goddess cut him down in order to destroy him, but instantaneously another demon arose from his blood drops. She then created two men out of her perspiration, providing each with a handkerchief (*rumal*) to kill the demon without bloodshed. Having finished their task, the two men were about to hand the *rumals* over to Kali, when she bestowed them with these, wishing they should employ the *rumals* in seizing their enemies.

The temple of Kali, near Calcutta, was the chief place of pilgrimage for the thugs —because the demon was said to be buried there.

Hindus, Muslims, Rajputs, Brahmins, all belonged to the fraternity. In most cases, a Brahmin was the leader. **It was only exceptional that a woman should be involved in these enterprises, though in Deccan a woman, it is said, was at the head of a gang.**

Primarily, there were five sects of the thugs. *Jumaldhee* were the craftiest of the five and they flourished in Oudh and to the east of the Ganga. Their leader lived like any opulent zamindar. When out on their excursions, their pageantry was worth seeing. Their embroidered *kurtas*, grotesquely wound turbans, *hookahs* with perfumed tobacco and a cortege of well-dressed camp-followers were all in keeping with the general grandeur of the Nawabs' kingdom of Oudh.

SIR WILLIAM SLEEMAN (1788-1856) put down the dreadful thugs. Between 1834 and 1839, Sir William was Superintendent of the Department for Suppression of Thuggee. The Department was set up by Lord William Bentinck, who also outlawed the practice of suttee.

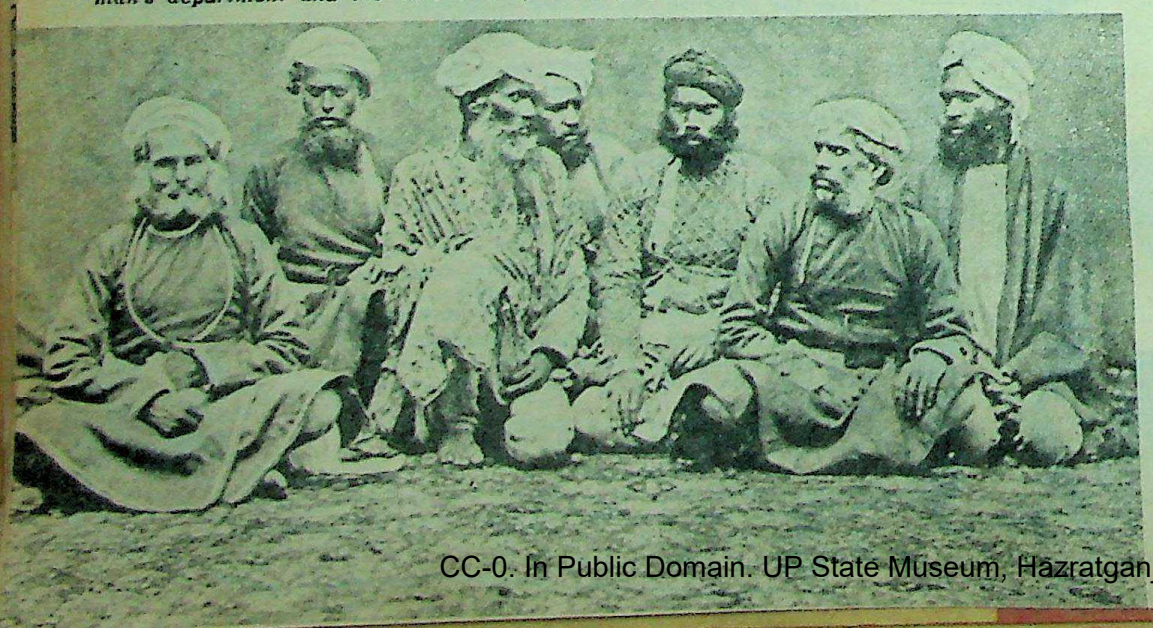
Multanias were Muslims. They undertook long journeys with their families and camels and oxen laden with corn, etc., disguising themselves as merchants. They offered their merchandise for sale in their camps to attract victims. Cords of their oxen, and not *rumals*, were used by them in strangling the victims. Tasma Baz Thugs were of this sect.

Chinguria or *Naik* formed a subcaste of the Multanias, though the latter deemed them inferior. *Soosias* comprised mostly low-caste Hindus. They lived around Jodhpur, Kishengarh, Tonk, Jaipur and elsewhere in Malwa and Rajputana, travelling through the country as merchants, sepoys, Bhats, Charans or *bazigars* (conjurors). Other thug sects considered them inferior and would not eat with them, though they at times employed them in their dreadful excursions.

Kanaujias were Brahmins and disguised themselves as mendicants. Their principal seat was on the banks of Chambal, north-east of Gwalior, where they lived in villages, maintaining an understanding, if not a connection, with the headman of the district. Their expeditions extended as far as Bundelkhand, Nagpur and the Deccan. Banarsi Thugs belonged to this sect.

Then there were the Arcot Thugs, said to have migrated to South India from the North. They were mostly Muslims, living in Mysore, Telengana and the Nizam's dominions. They were looked down upon by the thugs of North India. They travelled about attired as sepoys of the Madras Army of the East India Company.

A BAND OF LORDLY THUGS after they were caught by Colonel Sleeman. The thugs were proud of their "divinely appointed" profession. The excellent organisation of Colonel Sleeman's department and the extension of railways put a stop to the thugs' depredations.



CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

The thugs were very careful about the omens. They broke the back of their first victim five times, for it ensured future success. And the first victim was never to be a Brahmin, a bard, a poor man or one with a four-footed animal. Days auspicious for commencement of the journey were Monday, Tuesday, Wednesday and Friday.

The pickaxe for digging graves was considered a sacred instrument and its falling a very bad omen. It was called *mahee* or *kasee* in thug lingo and thugs considered an oath by *kasee* more sacred and binding than the Ganga or the Quran. It was asserted that, if buried, the pickaxe could foretell the direction in which the journey would be most fruitful. It had no handle; on every occasion it was fixed anew and thereafter thrown away.

Before setting out on an expedition, the sacred pickaxe was ceremoniously washed with water, *sherbet*, sour milk and spirits, and marked seven times with *sindur*. It was then entrusted to a veteran thug, wrapped in yellow cloth.

For the ass, thugs had a saying: *Sau pakh heru, ek dhanteru* ("The ass is equal to a hundred birds for ascertaining the omen"). If a braying ass came from the front, it was a bad omen called *matha-phor* ("head-breaker"). Meeting an ass near the junction of roads was a good omen.

Next came the jackal. Whereas its crossing the path from left to right was ominous, for the contrary, thugs said: *Bakun giddee, sona liddee* ("A jackal crossing right brings gold"). Howling of jackals in daytime and of wolves by night were also mournful. Similarly, fighting of cats and cries and movements of a hare, dog, deer or snake had their peculiar meaning for a thug.

The hoot of an owl or the cry of a vulture was ominous. For the partridge the thugs asserted:

Raati boley teetara, din ko boley siyar. Taj chalo va desra, nahin pare achanak dhar.

("If a partridge calls at night, a jackal during the day, Quit that country or you will be beheaded.")

A crow brought good luck only if it was crowing from a green tree. Sight of a lizard was a bad omen, its croaking a good one!

Other bad omens were untimely rain, falling of the thug's turban and a death, marriage or birth in the village.

Formerly, the thugs never killed a woman, washerman, musician, man with a cow, oil vendor, carpenter, sweeper, faqir or Ganga water-carrier; but later, especially in the 19th century, the taboo was often overlooked.

It is remarkable that the thugs never attacked the Europeans. Apparently it was because the Europeans did not carry big amounts of money about them and also kept loaded pistols. "Morever, the 'Gora' was soon missed and the concomitant rigorous and careful tracking might lead to their capture," confessed an old thug.

However, lately some cases of murder of the Europeans did come to light but these were more in retaliation for the strict policies adopted by the British Government against the thugs.

Thug Vocabulary

In one of his books, Colonel Sleeman gives a vocabulary of the thugs' secret language:

Jhirnee: signal for murder

"Bring the betel": "Be prepared!"

"Bring the tobacco": "Murder!"

"Get the dish scoured": "Fix the place for graves!"

"See *bichali*": "Look for the disposal of corpses!"

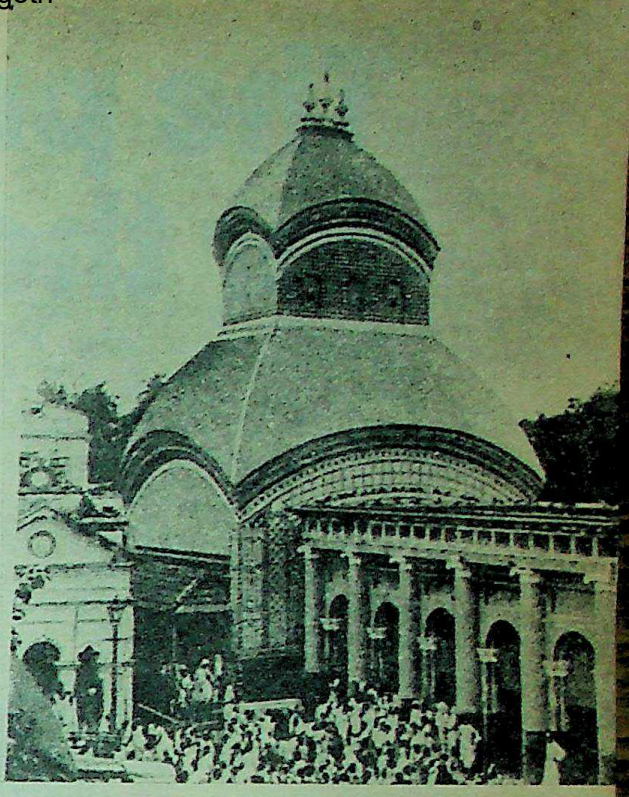
"Give *chauka*" or "Give *thiwali*": "Make the victim sit!"

To ascertain whether the other party was also of thugs, they wished them: "Aula Bhai, Salam" or "Auley Khan, Salam". This was a sort of thug password.

Drawing the back of the hand along the chin, from the throat outwards, implied that caution was called for; and putting an open hand over the mouth and drawing it down indicated that the danger was over.

A party in advance left certain marks where a road bifurcated—as hints to those behind. They drew their footprints in dust along the direction they were going, and, if the following party was not too far, a hole in the dust sufficed. In case there was no dust, two stones, one above the other, were left and a few leaves strewn along the direction they were going.

For ascertaining the auspicious day before setting out, pundits, with the gang's leader and four of his principal companions,



KALI TEMPLE AT KALIGHAT, Calcutta. This was the chief shrine of the thugs, who were devout worshippers of Kali and believed that they worked for the goddess who demanded sacrificial blood.

sat on a white cloth. A brass vessel, containing rice, wheat, coconut and two copper coins, was placed before the head priest. He then uttered some incantations and asked one of the thugs to break the coconut. If the coconut was broken in one stroke, then the priest declared that the most lucky day, hour and direction to be pursued. Otherwise the ceremony was to be repeated some other day.

Before setting out, *tilhais* (spies) went to the villages or *serais* (inns) to collect particulars of the prospective victims. Receiving favourable hints, *sothas* (inveiglers) and *chandooras* (helpers) went to them, won their faith and accompanied them on their journey. The rest divided into small groups

—Continued

RAM LOCHAN SEN was one of the 13 thugs who, along with Ganga Hari, were sent by Colonel Sleeman to W. H. F. Hutchinson to be sketched.

GANGA HARI WAS A RIVER THUG. He committed 50 murders in UP between Moradabad and Bareilly before apprehension. (Pen & Pencil Sketches in India by W. H. F. Hutchinson, 1883)

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

The present for the future

Introduce your child to the world of photography with a CLICK III. It's so easy to use. Needs no adjustments. All you do is aim and click. It's so economical. Gives 12 sparkling pictures, colour or black and white, on every 120 roll of film.

Available at all authorised Agfa-Gevaert dealers.
Made in collaboration with Agfa-Gevaert, A.G., Leverkusen, by: The New India Industries Ltd., Baroda

AGI

Sole Distributors:
AGFA-GEVAERT INDIA LIMITED
Bombay • New Delhi • Calcutta • Madras

AGFA CLICK—
India's most popular camera

® Registered Trademark of Agfa-Gevaert, Antwerp/Leverkusen. Manufacturers of Photographic Products.

Agfa® **CLICK III Camera** **Price Rs. 56.25**
(Inclusive of excise duty. Other taxes extra).
best to start with, best to stay with!

CMAG-145-154 R

Name your headache.

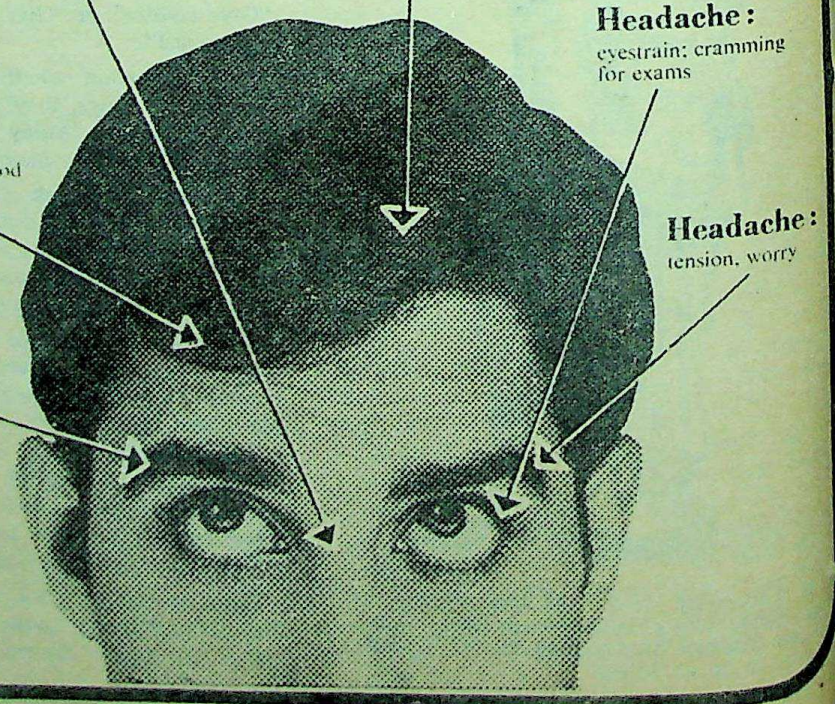
It's gone with a single Saridon

A single Saridon takes away the ache. Quickly. Saridon also contains ingredients that remove stress accompanying a **headache, bodyache** or **toothache** — and leave you relaxed and refreshed.

That's what's special about Saridon —

you stay bright and cheerful too!

Saridon
A 'Roche' Product



CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

and joined them at intervals of two to three days—to eliminate any suspicion. *Belhas* were sent in advance to dig graves at predetermined places of stay.

The party, tired of the day's journey, halted at a resting-place often suggested by the thugs. After repast, tales and discussions followed like any other evening, when the leader would suddenly say: "Bring the betel!"—and every member of the gang would get ready. (They could be 40-50 in all.) Then came the signal for murder: "Bring the tobacco!" They were the last words the victims heard on this earth. The *rumal* had served its purpose.

Kuthawas now broke the backbones and knees of the corpses and *Mojas* carried these bundles to the graves which were covered with thorns to keep away the jackals.

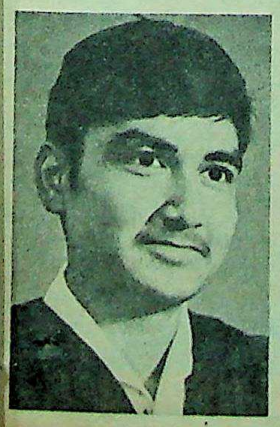
After every successful expedition, an idol of Kali was set up in a solitary place. A noose, a pickaxe, a knife, a silver coin, an image of a serpent and a *choumukh* (four-wicked lamp) were placed before it. Veteran thugs sat in the centre and other members in a circle beyond. Elaborate puja was performed. Now the leader took a lump of jaggery and placed some of it in the hole made in the ground. Prayers were offered in the name of Durga and thereafter each member of the gang was given some *gur*.

The greater number of the thugs' victims were civil and military servants of the East India Company returning home on furlough, carrying their savings. Almost every British Indian regiment lost many of its men, presuming them to have deserted the army.

One way of escaping the thugs was to engage the Bhats or Charans, a caste of Rajputs. No thug sect ever ventured to attack them or their belongings, that being taboo. But later even they were murdered in cold blood. Near Chhapra, in Bihar, 14 such money-carriers were strangled, in 1826, and Rs 25,000 taken away.

The leader received two shares of the loot, the actual murderers one and a half shares each and others one share each. Thugs in prison received half a share each, which was given over to their families. One-eighth of the plunder went to the disabled or old thugs. Part of the booty was kept aside for bribing the district headmen and chieftains, as also for the extensive performance of Kali Puja.

River Thugs lived by the Hooghly in the Burdwan, Birbhum, Kutwa, Khulna and Bankura districts of Bengal. They were both Hindus and Muslims and owned boats. They operated as far as Kanpur, seemingly making pilgrimages to Allahabad and Banaras.



BRIJ BHUSHAN SHRAMA, the author, is a keen student of British Indian history, 19th century books of travel and Anglo-Indian satires. He lives in Dehra Dun.

TOMB OF MIR HAYAT QALANDAR AT MANGROL. The ruins of the medieval saint's tomb had become the haunt of thugs, who were helped by bogus faqirs. During the anti-thuggee operations, the remains of a large number of victims were discovered from the lonely neighbourhood. This sketch was made by the celebrated Colonel Meadows Taylor and it appeared in the Oriental Annual *of 1837.*

At first, one of them got employment on a *ghat* frequented by the *yatris*. Fourteen thugs, also pretending to be pilgrims, hired a boat for the victims. On reaching midstream, the leader gave the signal. Immediately after strangulation, the backbone of the victim was broken—should the passing vessels discover the murder. The body was afterwards thrown overboard through a window of the boat. Several boats belonging to the same gang followed each other, five or six miles apart. And, should a passenger refuse one, the next boatman induced him to hire his services.

Secure Asylum

Many of the senior officials and the zamindars were often in league with these criminals and afforded them shelter in return for a portion of the plunder.

The dominions of the Scindia were a secure asylum for thugs. The only check on their activities was the annual tax of Rs 24½ levied on every thug family. In 1823 Major-General Sir John Malcolm discovered an agreement dated Aghun, Samvat 1854 (November 1797), in the possession of a son of an *amil* of Gwalior State whereby thugs, to escape the royal tax, offered his father one rupee per family, on return from every enterprise.

The parganas of Pureehar and Soosaee, during the anarchic decades of early 19th century, fell to the Raja of Bharatpur, the Rohilla Sardars, the Scindia, the Raja of Bhudoia and the Rani of Gohud successively. The tax of Rs 24½ per family of thugs was invariably levied by every succeeding chieftain.

Some took to thuggee as their secondary occupation. Meadows Taylor relates a case where a cloth vendor was brought to him on a charge of thuggee. Many other thugs were simultaneously serving under Europeans, as was later discovered.

No serious step was taken against these ruffians until Lord William Bentinck's time. Besides reforms like the abolition of suttee and infanticide, Bentinck also took bold measures against thuggee. In 1834 he established a Department for the Suppression of Thuggee and Dacoity and appointed Captain (later Colonel Sir) William Henry Sleeman (1788-1856) its Superintendent.

During five years of his office (1834-39), Sleeman captured nearly 2,000 of these land pirates from Indore, Jabalpur, Sagar and other places, besides about 250 boats of River Thugs from Banaras, Allahabad, Kanpur and the vicinity. Many were condemned to death, while a good number were sentenced to life imprisonment and transportation. Many others, though bound to inviolable secrecy ("a thug, if discovered, ceases to be one," goes a saying), became witnesses and approvers to save their lives. Sleeman accordingly made a special jail at Jabalpur for these approvers—in order to save them from their freelance companions.

One of them named Feringhea, a Brahmin, was the leader of a very big gang and, on condition that his life be spared, assisted Sleeman in capturing several other bands. Much of what we know of thuggee today (especially its customs and language) through Sleeman's books is based on the statements of Feringhea.

While Resident of Indore (1843-49) and Oudh (1849-56), Sleeman caused the trial of 1,800 more thugs. Assisted by Mr Molony, Captain Wardlaw and Major Borthwick, he discovered 274 graves in the territory of Oudh alone, dug up in advance by the thugs.

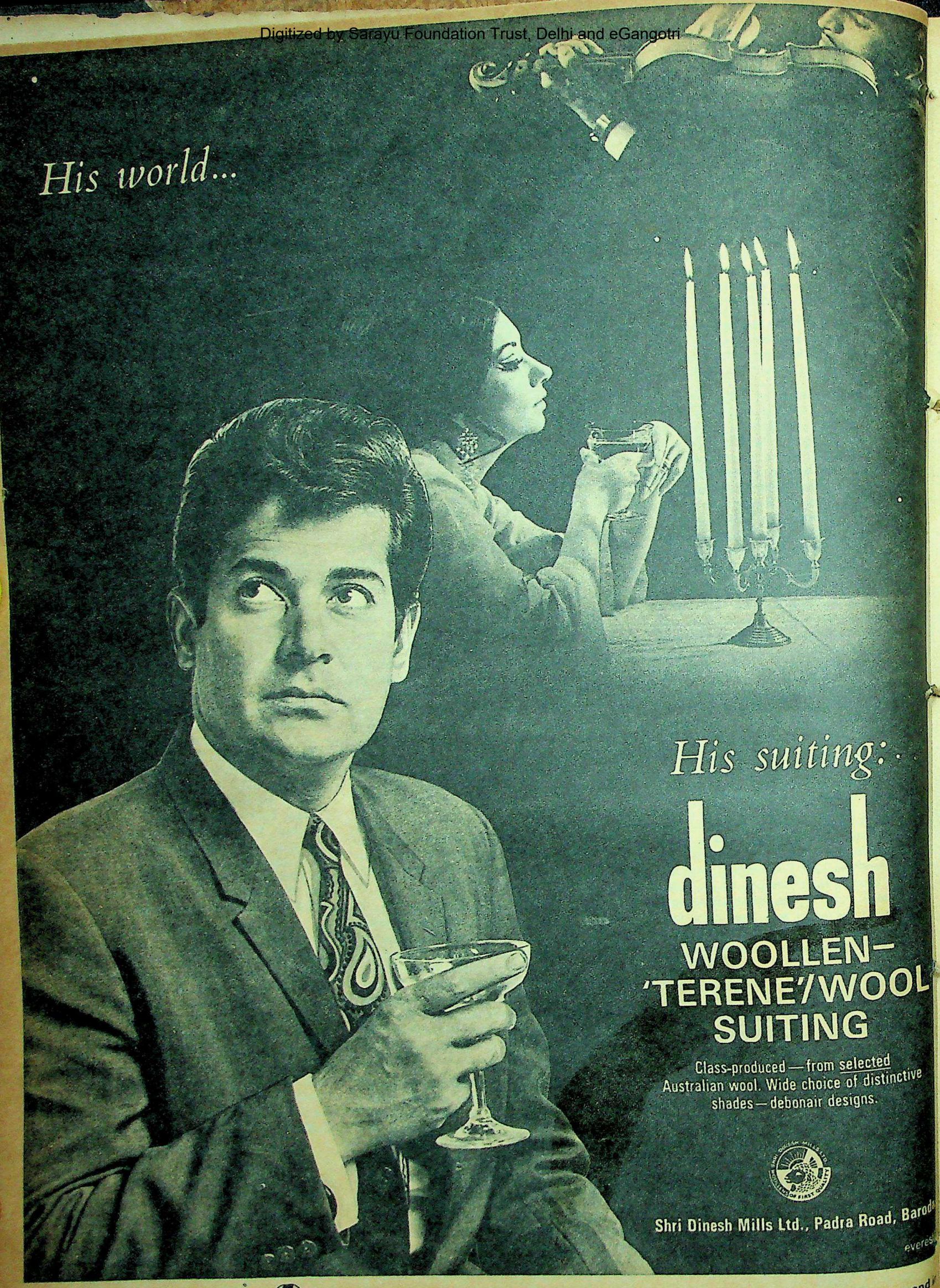
A special Act was passed in 1836, whereby "any person convicted of belonging, or having belonged to, a thug gang became liable for life imprisonment".

By 1852 Sleeman had extirpated almost every guild of the thugs and he was justly proud of suppressing "an enormous evil which had, for centuries, oppressed the people and from which it was long supposed that no human efforts could relieve them"

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

His world...



His suiting:

dinesh

WOOLLEN–'TERENE'/WOOL SUITING

Class-produced—from selected Australian wool. Wide choice of distinctive shades—debonair designs.

Shri Dinesh Mills Ltd., Padra Road, Baroda

DINESH—now extra distinctive with KD permanent finish that retains its original finish permanently through tailoring, laundering and

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

DIARY OF A RAJPUT NOBLEMAN — 5

Conference Of Princes

Edited by Mohan Singh, Lloyd I. Rudolph and Susanne H. Rudolph

Amar Singh comes to Delhi for a National Polo Tournament. He calls on many princes who are participating or watching. He then attends the Third Session of the Chamber of Princes and comments on the institution.

Delhi Cantonment, Monday, April 14, 1919

IF I remember aright, this was the Third Conference. I went and saw the last meeting this time, but there was not much work done. The closing speech was made by the Maharaja Scindia of Gwalior, which was nothing more than thanking the Viceroy for his help and attendance.

The Conference was held in the Central Hall of the Secretariat. The Viceroy sat on a throne, while the Chiefs sat in a hollow square on three sides. Up above in the gallery were the Dewans, friends and relations of the Chiefs and a few political officers. The Chiefs appeared in various kinds of dresses. Some wore light Indian costume, while others were in sober European clothes. They each had papers and pen and ink but did not seem to take any notes.

What they gain by these conferences I cannot say. If I was asked my candid opinion, I would say that this is all a farce. Government is very acute. During the war, there was a want of recruits, money and material of all sorts and the Chiefs, or the majority of them at least, subscribed to it handsomely and some even beyond their means. So did the public of British India, and the Government of India started by making liberal promises, even up to giving India a sort of Home Rule.

Then the Chiefs began to get frightened and wanted to know what would be their position and status in case India got Home Rule. If they had been wise and patriotic, they would have consented to hold the same position under the Indian Council or Parliament.

AT ORLEANS, FRANCE. This sketch was made in 1914, when Amar Singh was serving in France. He also found, one day, a postcard in the bazaar, bearing his own picture. The caption described him as a "Chevalier de l'Inde" who was fighting for his King, Justice and Civilisation.

The result was that they met and had several councils and meetings. The result of it all was chaos. Hyderabad kept aloof from this and so did the Maharana Sahib of Udaipur. The Gaekwar of Baroda attended the meeting the first time and then stood aloof. He used his influence to induce the other people not to go to these conferences and said that it was below our dignity to do so. The Maharajas of Kashmir, Bundi and Sir Pratab attended the Conference regularly.

What good do they do? None whatever. They never speak a word and cannot follow the deliberations, which are carried out in English. When it comes to voting time, they vote both for and against a resolution and make themselves the laughing-stock of the others. Sir Pratab did this during this Conference and Lord Chelmsford gently remonstrated that he had already voted for this resolution and so how could he vote against it at the same time.

False Hopes

The Chiefs want this and they want that. The great object that they had in view was that they should be recognised as sovereign princes and that the Government should not interfere in their administration in any way or under any circumstances. The Government kept on buoying up their hopes while the war lasted and this time, when well out of danger, gave a plain answer that they have never interfered in any state, unless under very grave circumstances, and that they cannot see how they can avoid doing so in the future. The state is run by one man and he may or may not be capable. This put a cap on their great hopes. In this case I am with the Government.

The Chiefs (nobility) must have some control over them. It is already a great freedom they enjoy and they abuse this power by confiscating the jagirs and allowances that had been granted in perpetuity. If they themselves do not observe their own treaties with their jagirdars, how can they have the cheek to ask the Government to observe theirs? Does this or does this not require interference? Most emphatically it does.

Some of the Chiefs have the gift of the gab and they enjoy coming to the conferences. Chief amongst them are the Maharajas of Bikaner and Alwar—and they are very jealous of one another. Then there are others like the Maharaja of Gwalior, the Jamsahib of Kutch and some others who speak occasionally, while some are much too shy to utter a single word.

CAPTAIN AMAR SINGH, while he served in World War I in France and Iraq with the 9th Sirhind Brigade of the Third Lahore Division.

There are some seven hundred Chiefs from the Nizam of Hyderabad to fellows who are getting an income of some fifty rupees in the year. Now where are they going to set a limit as to who is a real ruling Chief and who is not?

The bigger Chiefs wanted to have the show all to themselves, but later on, by the advice of their Dewans, they think that every class of them should be represented, though in very limited numbers. First they had decided that only such Chiefs as were entitled to an eleven-gun salute were to attend. Afterwards they came down to a nine-gun salute. There is always a great deal of ill-feeling on such subjects.

The only one good that these conferences do is that they bring the princes together and it broadens their view and they also get a chance of making one another's acquaintance and exchanging their views.

It is very funny and annoying that these Maharajas will go and call on any European in a high or even an ordinary position but they think it beneath their dignity to pay that respect to the Indian members of the Viceroy's Council.

If a European holds a commission in the army or the Indian Civil Service or the Indian Medical Service, our Maharajas will show him great respect, though he may not be a gentleman by birth. But if an Indian of good breeding holds the same appointment, they take no notice of him, the only difference being that one has a white and the other a brown skin.

When even Maharajas behave like this, what can be expected from the common people?

—To Be Continued

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

ANAND MARG

Anand Marg, with 400 educational institutions, claims to provide spiritual anchorage in a materialistic world. But there are many who are sceptical of its activities.

Photographs by R. S. Chopra

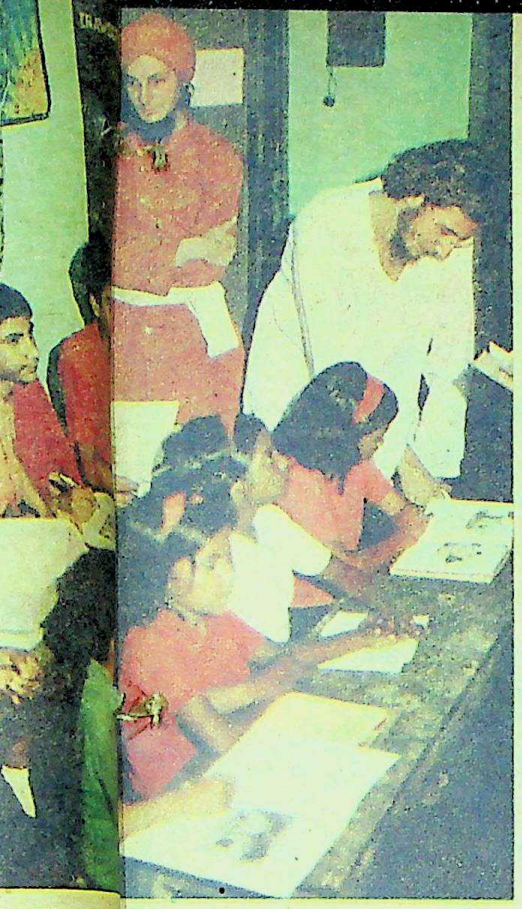
ANAND MURTY (formerly P. R. Sarkar) is seen leaving "Jagriti" (the Anand Marg Headquarters) after blessing his flock. The Anand Margis believe that "Baba" (as they revere Anand Murty) is a supreme force. They take him as God incarnate—the Param Purush—and attribute many miracles to him.

ACHARYA VIKASH, AN AUSTRALIAN MARGI, take a class. Tod[AND DINA]nd Marg run[tional institutions, including kind]high schools[neering institutes.

VAR MALA. An Anand Marg [wedding] already married according to [Ch]est German[has over 60,000 followers—in the] countries. Hong Kong, Britain, Ken[ya, Ne]

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

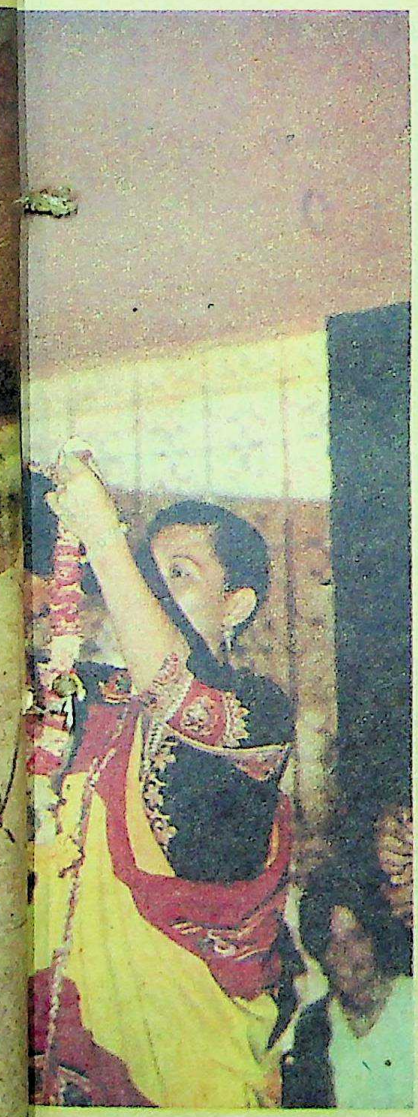


..., AN AUST... a class. Tod... including kind...

...AND DINABANDHU, AN AME... and Marg runs a number of educa... high schools, colleges and engi...

BABA NAAM KEWALAM. Avadhuts *perform* kirtan *around "Baba" Anand Murty's photograph. The reverence, the chants and the incantations in his praise put "Baba" on a godly pedestal. The third* avatar *they call him.*

...nand Marg ... cording to C... owers—in th... n, Kenya, Ne...



...nised. Two Filipino followers, ...marry as Margis. Anand Marg ...est Germany, the Philippines, ...untries.

by JASPER KAY

ON May 25, 1971, a band of Anand Margis clashed with students of the Technical Institute, Ranchi. The locals joined the boys and, in the battle that followed, some 25 people were injured, a few receiving gunshot wounds.

According to the Anand Margis, the fight started because some boys from the Institute "molested" their womenfolk. The townfolk claimed that the boys strayed into the enclosure of the Marg headquarters and were mercilessly beaten in a "battle of brickbats".

Anand Marg was founded in 1955 and initially limited to teaching yoga. In 1963 it expanded its activities to social service. Today the Marg runs about 400 educational institutions, including kindergartens, high schools, colleges and engineering institutes. Their major contribution has been the help they have rendered to destitute children through their children's homes.

The Marg has many departments, among them ERAWS (Education, Relief and Welfare Section), which provides help to those who wish to attend school and college, and AMRUT (Anand Marg Universal Relief Team), which has done a lot to help the Bangla Desh refugees.

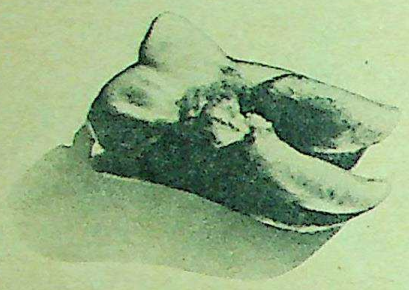
Despite all this, Anand Marg is a big question-mark. It is "out of bounds" for all Government employees and many people are sceptical of its activities. The Marg

—Continued

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

This tooth was Murdered.



In the most ghastly way.
By slow poisoning. And the terrible truth never came out till the tooth did.
Verdict: Wilful neglect.
Inadequate brushing with an inadequate toothpaste.

The moral: If the owner had used Binaca Fluoride regularly, the tragedy would have been averted.
Because the SMFP in Binaca Fluoride gives triple resistance against tooth decay and painful cavities by:

- Strengthening tooth enamel
- Inhibiting formation of mouth acids
- Arresting early decay

Stop murdering your teeth
Start protecting them with

Binaca Fluoride

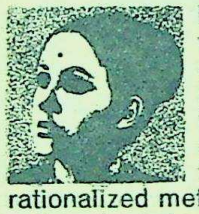
CIBA Cosmetics

ULKA-CF-30

CAMY

7608 ST
25 jewels, Incabloc,
automatic,
day and date
waterproof
stainless steel case

If you want an elegant, accurate watch of bold design, choose a CAMY



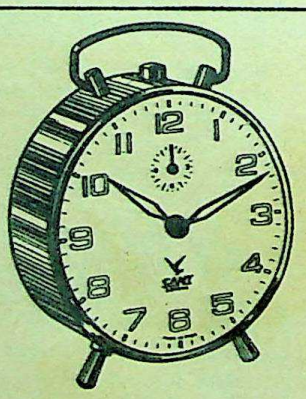
And the pleasant surprise that CAMY of Geneva has in store for you is an extremely reasonable price. You will be glad to wear one of the new CAMY creations.
They are elegant and technically perfect. They command admiration. All over the world.

This enables CAMY to offer you the benefit of a solid guarantee and a well-organized after sales service extended to more than 105 countries.

It also explains why CAMY is one of the great Swiss Watch factories, with all the implications as regards rationalized methods and reduced production costs.

So if you choose a CAMY, you are sure of buying a good-looking, well-made Swiss Watch at the lowest possible price.

And as accurate, precise and reliable as world-famous CAMY Watches are CAMY Timepieces now made in India. They are available in a variety of exclusive models.



Model 350
Full Chrome with extra flat movement

3511 P
17 jewels, Incabloc,
water-resistant,
gold plated case

CAMY
GENEVA

a watch of new design — a solid guarantee

Ratan Batra/CMY

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

claims to provide spiritual anchorage in a materialistic world. It is, they say, "a socio-spiritual organisation having its own socio-economic theory, its main aim being liberation of the individual and service to humanity".

The Marg first attracted attention in March 1967, when five of its followers were killed in a clash with the Santhals in Purulia on the Bengal-Bihar border. In the ensuing court cases, it came to light that the Margis used fast motor-bikes and carried guns, *kirpans* and other lethal weapons.

The Anand Margis aim at purifying the Administration. The basis of such a transformation is the Progressive Utilisation Theory (PROUTISM). Their slogans in dubious grammar are often seen plastered on walls: BE PROUTIST! BE MORALIST! According to them, India should be made over to the *Sadvipras*, the *elite* of Anand Marg. "If the same is not done by Government, a bloody revolution is sure to take place and ultimately power will be made over to the *Sadvipras*."

They believe in the use of force to change the order of things.

Their leader, Anand Murty (formerly P. R. Sarkar of the Railway Workshop, Jamalpur), believes that dictatorship is the only answer to India's problems. "Democracy," he feels, "is mob rule and mobs are ruled by fools". **He thinks that the only way to realise the future is through a concerted struggle to break the chains that bind things to the past.** These chains are represented by the Administration's repressive forces.

A large number of young men and women are attracted to the Marg's way of life. They join for different reasons, but frustration and inability to cope with what they see as the oppressive nature of Government institutions are commonest. Anand Murty recruits young people from the working class. Perhaps it is for this reason that many people regard the Anand Margis as "adolescent adventurers".

According to a news magazine, violence is a key word with the Anand Marg. In "a discussion", the Baba (Anand Murty) is reported to have said: **"Violence is the essence of life. Lack of violence means death."**

Their violence has therefore a quality approaching religious fanaticism.

What A Haul!

In a raid on the Anand Marg Headquarters at Ranchi on June 21, 1971, following the arrest of a pistol-toting "sadhu", the Police recovered guns, ammunition, bombs and bomb-manufacturing materials, along with bundles of terylene. Besides, half a dozen human skulls and some blood-stained daggers and spears were also seized.

These discoveries were easily explained. By its own accounts, the organisation stockpiles arms and ammunition in self-defence. Human skulls are used—as with some orders of sadhus—for initiation rites. According to Shri Jagdishwaranand Avadhut: "An *acharya* cannot be an *avadhut* (saffron-robed and long-bearded 'sadhu') unless he passes through the *Tantric Sadhana*, which has to be performed at some graveyard or burning ghat. He is supposed to carry two human skulls with him." Besides, "you do not have to kill a man to get a human skull. Where do medical students get their skulls from?"

The Anand Marg claims to have branches on 52 planets with over three million followers on this planet. 60,000 of these are, it is claimed, in the US, Canada, West Germany, Great Britain, the Philippines, Italy, Hong Kong, Switzerland, Kenya, Nepal and other countries.

A number of Anand Murty's foreign followers attended his 50th birthday, along with some 30,000 Indian faithfuls. The five-day celebrations included a spectacular procession in which the chant of the *avadhuts* was picked up by and repeated by thousands of others.

The Anand Margis believe that their leader is the third "avatar" after Lord Shiva and Lord Krishna. They claim that it was his divine power that sent the Chinese back in the 1962 invasion. Said Shri Jagdishwaranand Avadhut: "Baba is a supreme force, he is the propounder and the preceptor of Anand Marg. We take him as God incarnate, the 'Param Purush'."

The Anand Margis believe that all the characters of the Mahabharata have been reborn among their ranks. Even Guru Gobind Singh and Napoleon have been reincarnated among them. Their official language is Sanskrit.

The Marg opposes worship in Hindu temples and is against puja as a form of worship. The Margis' beliefs and activities have made them unpopular among many sections, who blame the Government for not dealing severely with these "sadhus".

GANGA JAMUNA

An Enchanting, Soft and Beautiful Silk Saree
Buy one today and be a proud owner.
Available in fascinating colours and patterns.

PRICE Rs. 115/-

NALLI
Silk Emporium
79, Pondy Bazaar, T. Nagar,
MADRAS-17.
Phones: 442567 & 444347

VSK/N2.

33 WEEKS OF 'TIME' MAGAZINE

For one year: Rs. 90/- only.
For Students, Educators and Clergy: Rs. 42/- for 33 weeks.

For Regular Subscribers and Renewals:
1 year: Rs. 115/-
3 years: Rs. 230/- only.
(Price per copy at the News Stand: Rs. 4/-)

CONCESSIONAL OFFER! Rs. 45/- ONLY FOR NEW SUBSCRIBERS!

Subscribe Now and Save!

CUT HERE AND POST

To
RHINO INTERNATIONAL AGENCIES,
Commissariat Building, 231, Dr. D. N. Road, Post Box No. 946 G.P.O. Bombay-1

I wish to subscribe to 'TIME' for.....years/weeks.
My draft/cheque for Rs.....is enclosed/I am sending Rs..... .....by M.O.

My full Address.....

I am/am not entitled to concessional offer* in the category: New Subscriber/Student/Educator/Clergy.

A catalogue of popular magazines available FREE!

RHINO INTERNATIONAL AGENCIES
World-wide Subscription Service.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Sunsilk cares
with 3 special shampoos

Pick the one that's perfect for you

Sunsilk Lemon Shampoo
For Greasy Hair: Gently washes out excess grease... gives you days of clean, bouncing, silken hair.

Sunsilk Tonic Shampoo
For Dry Hair: Contains Allantoin to nourish your hair... revives that silken lustre, leaves hair softly glowing.

Sunsilk Beauty Shampoo
For Normal Hair: Perfectly balanced to keep your hair in beautiful condition, weaving silk into every strand.

Sunsilk – more than a shampoo, a cosmetic for your hair

LINTAS-SS. 11-210

Quality Products by HINDUSTAN LEVER

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

A Church That Will Draw Thousands

by GRATIAN COLACO

A three-day religio-cultural event will take place in Madras on April 14, 15 and 16, to commemorate the 19th centenary of the martyrdom of St Thomas. It will draw thousands of pilgrims and tourists from all over India and abroad to San Thome Cathedral Basilica, which contains the tomb of the Saint.

THE San Thome Cathedral Basilica in Madras is the only church in India and perhaps among the few in the world built over the site where an Apostle of Jesus Christ was buried. Again, it is the only church which has figured in the philatelic history of India.

According to tradition, St Thomas, who first introduced Christianity into India, landed at Cranganore, in Kerala, in 52 A.D. After building seven churches there, he crossed over to the Coromandel Coast. He lived for some years in a cave at Little Mount, a suburb of Madras. He had many enemies who did not approve of his preaching Christianity. One day, in order to escape from his persecutors, he had to flee to a hill about ten miles from the city, where he was pierced to death in A.D. 72. This hill is today known as St Thomas Mount.

His disciples brought the Apostle's body to Mylapore and buried it in the small chapel which was built by St Thomas himself, later known to historians as "Bethuma" (House of Thomas).

It was on this historic and hallowed spot—where for nineteen hundred years there has been some church or other—that the present imposing Cathedral was built in 1896 by the then Portuguese Bishop of Mylapore, Dom Henrique Reed Da Silva.

Situated close to the seaside—in an area which the Portuguese (who came to Madras in the early part of the 16th century) named San Thome, because the tomb was there—the San Thome Cathedral is a city landmark. Its 155-ft spire is visible for miles around.

Neo-Gothic Style

This magnificent and stately structure with its elegant arches of unsurpassed beauty, built in the neo-Gothic style, compares very favourably with any of the medium-sized Cathedrals of Europe. **Capt. J. A. Power, a retired officer of the Royal Engineers and a parishioner of the church, was the architect-engineer who designed and personally supervised the construction of the Cathedral. The building contractor was one Mr Mudaliar and the construction was done entirely by local labour.**

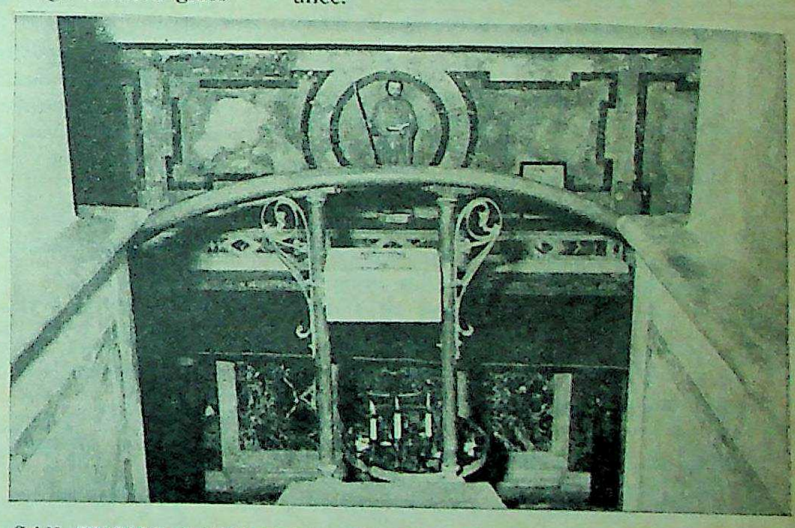
The nave of the Cathedral is 112 feet long and 33 feet wide. At the eastern end of the Cathedral is a large stained-glass window portraying St Thomas kneeling and putting his finger into the side of Christ. It is of breath-taking beauty and comes alive, as it were, specially when seen against the light of the rising sun.

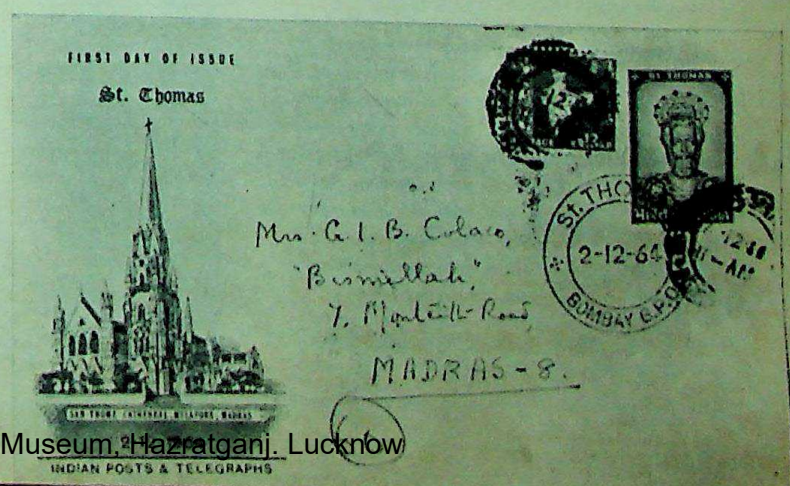
In the centre of the church is the crypt containing the tomb of St Thomas, ten feet below ground level and reached by a semi-circular flight of steps. According to tradition, a merchant named Hubban came to India in the 4th century and took the remains of St Thomas to Edessa in Asia Minor. In 1258 they were removed to Ortona in Italy.

In 1956 Pope Pius XII raised the San Thome Cathedral to the dignity of a Minor Basilica. This was at the request of Archbishop Louis Mathias who, according to his last wish, lies buried in this church at the foot of the Altar of Our Lady of Mylapore—a four-hundred-year-old image. The late A. J. John, the first Indian Catholic Governor of Madras, is also buried in the San Thome Cathedral Basilica.

In December 1964, the Posts and Telegraphs Department brought out a First Day Cover with a picture of the San Thome Cathedral Basilica. A special 15 paise postage stamp carrying the picture of St Thomas was also issued. Both these commemorated the visit to India of Pope Paul VI.

St Thomas being regarded as the Apostle of India, the 19th centenary celebrations will be held on a national scale, with the accent on simplicity and spiritual significance.





SAN THOME CATHEDRAL BASILICA, Mylapore, Madras (left), built in 1896 over the site where St Thomas was buried. Over the centuries there has always been a church over the tomb. Above: The crypt in the Basilica which contains the tomb. Below: Facsimile of the First Day Cover and the special stamp carrying the picture of St Thomas which were brought out by the Posts and Telegraphs Department on December 2, 1964, to commemorate Pope Paul VI's visit to India.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Is Jesus Christ Buried In Kashmir?

by J. N. SADHU

Did Christ really die on the cross? Was there a Resurrection? Some people think otherwise and quote from ancient texts to support their belief that Jesus recovered from His wounds, travelled to various countries of the East and died in Srinagar at the age of 102.

SOME people, more particularly the followers of the Ahmadiya Movement in Islam, are of the opinion that there was no Resurrection and that Jesus Christ did not ascend to heaven but died a natural death and is buried in Srinagar, Kashmir. In support of their belief they have been quoting a number of verses from the Quran and advancing a number of arguments even from the Bible. According to the Ahmadiya belief, Jesus did not die on the cross but as a result of pain He fainted. When He was brought down from the cross by His disciples, He was still alive though unconscious. It is said that He remained on the cross for nearly six hours and was brought down before the beginning of the next day which was the Sabbath as the Jews were particular to maintain the sanctity of that day.

While Jesus was still on the cross a soldier speared His body and blood and water oozed out of it. The incident is recorded in the Gospel of St John, Chapter 19, Verse 34, thus: "But one of the soldiers with a spear pierced His side and forthwith came there out blood and water." This has led to the belief that Jesus was alive on the cross because blood does not flow out of a dead body.

Restored To Health

After He was brought down from the cross by His disciples He was covered by a thin muslin and some ointment—which is even to this day known as "the ointment of Jesus"—was applied to His wounds and He was restored to health. Two of His followers, Joseph and Nicodemus, removed His body to a cave and blocked its mouth with a huge boulder for fear that the Jews were not satisfied about His death.

It is recorded that Jesus remained in the cave for three days, recovering from His ordeal. On the third day there was a severe earthquake followed by a storm. The soldiers guarding the cave ran away for safety. The huge boulder at the mouth of the cave rolled away. Jesus was not there! The disappearance of Jesus from the cave has led to the common theory of Resurrection and His ascendance to heaven.

When Jesus left the cave He was dressed like a gardener and His mother, who was wailing and weeping by the side of the cave, did not recognise Him. He went to a mountain where He was met by some of His disciples and followers after about eight days. At first they did not believe Him but when He showed them the half-healed wounds on His hands and feet they felt satisfied and were happy to see Him in flesh and blood. At the time of His crucifixion Jesus was 33 years old but He is said to have lived for 102 years, which He spent roaming about in various countries of the East.

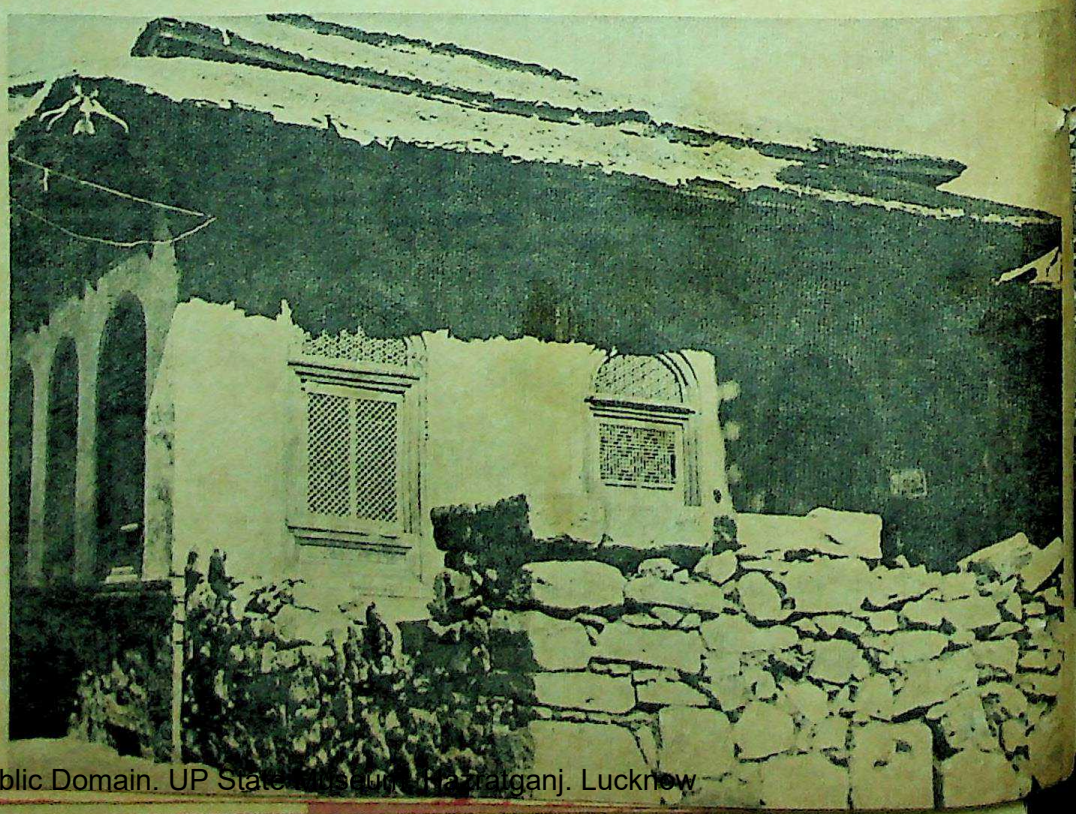
Out of the twelve tribes of Israel only two settled in Israel and the rest left the country to escape the atrocities of their rulers. According to some historical evidence most of these tribes fled towards the east and crossed into Afghanistan, the North-West Frontier Province, Tibet, Nepal and Kashmir. The famous French historian, Bernier, who visited India during the reign of Aurangzeb, wrote: "On entering the kingdom after crossing the Pirpenjale mountains, the inhabitants of the frontier villages struck me as resembling the Jews. Their countenance and manner, and that indescribable peculiarity which enables a traveller to distinguish the inhabitants of different nations, all seemed to be belonging to the ancient people. You are not to ascribe what I say to mere fancy, the Jews' appearance of these villagers having been remarked by our Jesuit Father and several other Europeans long before I visited Cashmere (Kashmir). The names of Rahimju, Lasaju and Ahmadju have imagined that the bearers of these names were of Jew's nationality. The Jews' cast of features of many of the inhabitants of Cashmere (Kashmir) is noted by many travellers."

Another writer, John Noel, writes: "Immensely strong are those picturesque, broad-shouldered Kashmiri peasants, and yet docile and meek in temperament. One thing about them strikes you with enormous force. They seem more perfectly Jewish than the purest Jews you have ever seen—not because they wear a flowing, cloak-like dress that conforms to your ideas of features. The curious coincidence—or is it coincidence?—is that there is a strong tradition in Kashmir of connection with the Jews. For a good many years there have been afloat in this land rumours that Christ did not really die upon the cross, but was let down and disappeared to seek lost tribes, and that He came to Kashmir, Ladakh and Little Tibet and died and was buried at Srinagar. Kashmir legend, I have been told, contains reference to a prophet who lived here and taught, as Jesus did, by 'parables'—little stories that are repeated in Kashmir to the present day. Of recent years certain explorers have also come upon traces of this story of the sojourn of Jesus in these regions. In one version of the story He is said to have come to confer and argue with the Buddhist monks on the doctrine of reincarnation during the years of His young manhood, the period of which there is no Biblical record in regard to His whereabouts."

How He Came

It is recorded that after leaving Jerusalem accompanied by His disciples, Jesus crossed into Nasibain or Nasibus, which is about 450 miles away from Jerusalem. From Nasibus Jesus took a mountainous route and travelling through Persia and Afghanistan He reached Gilgit in Kashmir. He travelled extensively in Tibet, Nepal and Ladakh in search of the lost tribes. He is recorded to have entered the Punjab through Afghanistan and after visiting Banaras He returned to the mountainous north and re-entered

THE HOUSE WHICH IS SAID TO CONTAIN THE TOMB OF JESUS is built in the Jewish style, specially the door and windows (as seen in the close-up on the opposite page). The grave is quite different from the local Muslim tombs and has its feet towards Mecca. There is an inscription in Hebrew on the tombstone.



CC-0. In Public Domain. UP State Archives, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Gilgit. After spending some time in Gilgit he is stated to have travelled to Ladakh.

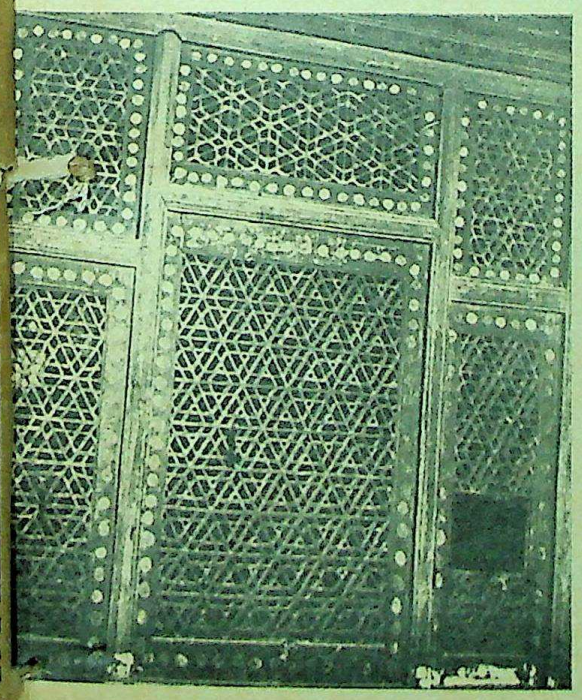
A Russian traveller, Nicholas Nattovitch, who came to India some time in 1887, visited Ladakh where he was taken ill and stayed in the famous Hemis Gumpa. During his stay in the Gumpa, he went through various volumes of the Buddhist scriptures and literature from which he learnt a lot about the visit of Jesus to this part of the world. He found extensive mention of Jesus, His teachings and His visit to Ladakh in the Buddhist scriptures. Later he published a book, *Life of Saint Jesus*, in which he related all that he had found out about the visit of Jesus to Ladakh and other countries in the east.

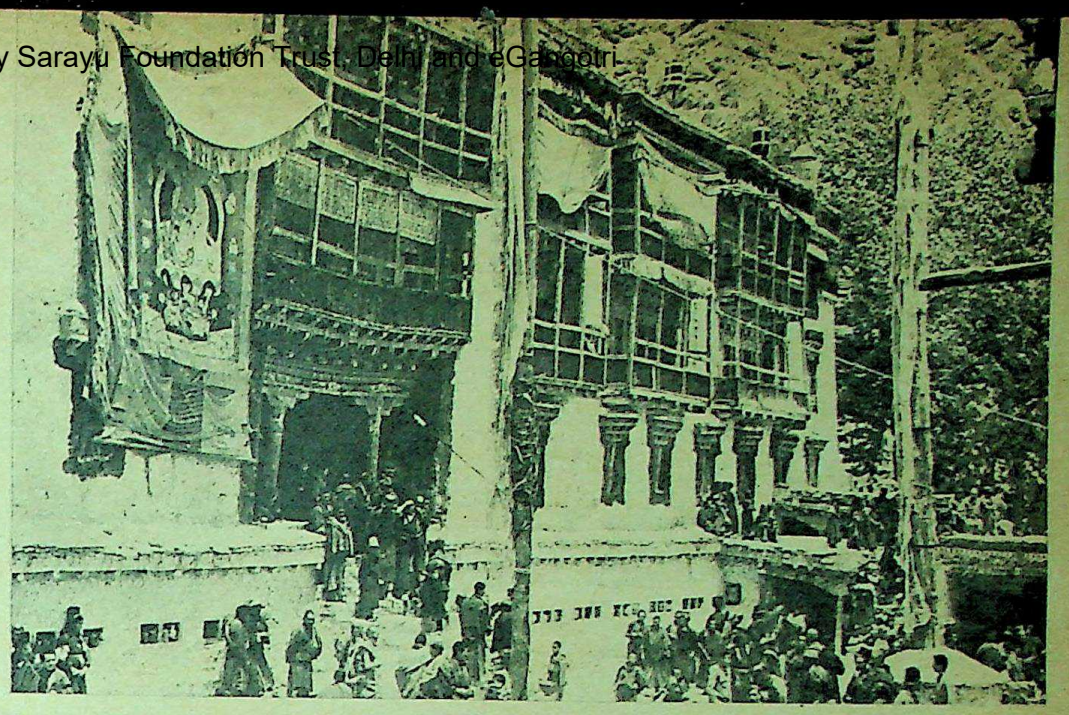
It is recorded that from Ladakh Jesus, after travelling through lofty mountain passes, snowy paths and glaciers, reached Pahalgam in Kashmir. He lived in Pahalgam (village of shepherds) for a long period, looking after His flock. It is here that Jesus found some traces of the lost tribes of Israel.

This village, it is recorded, has been named as Pahalgam after Jesus lived here. "Pahal" in Kashmiri means a shepherd and "gam" a village. Later, on His way to Srinagar, Jesus rested and preached at Ismuquam (or Ishmuquam) and this village (place of rest of Jesus) was also named after Him. He came to Srinagar with His disciples and followers and lived at Isbar (or Ishber), near the famous Shalimar Gardens. According to Rajtarangni, this place was also named after Jesus lived here near a spring which is still there and considered a sacred spring by a section of the local population.

During His stay in Srinagar, Jesus is recorded to have been known as "Yus Asaf" or Jesus the Gatherer. According to the Ahmadiya belief Jesus died a natural death at the age of 102 and was buried according to Jewish rites in Rozabal Khanyar in Srinagar. The Kashmiris believe that the tomb of "Yus Asaf" or Jesus is that of a prince or prophet who came to Kashmir from a foreign land over 1900 years ago.

In his book, *The Realm of the Gods*, C. M. Enriquez writes: "There are strange traditions of His wanderings over India dur-





THE MONASTERY (Hemis Gumpa) *in Ladakh where Christ is said to have lived and discussed reincarnation with Buddhist lamas.*

ing His youth, and His eventually escaping from the cross to return and die and be buried in Srinagar. During my stay in Srinagar I came upon curious traditions concerning some of the tombs in the city. There is one tomb said to be that of Christ. Srinagar is full of ruins and tombs of great antiquity."

This tomb, which is supposed to be that of Jesus, is quite different from other local Muslim tombs and it has its feet towards Mecca. This grave is much bigger than other Muslim graves and is housed in a single-roomed house constructed in the Jewish style and having windows and a door of Jewish origin. There is some inscription in Hebrew on the tombstone which due to weathering has become very faint and is very difficult to read.

Tomb of A Prophet

During the Mughal rule in Kashmir a local Muslim was appointed the caretaker of this tomb and the warrant of authority appointing him as such mentions that the tomb is that of "Yus Asaf", the prophet. The ancient history of Kashmir has also extensive reference to this tomb belonging to a prophet of peace who had come from a foreign land to discover his lost tribes.

A French writer in his book, "The Serpent of Paradise", says: "Nobody knows what He did or where He lived until He was thirty, the year when He began His preaching. There is a legend, however, that says that He was in Kashir, the original name of Kashmir. Ka means 'the same as' or 'equal to' and 'shir' means Syria. Manuscripts in the Sharda language, which is derived from Sanskrit, seem to bear a close relationship to the Biblical story. According to this Kashmiri legend, Jesus came to Kashir and studied under holy men, who taught Him mysterious signs.

"Later Jesus returned to the Middle East and He then began to preach amongst the ignorant masses of Israel the mystical truths He had learnt in Kashir. To impress and to convert them, He often used the powers He had acquired through the practice of yoga, and these were then referred to as miracles. In due course Jesus was crucified, but He did not die on the cross. Instead, He was removed by the Essene brothers, restored to good health and sent back to Kashir, where He lived until his natural death.

"There is some evidence which suggests that this legend is Islamic in origin, but it is probably even older. In ancient times there was much traffic between India and the Middle East, and it is very likely that the stories and myths of India were carried across the desert into the Holy Land. Certainly the myth of the crucifixion of a redeemer is of enormous antiquity, and the concept of the equality of all men had already been preached by Buddha and was carried to Kashmir by King Ashoka long before Jesus began to preach to the fishermen.

"A number of investigations have also been made concerning a tomb which is to be found in Srinagar, and which is said to be the tomb of Jesus. It is possible, of course, that this is merely the tomb of an old Islamic saint or of a Sufi master, for there is nothing really precise in these speculations.

"It was evening when I first arrived at the tomb, and in the light of the sunset the faces of the men and children in the street looked almost sacred. They looked like people of ancient times; possibly they were related to one of the lost tribes of Israel that are said to have migrated to India. Taking off my shoes, I entered and found a very old tomb surrounded by a filigree stone fence which protected it, while to one side there was the shape of a footprint cut into the stone. It is said to be the footprint of 'Yousa-Asaf', and according to the legend, 'Yousa-Asaf' is Jesus. On the wall of the building hangs an inscription and below it a translation from the Sharda into English which reads 'Yousa-Asaf (Khanyar, Srinagar)'.

"When the women reached the tomb they did not find Him. Jesus was gone, perhaps resurrected in Kashmir. Perhaps if we were to open this tomb in Kashmir we would also find it empty. For 'Yousa' may have gone to be crucified again in another universe, his mission on this earth having failed."

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Tirupati—India's Richest Shrine

by V. S. THIRUMALAI

With a revenue that is as much as one-sixth that of the Bombay Municipality, Tirupati has its own budget—leaving a surplus which allows it to run a university.

SOME forty years ago, a trip to Tirumala in Chittoor district, Andhra Pradesh, was arduous. The trains to Tirupati, about 80 miles from Madras, were few. There was no road transport. You took a bullock cart up to the foot of the hills, two miles from Tirupati town, and made two steep ascents of about 1½ miles each and negotiated five other hills and the ridges. (The old and the infirm were carried in *dhoolis*.)

The Balaji temple cannot be compared in size or in aesthetic and sculptural delights with the giant temples of Madurai or Rameswaram.

However, the temple of Sri Venkateswara (or Srinivasa or Balaji as he is known) draws the biggest crowds. The first tonsure of the new-born has to be at Tirumala for millions of families; many adults and children of both sexes have to offer their hair in oblation. Some of them other vows are walking up the hills, circumambulating the temple with the body and offering of promised jewels and money.

—Cont

THE GOPURAM on the outer gateway to the Tirupati temple has a large Vaishnava mark. But, inside the temple, there is no representation of Garuda, the vehicle of Vishnu. We do not know who built the shrine but its antiquity is undoubted. It has been a hallowed centre of pilgrimage for centuries. With an annual revenue of nearly Rs 10 crores, it is also the richest temple in India.

Photographs:
K. R. V. Baktha 4
V. S. Thirumalai 2

PEDESTAL OF THE DWAJASTAMBA (pillar bearing the flag of the deity). Around the main temple of Balaji, there are a number of subsidiary shrines. On an average, there are more than 60,000 devotees; on festive days as many as 2,00,000. There are two types of darshan: free and paid. For the free darshan, one has to wait for hours in a queue.

THE IMA
or Srinivas
by the pilg

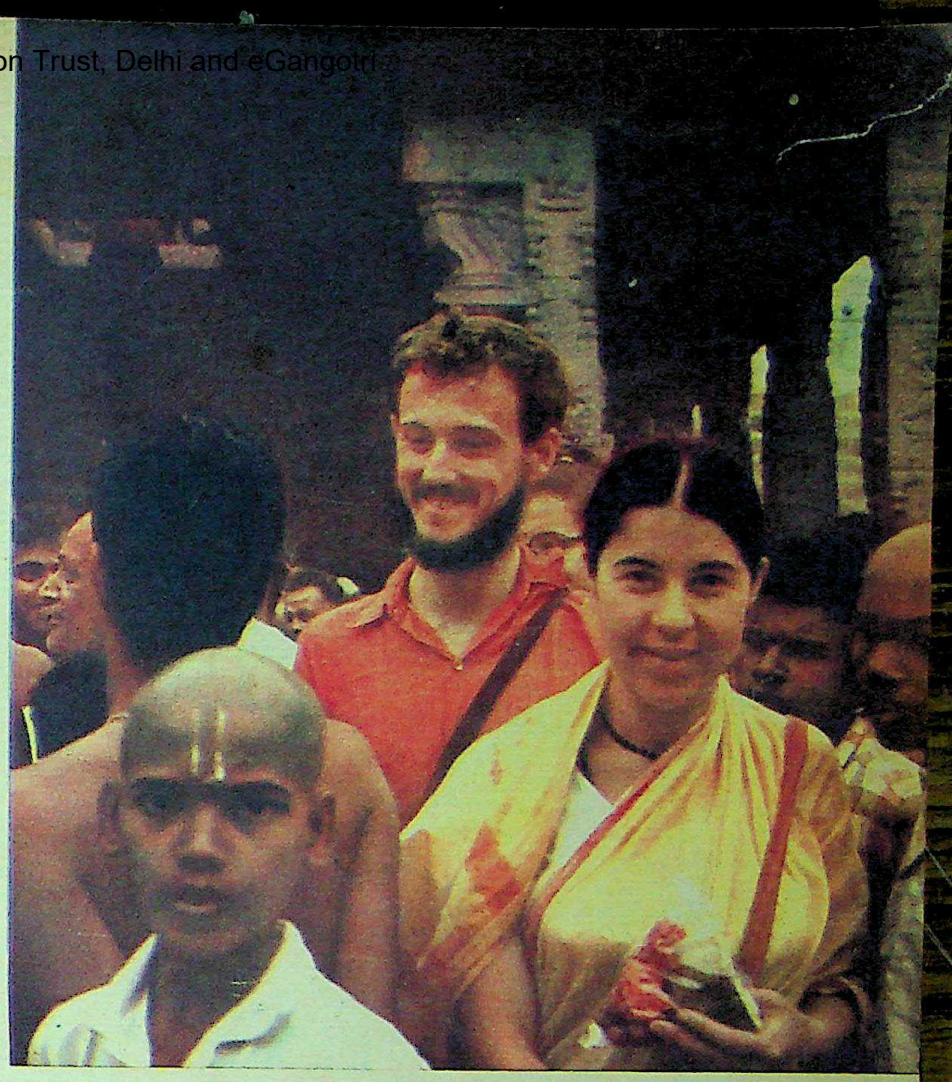
T
ta
ho
se

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

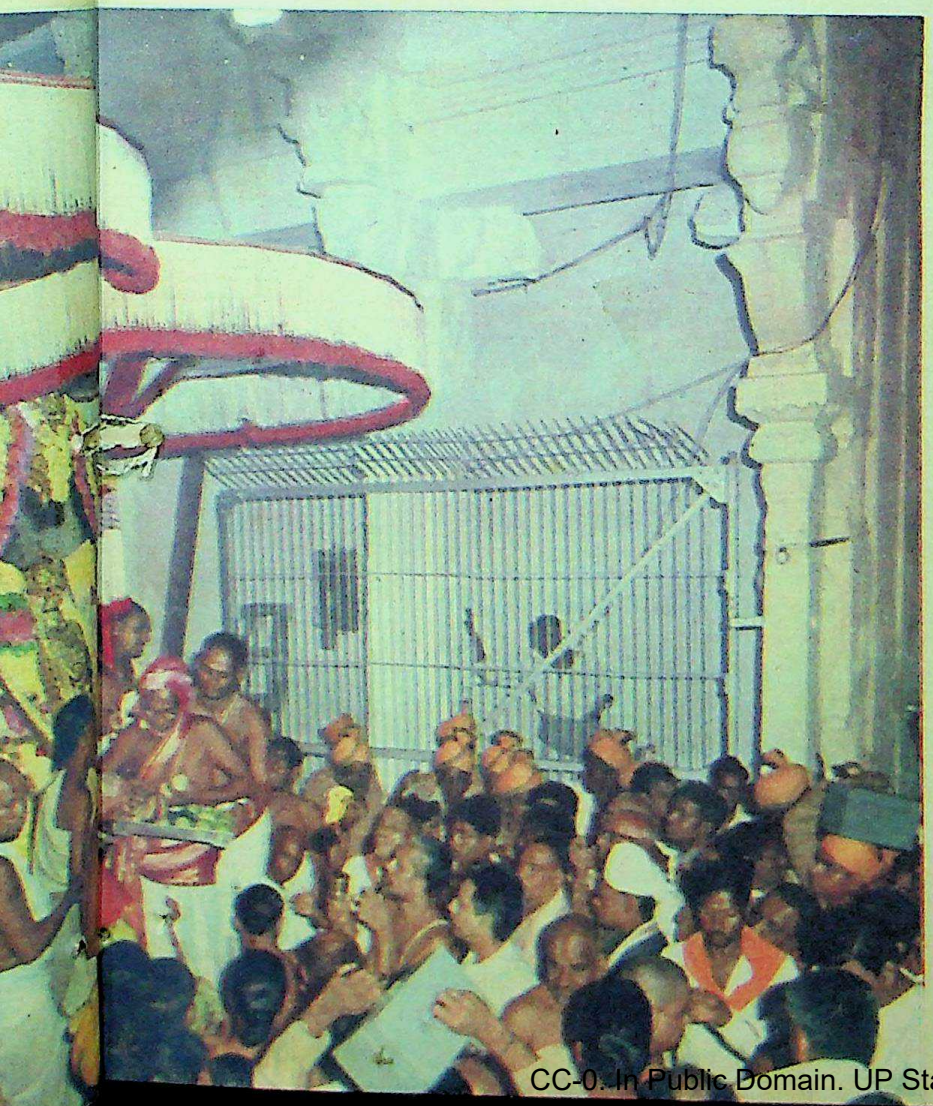
THE IMAGE of Lord Venkateswara, also known as Balaji or Srinivasa, is 7 ft high. The most common vow undertaken by the pilgrim is to offer his or her hair.

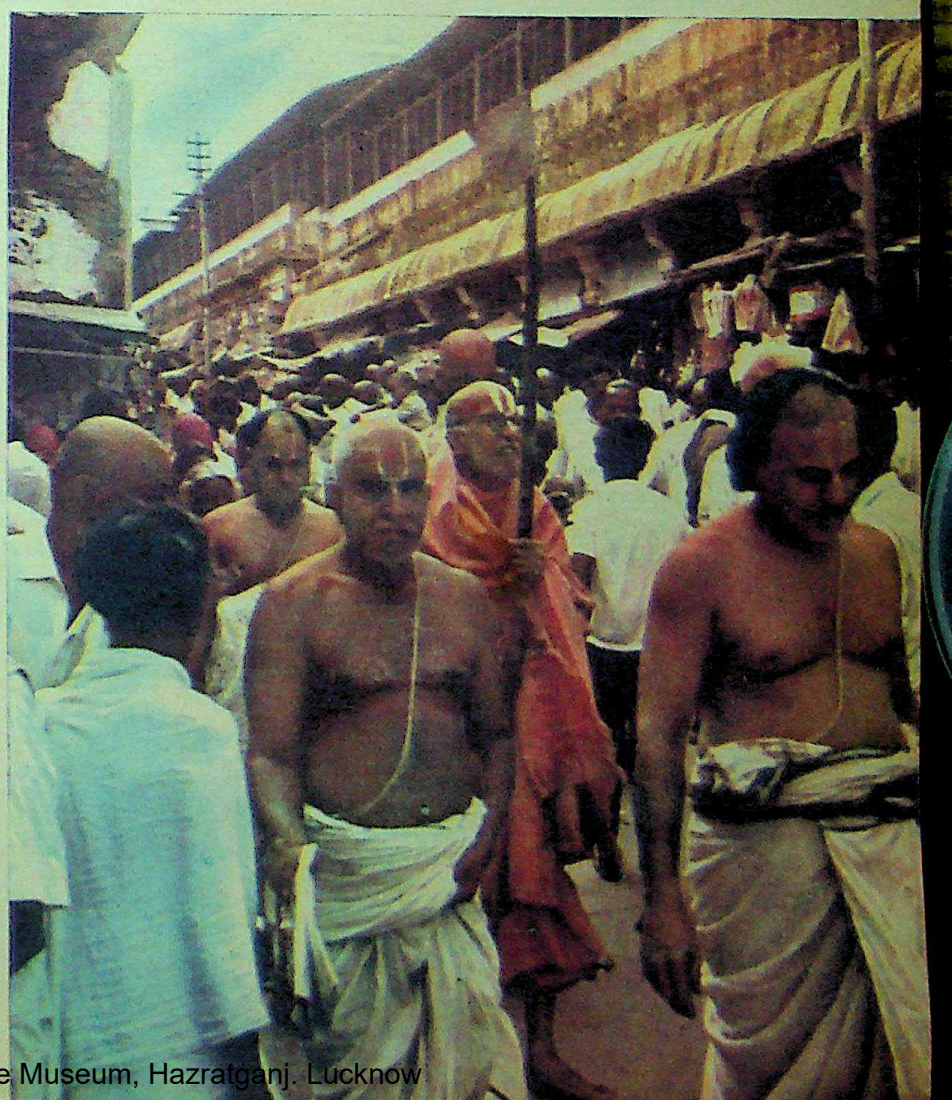
THE UTSAVA MURTI (processional image) of the Lord is taken out on special days. All main duties are shared, on an honorary basis, by mirasis (holders of hereditary rights of service).



"HARE BALAJI!" The "Hindus Only" rule has been relaxed in recent times. According to the Devasthanam Committee's Executive Officer, even some Muslims call to pray at Tirupati.

VAISHNAVA PRIESTS are prominent everywhere in the temple town. But the pilgrims are not all Vaishnava. They belong to all sects and come from all parts of India.





CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

The majority of the people go there to have a *darshan* when they are able to apprehend momentarily the immediate unalloyed present, before they come out again into the stream of time past and time future.

Any talk of caste or sect is ridiculous at Tirumala. The temple itself lacks the Garuda or the Nandi symbols of the Vaishnavite and the Saivite sects on the ramparts. The deity, worshipped in manifold ways, is referred to as "the Lord" or addressed as a palpable person with familiarity, even as Krishna was by his playmates.

A legend from the Varaha Purana tells of the discovery of Padmavati by Akasaraja, while ploughing a field on the banks of the Arani, and how she met the Lord, dark as the cumulus, who came on a white horse to subdue an elephant which was frightening her and her friends; of how they fell in love. The Lord is up in the hills but Padmavati is enshrined as Alamelumangai in a temple of her own, 14 miles away.

The name "Venkateswara" is mentioned in the Rig Veda, the earliest of the Vedas. The Alwars (Vaishnavite saints) have sung rapturously of the Lord at Tirumala in the Divyaprabanjam (the 4,000 hymns). Adi Sankara had gone there too and is believed to have consecrated the Dharma-Akarshana Yantra, a part of the mystic power. Ramanuja, the Vaishnavite Acharya, also prayed here. His representatives even today assist in rituals. The Vijayanagara rulers improved the temple: the bronze figures of Krishna Devaraya and his two wives and Venkatapathi Raja stand near the entrance in obeisance.

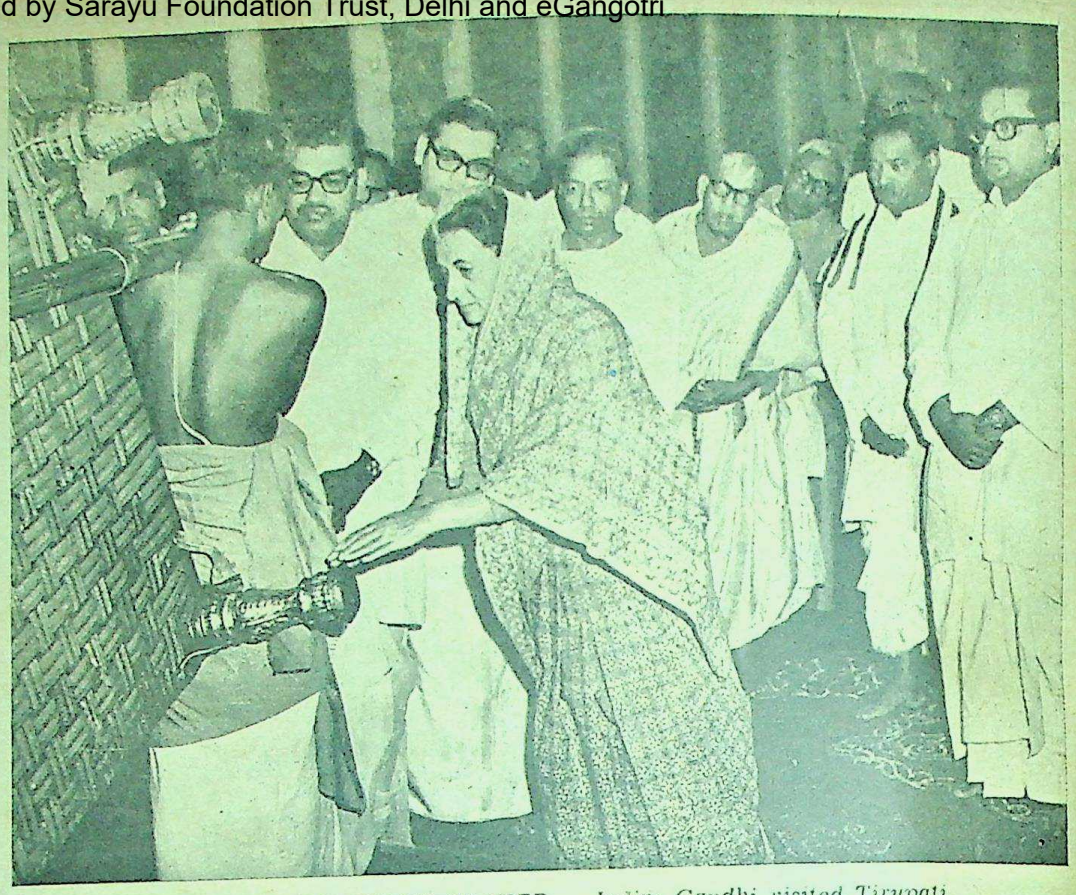
Board of Trustees

The East India Company had vested in 1843 the management and control of the shrine to the Mahanth of the Hathiramji Mutt. Not one tear was shed when the Madras Legislature, by an Act in 1933, did away with the Mahanth and appointed a Commissioner with considerable freedom of action.

In 1951, a Board of Trustees with 11 members and an Executive was created under the H.R. & C.E. Act. This statutory body today controls the temples. The rules of government service and the attendant red tape are obvious. Some Assistant Engineers spoke to me of their hardships rather than of their responsibilities and recited the familiar government excuses for primary inaction.

Tirumala is the biggest pilgrim centre in India. And no other pilgrim centre anywhere can match the amenities and facilities found in Tirumala and Tirupati. The Seven Hills are believed to represent the head of Adisesha and public sentiment was affronted when a road was constructed in 1942. This ghat road of 11 miles with 56 hairpin bends, a marvel of engineering, opened the temple up.

Tirupati is now well connected by bus services to many southern cities and to every district headquarters in Andhra Pradesh and by rail to all of India. Uphill there are 450 cottages and guest houses and 305 tenements run by the Devasthanam authorities, besides other choultries accommodating about 8,000 people easily. Downhill there are choultries with 260 rooms and 400 tenements. The spill-over of thousands is accommodated on the verandahs and private hotels.



MORE THINGS ARE WROUGHT BY PRAYER... Indira Gandhi visited Tirupati, during her recent election tour, and had darshan of Lord Venkateswara four times. Participating in the important rituals, the Prime Minister is seen touching reverently the cot of the Lord after the Suprabhatham (the awakening song and prayer) and (below) circumambulating the shrine with a vessel containing the theertham for lustration of the deity. [Photographs by Sreedhar]

The Devasthanam runs canteens on a no-profit-no-loss basis. Contractors and other hoteliers also cater. The population of Tirumala and Tirupati thrives on pilgrim trade. The shops, which used to have stylistic carvings of redwood called *marapachi*, are today inundated with plastic and anodysed aluminium stuff and gewgaws and souvenirs. The wood-carving industry is dying for lack of redwood which is being exported.

The pilgrim rush has necessitated the building of an additional road at a cost of Rs 54 lakhs, which will make the journey up the hills easier. To be completed this year, it is of 11 miles with only six hairpin bends (as against 56 of the other road) and skirts all but one of the seven sacred hills

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

—V. S. Thirumalai

THE LONG WAIT. On festive days, a devotee has to wait for over 10 hours to have a five-second darshan of Balaji. Certain alterations to the structure of the temple are necessary if the rush of pilgrims is to be tackled more speedily.

RITUALS AND DARSHANS

The day starts before dawn—about 3 in the morning—at the Tirupati temple with the chanting of the Suprabhatham: 29 stanzas urging the Lord to wake up; 11 stanzas of prayer; 16 stanzas of surrender at his feet; and 14 stanzas of mangalam *(auspiciousness). From 3.30 a.m. to 5.30 a.m. is Visvaroopa* darshan. *An hour from then is Thomala. (The Lord wears his usual dress and flowers). From 6.30 a.m. to 8 a.m. is Sahasranama Archana (of 1,008 names) followed by food offerings.*

The sarvadarshan (free) starts again at 9 a.m. and goes on till near midnight, with breaks for cleaning up the sanctum and for the two Ashtotra Archanas (of 103 names) and food offerings (sathumurai) at midnoon and in the evening.

At the pujas in the morning, vedic hymns in Sanskrit and Tamil hymns from the Divyaprapandam are chanted. After the Thomala, the utsavar holds a durbar when the almanac for the day is read and the previous day's receipts through the hundi are announced in Telugu.

The food offerings are rice preparations, like puliyodarai, *curd rice, sweet rice and* pongal. *A share of these offerings goes to the* mirasis. *The Devasthanam's part is distributed free to devotees. In the night at 10.30 p.m. or later, according to the exigencies of the crowd, the Lord is sung to sleep in a cot. For this Ekanthaseva, admission is at Rs 4 per head. This is the normal day's programme.*

On Tuesdays and Wednesdays, Sahasrakalasabhishekam is performed in the front hall with water in 1,008 pots. The five utsavars (processional images)—Bhoga Srinivasa, Vishvaksena, Malayappa, Sri Devi and Bhudevi—are connected to the main deity with a thread and bathed.

Another ritual called Tirupavuda—an offering of six bags of cooked tamarind rice (puliyodarai)*—is made to the Sakhi and then distributed to the devotees. A devotee wishing to accrue the virtues of a Sahasrakalasabhisheka pays Rs 2,000 and of the Tirupavuda Rs 2,250.*

On Thursday mornings, the idol is divested of all its jewels including the caste mark and the full countenance is revealed to all till seven in the evening, when the Lord is decked only with flowers. This is called Poolangi Seva.

On Fridays, about 2,000 persons are admitted (7 a.m.-9 a.m.) at a rupee a head to witness the abishekam of the deity. Between 3 p.m. and 4 p.m. the Lord is adorned again with jewels and then the free darshan *starts.*

In the month of Margazhi (December-January) only Tiruppavai is sung in the mornings and not the Suprabhatham and the Lord is worshipped only with Bilva—the favourite plant of Siva.

The Kalyana Utsavam (at Rs 700 per group of 12 persons, limited to thirty groups)—re-enacting the marriage of Venkatesa to Padmavati—the Brahmotsavam, the Vahana Utsavam and Paniyara Utsavam are performed in a separate hall for devotees who pay for the ceremony.

On a lean day, there are 6,000 visitors and on crowded days (270 in the year) over 20,000. During special religious festivals, like the Brahmotsavam, and on New Year Day the crowd swells to 2,00,000.

The authorities do not know which way to turn. They are unable to cope with the rush for buses, accommodation and worship. Quicker movement within the sanctum would mean alterations to the temple structure. The very idea sends many up in arms with the Agama Sastras in support.

Ever since the terrible jolt of August 12, 1967, when nineteen pilgrims were crushed to death in a few seconds in a stampede, the authorities have undeniably made vast improvements. They have shortened the hours of paid *darshan*, though it means some loss of revenue, and increased the time for free *darshan*. They have a number of helpers to manage the queues and have provided more facilities to visitors. On rare occasions, one has to wait for four

—Rahul Singh

SEEKING REFUGE IN THE LORD, they come from all over India to Tirupati—the rich and the poor. Neighbours generally contribute their mite to the hundi *when a pilgrim undertakes a trip to Tirumala.*

hours for a ten-second *darshan* and on a normal day up to 12 hours for a five-second *darshan*. **The last ritual of the night is performed only after the last man in the free queue has had his "darshan".**

If an early decision is taken to have, besides the one and only main entrance, a second door on the south wall, the queue can go in two abreast.

Changes must be sought and they must be acceptable to the majority of people who now scornfully oppose the idea of, say, a closed circuit television, even though they

—Continued

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

The Cinthol promise...

...that only Cinthol can keep

Cinthol is the only soap that contains G-11. This wonder bactericide destroys bacteria that cause body odour and skin blemishes. That's how Cinthol keeps your complexion flawless, and keeps you fresh all day.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

accept the fact of nearly ninety loudspeakers blaring throughout the day, rituals and discourses, bhajans and music including religious pop. Electric lights and fans have made things better; and, with air cooling, the sanctum is no more like a fetid oven.

Not many facts about the temple are widely known. Many do not realise that most of the revenue comes from voluntary offerings of the devotees in the *hundi* and not from admissions charged.

Multifarious Activities

Outside the temple, the Devasthanam authorities are concerned with roads, pilgrim accommodation, sanitation, water and power supply, drainage; the administration of a vast estate and the investment of temple funds; an enormous transport and engineering department; maintaining gardens; running a dairy which is not adequate to the present demand; a printing press; several canteens; twelve information centres all over India; fourteen educational institutions including a university, music and dancing schools and a sculpture training centre; and several hospitals and dispensaries.

The administration appears to be more preoccupied with roads, water supply, choultries, guest houses, cottages and ornamental gardens. **The daily minor problems like those of flies, hawkers, stray cattle, dogs and sanitation, should receive more attention.** With better cooperation between the new police force (100 constables and five officers) and the temple authorities, the beggar problem is capable of solution.

Behind The Scenes

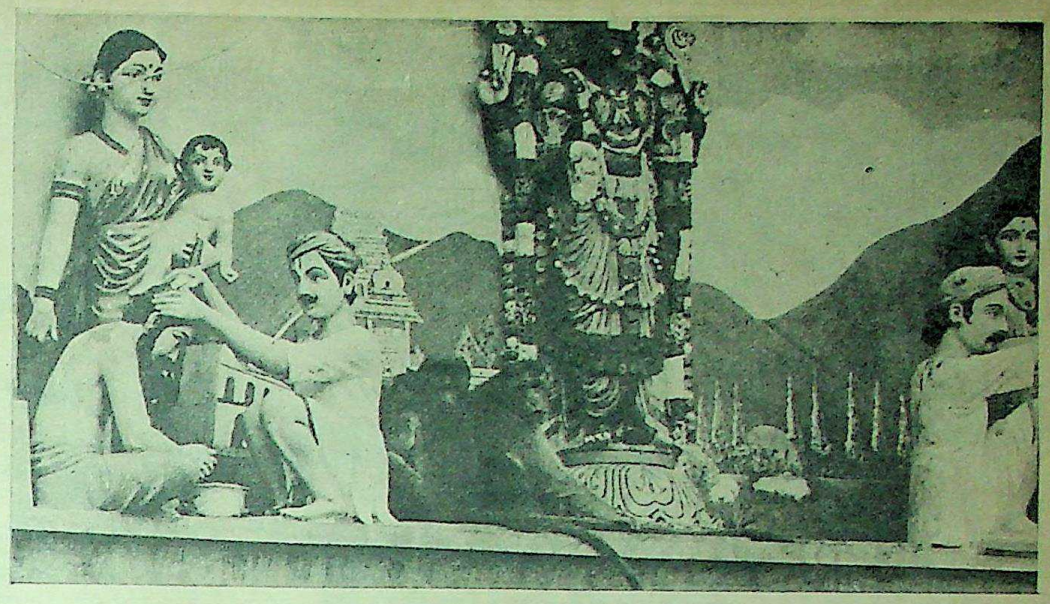
Behind the *darshan* of a few seconds lies a vast, complicated and unremitting organisation. Srinivasalu Naidu, the *Peishkar*, and Varadarajulu, the *parpatyadar*, share the tremendous burden of seeing that all the rituals are observed as close to the schedule as possible.

Not paid servants but "mirasis"—holders of hereditary rights of service on an honorary basis—minister to the Lord's needs. They get a few gifts and a share of the food offerings and rice and betelnuts and such offerings that come in during festivals. They and their families are part of the court and have special rights of worship. They employ help for managerial duties.

Four *mirasis*, on a year's turn in rotation, make garlands and prepare the flowers for worship. The flowers are specially cultivated in a 25-acre plot.

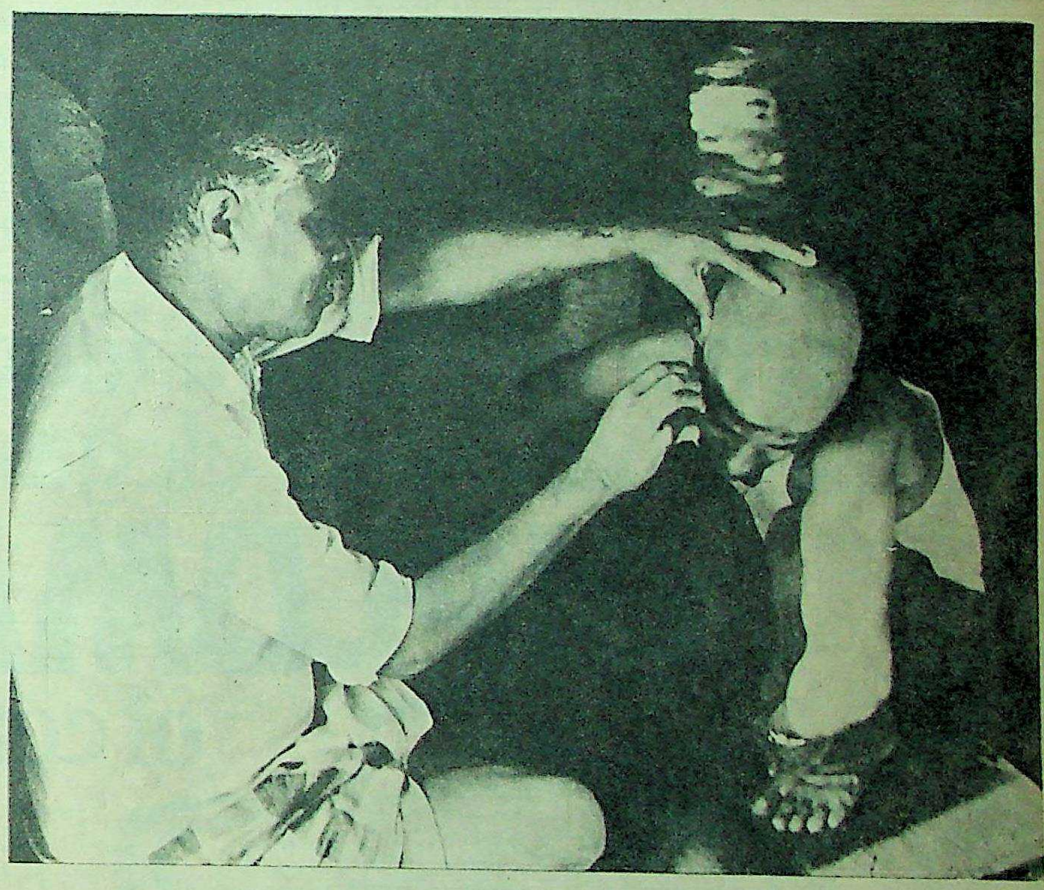
The *archakas*—four of them—are also *mirasis*. These priests perform the rituals in some of which, like the *archana* (recitation of the names of the Lord), the elder and younger *jeeyars*, who represent Ramanuja, and the *ekankis* (their disciples) also participate. There are *mirasis* for fetching sacred water daily from Papanasam, playing the *nadhaswaram* and for looking after the lighting arrangements.

Tallapaka Anantachary, the *mirasi* who sings the Lord to sleep at the last ritual at night (the Ekanta seva), is a direct descendant of the illustrious saint Annamacharya of the 15th century, who composed 32,000 songs in praise of the Lord. (Copper-plate inscriptions of these are preserved in the Venkateswara University.)



—Rahul Singh

NO HAIRDRESSING HERE—only a clean shave. The Devasthanam makes a tidy bit by auctioning the hair of pilgrims to wig manufacturers. The plaster tableau above serves as a barber's signboard. At one time, when amenities were not properly organised, it was said that the barbers used to leave many with half-shaven heads to book a new customer.



—V. S. Thirumalai

Another major *mirasi* is of four *gamekas* who prepare food offerings for the Lord, employing nearly a hundred cooks and assistants. The *peishkar* buys provisions worth Rs 40,000 daily. The kitchen uses about 40 tons of firewood every week and 15,000 mud pots every month for cooking rice. The rice for *dosa* is pounded by pestles operated by a seesaw mechanism with six men stamping up and down the lever arms. A second kitchen prepares daily a minimum of 15,000 *vadas* (eight inches in diameter, half an inch thick, each weighing almost a half pound) and 15,000 *laddus* (bigger than a cricket ball). The narrow stone corridor of the kitchen, the primitive ovens and the sweating bare-bodied cooks make for a medieval ambience.

A clear need is to make all better aware of what the Devasthanams have been doing and the problems they face so that solutions may become acceptable to the public and the authorities would get an occasional well-deserved bouquet.

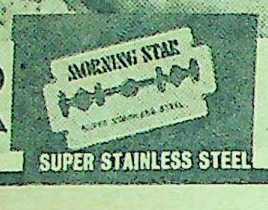
The Tirumalai-Tirupati Devasthanam Board estimates, in its budget for 1972-73, the total receipts at Rs 9,18,44,300 and the expenditure at Rs 8,87,82,600. Offerings from devotees are likely to fetch Rs 3.75 crores.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

NOW IMPORTED BLADES MEET THEIR MATCH IN MORNING STAR

MORNING STAR



smooth, stainless blades
for a smooth, stainless shave

TRADE ENQUIRIES TO:
R.C.H. BARAR & COMPANY, 237-243, Abdul Rehman Street, Bombay 3.
(Area-Maharashtra, Gujarat, Kerala, Mysore, Tamilnadu, Orissa, Andhra Pradesh, W. Bengal, Goa, Bihar, Madhya Pradesh)
RATTANCHAND HARJASRAI, Sadar Bazar, Delhi.
(Area-Punjab, Haryana, Jammu & Kashmir, Himachal Pradesh, Uttar Pradesh, Rajasthan, Delhi, Assam)

HMT WATCHES
AUTHORISED SERVICE AGENT

EMPIRE WATCH CO.,
(ESTD. 1892)
5 & 15, RADHA BAZAR STREET: CALCUTTA-1.

Can Undertake Repairs and Service Of Your HMT WATCHES with

Original Spare Parts at Factory Rates Under Supervision of HMT WATCHES Trained Mechanics.

- *Speciality : Quick Delivery.*
- *Fresh Guarantee for Twelve Months will be Issued Subject to Complete Repairs And Service*
- *You can send your Watch Personally or by Post to The Service Agent.*

what gives that touch of exclusive business elegance?
DIPLOMAT of course

DIPLOMAT—
the brief–case that men of distinction carry—men who truly know the worth of a quality brief–case.

DIPLOMAT—
the brief–case that is distinct, durable and different—made of reinforced, unbreakable fibreglass.

DIPLOMAT comes in three elegantly different shades—black, maroon and olive green. Pick your choice and belong to the distinguished company of DIPLOMAT.

See for yourself these special features:
- Superb leather finish
- Handy and light
- Spacious detachable plastic folders
- Secret pockets for wallet and pen
- Smooth working push–press locks

Manufacturers:
BADSHAH HEADWEAR
160, Nishanpada Road,
Bombay 9. Phone: 333976

Sole Selling Agents.
PANTHEON (INDIA)
36, Bhagwan Bhavan,
196, Samuel Street,
Bombay 9. Phone: 328871

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

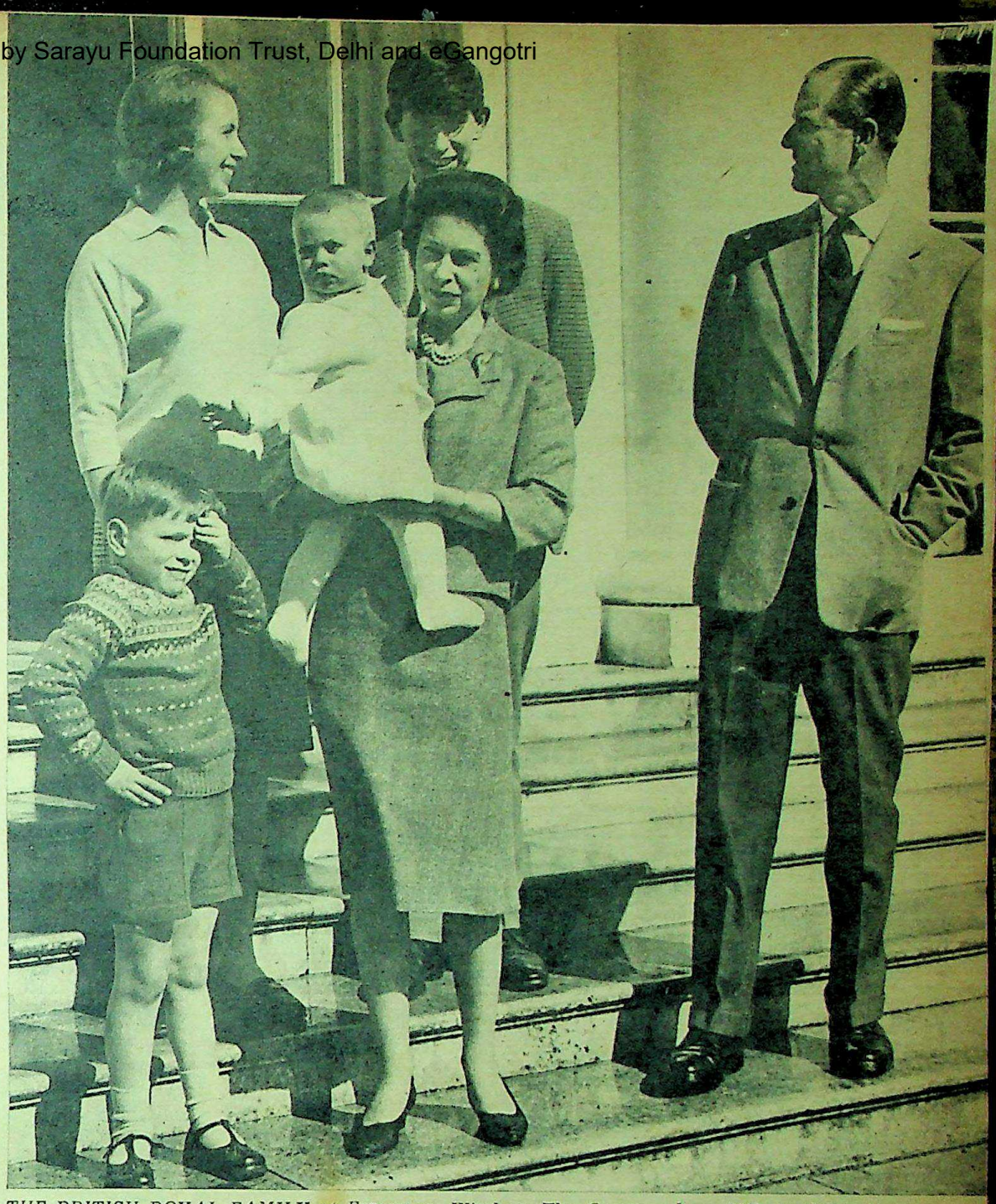
How can anyone have problems with a £475,000 a year tax-free allowance? If you had four growing children, your home was Buckingham Palace and you had a castle and a couple of rambling estates, if you employed 315 office and domestic staff and if overhauling your chandeliers alone cost £5,000 (Rs 90,000), you would certainly have difficulty in making ends meet. Queen Elizabeth II's household budget was £100,000 "in the red" last year.

ONE day in 1939 a 13-year-old girl with bright blue eyes and light brown hair was taken on a visit to the London headquarters of Britain's Post Office Savings Bank and shown her personal account. It revealed a credit balance of £30 (Rs 400).

Today that little girl is one of the world's richest women: Elizabeth Alexandra Mary Windsor, Queen of Great Britain and Northern Ireland, Head of the Commonwealth, Governor of the Church of England. Whereas her childhood pocket money was one shilling a week, her overall allowance today, granted by Parliament, is £475,000 (Rs 85,50,000) a year (tax free) and her personal fortune has been estimated at £60 million (Rs 1,080 million), although a figure of £2 million (Rs 36 million) has been surprisingly suggested.

Yet here, we are curiously told, is one wife and mother who has long since found it impossible to manage on her housekeeping money of £475,000. Her household budget has fallen £100,000 (Rs 18,00,000) into the red. And now she has requested Parliament for an increase in her allowance.

How can the Queen, often listed as the fourth richest woman in the world (after Queen Juliana and Americans Mrs Ailsa Mellon Bruce and Mrs Alfred I. Du Pont), possibly be in financial difficulties?



THE BRITISH ROYAL FAMILY at Fragmore, Windsor. The Queen, whose 39th birthday it was, holds Prince Edward, while Prince Andrew shades his eyes from the sun. The Duke of Edinburgh turns to speak to Prince Charles and Princess Anne.

Housekeeping Headaches On £ 475,000 A Year

by JOHN COTTRELL

The Queen's financial problems stem basically from the fact that she has not had a single pay increase in the past nineteen years. During that period, wages have doubled and the cost of living in Britain has risen by 80 per cent.

Since January 1969, Queen Juliana's income has been doubled, hoisted by the Dutch Parliament to £550,000 (Rs 99,00,000), making her the highest paid monarch in the world. Elizabeth II, with more subjects and heavier overseas commitments, has had the same allowance since her accession in 1952.

Not unnaturally, many people still find it incomprehensible that the Queen should face a financial dilemma when she owns the world's finest art collection (some 7,000 paintings and drawings, about a third of them Old Masters), the most valuable collection of set personal jewellery, two private residences, vast estates, five tons of gold plate, priceless china and rare books, a £1 million stamp collection and a racing stable which she runs at a profit.

But the bulk of her Aladdin's cave of treasures is part of the national heritage—never to be converted into cash, never to leave the royal palaces.

It is a point of fierce debate whether the Queen should enjoy her many tax privileges, including tax exemption of her £220,000 *plus* (Rs 39,60,000) yearly income from the Duchy of Lancaster estates. Meanwhile, it is undeniable that her housekeeping allowance is inadequate to maintain the monarchy in the traditional style. Some ask whether the style is too lavish.

What are the Queen's housekeeping problems? And how is she tackling the urgent need to economise?

Elizabeth II is fortunate in some ways. She is spared most of the expenses incurred by the ordinary housewife. She gets no bills for gas, electricity, telephones or taxes on her official residences. All maintenance and fuel costs are covered by the British taxpayer via the Ministry of Works. She enjoys free postal services and travel by air and sea; and exemption from customs duty on official gifts received abroad.

Yet the Queen is left with one colossal financial burden. She pays for the staffing and running of the draughty, 268-year-old Buckingham Palace, a gaunt, antiquated castle at Windsor, a rambling Scottish estate at Balmoral and the Norfolk manor house at Sandringham—four residences (two official and two private), a grand total of 1,285 rooms and an appalling assortment of housekeeping problems.

With a staff of 315 office and domestic workers, the Queen now incurs household salaries and expenses far exceeding the

—Continued

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

AUTOMOBILE ENGINEERING

HETC offers excellent opportunity to qualify as Automobile Engineers/Accessors and Technicians.

COURSES OFFERED:

1 **C & G (Lond)** Duration 3 years. Recognised as the highest Diploma in Commonwealth in Automobile. Successful candidates get excellent employment opportunities in foreign countries also. Our previous results are about 75% in this exam.

2 **A.M.I.M I. (Lond):** (2 years)

3 **Diesel Engineering:** (2 years)

4 **Motor Mechanism and Driving:** (1 year)

All the Courses are Practical oriented with ample facilities for Training on Petrol/Diesel vehicles. Elaborate facilities for Practicals include modern Machine Tools such as Lathes, Drilling Machines and Painting, Fabrication, Arc and Gas Welding.

OTHER COURSES OFFERED:

A.M.E., A.M.I.E. (India), A.M.Ae.S.I. (India), Grad I.T.E. (India), L.M.E., Air-conditioning and Refrigeration.

Minimum qualification for admission is S.S.L.C., but candidates with lower qualifications also may apply.

POSTAL TUITION:

Offers expert Postal Tuition with Text Books.

For Prospectus send Re 1/- by M.O./P.O.

Director:
K. C. G. VERGHESE, C.G.I.A. (Lond), A.M.I.E. (India).

Principal:
Dr. K. S. MURTHY, M. Sc. (Hons), Ph. D.

HINDUSTAN ENGINEERING TRAINING CENTRE
(Regd. Educational Society)

Cantonment, St. Thomas Mount, Madras-16

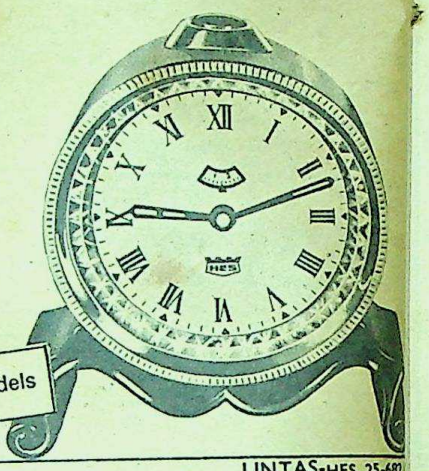
Gram: ELLFIVE Phone: 801389

Some people dial 174 for the correct time.

Most others get a HES*

For time you can trust... say yes to HES.

Manufacturers:
HES LIMITED, Bombay 60.
In technical collaboration with Chronotechna, Czechoslovakia.



*In a wide range of elegant models

LINTAS-HES. 25-682

prince-dlh

Spencer's

QUALITY PRODUCTS
FULL OF FLAVOUR AND FRESHNESS

JUICES
JAMS
JELLIES
FRUITS
VEGETABLES
PICKLES
HONEY

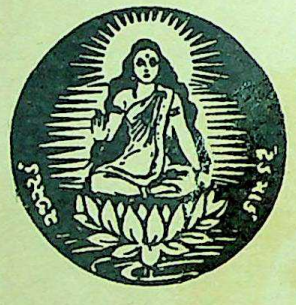
PROCESSED AT THEIR MOST MODERN CANNING PLANT AT KANPUR

AVAILABLE AT ALL LEADING STORES

SPENCER & CO. LTD.

19A-ALIPORE ROAD, DELHI-6 □ BOMBAY □ CALCUTTA □ MADRAS

BRANCHES THROUGHOUT INDIA



RAMTIRTH BRAHMI OIL

Special No. 1 Registered

An invaluable Medicated Hair Oil for falling hair, Ramtirth Brahmi Oil is manufactured scientifically with many precious ingredients. Most ideal for body massage. It is useful to everyone in all seasons.

Umesh Yoga Darshan

(First Part)

In four languages: English, Hindi, Gujarati & Marathi.

(Author: Shri Yogiraj Umeshchandraji)

An excellent treatise on the true meaning of Yoga, which explains to you how to control your digestive, nervous, respiratory and other body systems. The book is fully illustrated with 108 real Yog Asana photographs and explains you about their efficacy in attaining complete remedy of various ailments or disorders through the medium of Yoga, Naturopathy, Chromopathy, Psyco-Therapy, etc.

Price Rs. 15|- plus postage Rs. 2|80 paise extra.

ACHES & PAINS TREATED NATURALLY AT OUR INSTITUTION OR EXPERT YOGA INSTRUCTIONS IMPARTED AT YOUR RESIDENCE ON REQUEST

NATUROPATHIC TREATMENT OFFERS SIMPLE AND LASTING RELIEF FROM MOST ACHES AND PAINS SUCH AS: BACKACHE, PAIN IN THE JOINTS, STRAINED SHOULDERS, STIFF NECK, Etc.

For further particulars, contact:—

Shri RAMTIRTH YOGASHRAM

Dadar, Central Rly., Bombay-14. 'Phone: 442899.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

£306,800 (Rs 55,22,400) allowed for this in the so-called Civil List. Her outgoings on wages have almost doubled and, in 1966, her accounts were thrown into chaos by the Labour Government's new Selective Employment Tax under which every employer had to pay a tax for each person on the payroll (£2.40 for men, £1.20 for women). This, with increased National Insurance contributions, added something like £50,000 (Rs 9,00,000) a year to the household costs.

The Queen's father, King George VI, never extravagant with his £410,000 (Rs 55,00,000) allowance, once complained: "We're not a family. We're a firm." Despite drastic economies, he was £190,605 (Rs 25,41,400) short on housekeeping costs over his last five years and had to find the money out of his Privy Purse.

Now with many years of sovereignty ahead of her, his daughter is having to dig much deeper into her private funds to fulfil her official responsibilities.

In seeking to economise, the Queen's severest problem is Buckingham Palace. The Queen's father called it "the ice-box". Since then, oil-fired central heating has been installed, eliminating the cold—and the need for ten stokers to maintain 550 open fires. But the fuel bills keep mounting [now over £35,000 (Rs 6,30,000) a year] and other costs are staggering. The kitchens have recently been reorganised at state expense of £12,160 (Rs 2,18,880); £5,000 (Rs 90,000) has been spent on overhauling the chandeliers.

The Queen has wryly called it "the house where you need a bicycle". There are three miles of crimson-carpeted corridors giving access to 600 rooms, 10,000 windows which keep ten employees engaged full time on cleaning; 300 clocks to be attended every other day by a royal clockwinder.

Home Is A Palace

The staffing of this monumental home is the Queen's greatest expense. Though every inch of Buckingham Palace is the special concern of some official or servant, it is essentially a residence run by the Queen as well as for her. Practical and meticulous, she keeps a house-proud eye on the 400 odd rooms in regular use and effects economies which not even many of her subjects would accept in their own homes.

How many housewives, for example, are still using curtains from their great-great-grandmother's day? The Queen does. They hang in some of the non-state rooms of the Palace, being made to serve until they disintegrate.

Exercising household thrift, Her Majesty always concerns herself with repairs more than replacements. Once, in the lining of a sofa, she found a note: *This sofa was last repaired in the days of William IV* (1830-37). She had it mended again and a new note was stitched in the lining: *This sofa was last repaired in the days of Queen Elizabeth II.*

The Queen tolerates no wastage. Royal footmen are instructed to make their golden livery serve for a minimum of four years instead of three; royal gardeners must make their green horticultural aprons last for three years instead of two.

The Queen herself plays her part by getting full service out of her family's clothing, wherever possible having hemlines raised or lowered as fashion demands. For Prince Charles and Princess Anne in infancy, she used the same baby carriage that had carried herself as a child and a Moses basket made by her grandmother in 1900. From a storeroom came her own cradle to be derusted, repainted and used again. Some of Charles's old clothes were found still suitable for brother Edward born sixteen years later. Anne's nappies were still available for brother Andrew born ten years after her.

The Queen is more fortunate than many wives in having a husband who takes an intense interest in her housekeeping budget; on her accession he roamed the entire Palace, asking almost every member of the staff what he or she did, how and why.

Gadgets Cut Costs

One servant complained: "He's trying to run the Palace like 'is ruddy ship MAGPIE." But Philip got results. He slashed through red tape, cut out time-wasting, streamlined Palace procedure. He did away with the procession of gold-liveried flunkies bearing notes on silver salvers, introduced an internal telephone system, increased domestic efficiency with electric washing-machines, automatic bread-slicers and pressure-cookers. But the Queen drew the line when Prince Philip, tired of food arriving lukewarm from faraway kitchens, started preparing snacks on his own electric frying pan. She objected to the smell in their private apartments.

Horse racing is Elizabeth II's only major private indulgence—and she even makes a profit from it. Twice she has headed the list of winning racehorse owners. One horse alone (Aureole) won her £36,225 (Rs 6,52.05). But she never lays a bet. Prize money more than covers her stable and training costs.

The Queen's thrift was well illustrated some years ago when an enterprising young publisher sent her a copy of an educational magazine called *Knowledge*. He thought it might help Prince Charles prepare for his school final examinations. Her Majesty examined the cover with care and then exclaimed: "Two shillings? Crickey!"

The Queen was taught respect for money from a very early age, being given a strict allowance of pocket money and her own little savings account. Now, when her "pocket money" has risen from one shilling a week to £60,000 (Rs 10,80,000) a year (called the Privy Purse), the Queen is no less sensible and cautious in "handling" money. (Actually she does not handle money—even her £1 for the church collection plate is sealed in an envelope by a lady-in-waiting.)

Her thrift partly stems from her upbringing in wartime austerity—when she splashed in Palace bathtubs with a five-inch-high waterline limit and faced food and clothing rationing like everyone else. Her sense of economy was further sharpened when she married a Greek prince who was then on a Navy wage of £8 8s (Rs 112) a week. How they would have laughed in those early years of marriage if anyone had suggested that one day they would be failing to balance their budget on a state allowance of £475,000 for Elizabeth, plus £40,000 (Rs 7,20,000) for Philip!

Yet such is the case—even though the Queen has economised and increased her sources of income. With much help from Prince Philip, she has made the royal estates more productive. She has gone into the tourist business—opening her private gardens at Balmoral and Sandringham, where visitors can now buy teas and souvenirs and guidebooks.

She has cut out extravagance in catering. She saves by buying clothes off the peg and cuts her shopping bill by bulk buying and so obtaining many goods on advantageous terms.

Tradesmen can be expected to give generous reductions; after all, the Queen's custom for a minimum of three years entitles them to the prestigious privileges of displaying the Royal coat-of-arms with the legend: *By Appointment to the Queen.* Over 500 firms hold Royal warrants; they include suppliers of kippers, sparking plugs, bagpipes, fireworks, wine corks, marmalade and mushrooms.

Yet, while the Queen cuts back more and more on supplies delivered to the Palace, she still faces bigger bills each year. For example, the number of horses in the Royal Mews has fallen from 86 to 30 in the last twenty years; the cost of fodder has nevertheless doubled.

A Prince's Sacrifice

Prince Philip has made his own little sacrifice—by selling his racing yacht, BLOODHOUND, for around £25,000 (Rs 4,50,000). Two years ago he said they were in such financial difficulties that he might soon have to give up polo too. But he still allows himself that one energetic luxury.

Following that statement, gifts of money flooded into the Palace and into British Embassies abroad. But it all had to be returned. The Royal Family never accept unofficial gifts. If they are to get financial aid in their current difficulties, it will still come from the taxpayers—but only officially through Parliament.

The grandeur of the monarch's style of living declines as that of the ordinary people rises. The most indolent and selfish of British Kings and Queens have enjoyed the greatest luxury and wealth. Today the Sovereign is essentially a working Head of State, not a remote, cloud-wrapped figure of vast pomp and splendour.

But the prospects now are that the Royal Family will have to bow still further to the winds of change and, in exchange for increased allowances from Parliament, sacrifice more tax privileges.

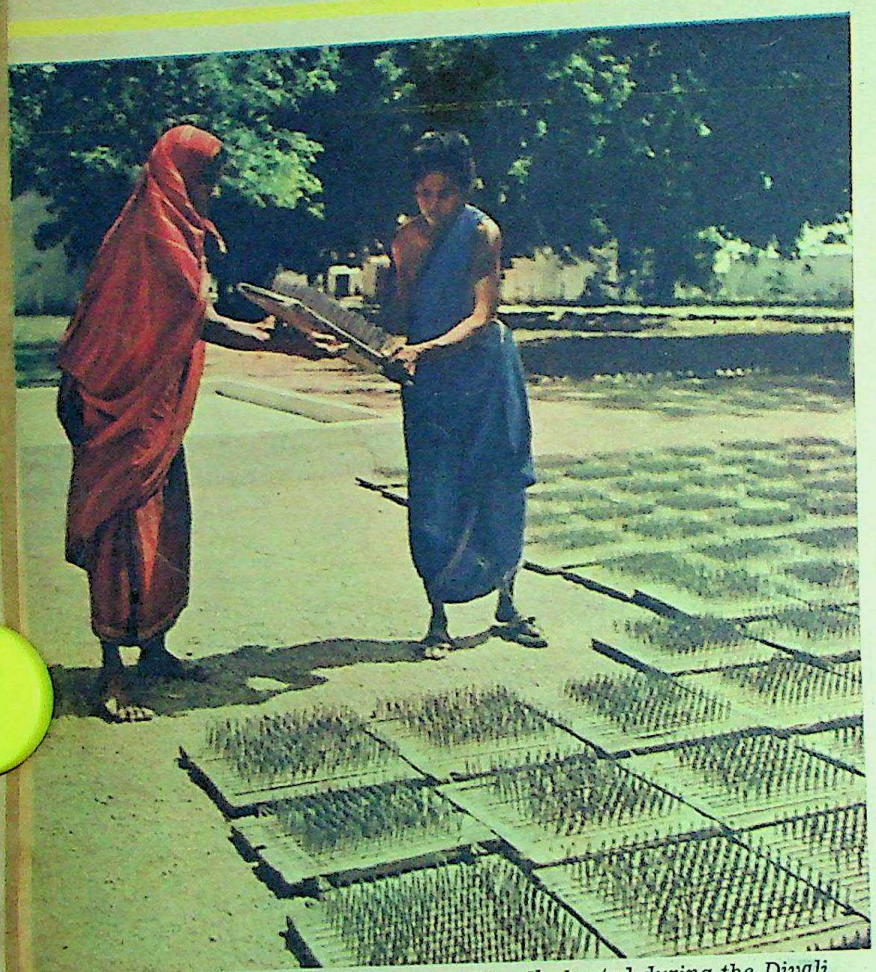
"It is our job," says Prince Philip, "to make this monarchy business work." The Queen and her family are doing just that. But each year it becomes increasingly difficult to make economies without diminishing the "majesty" of the monarchy.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

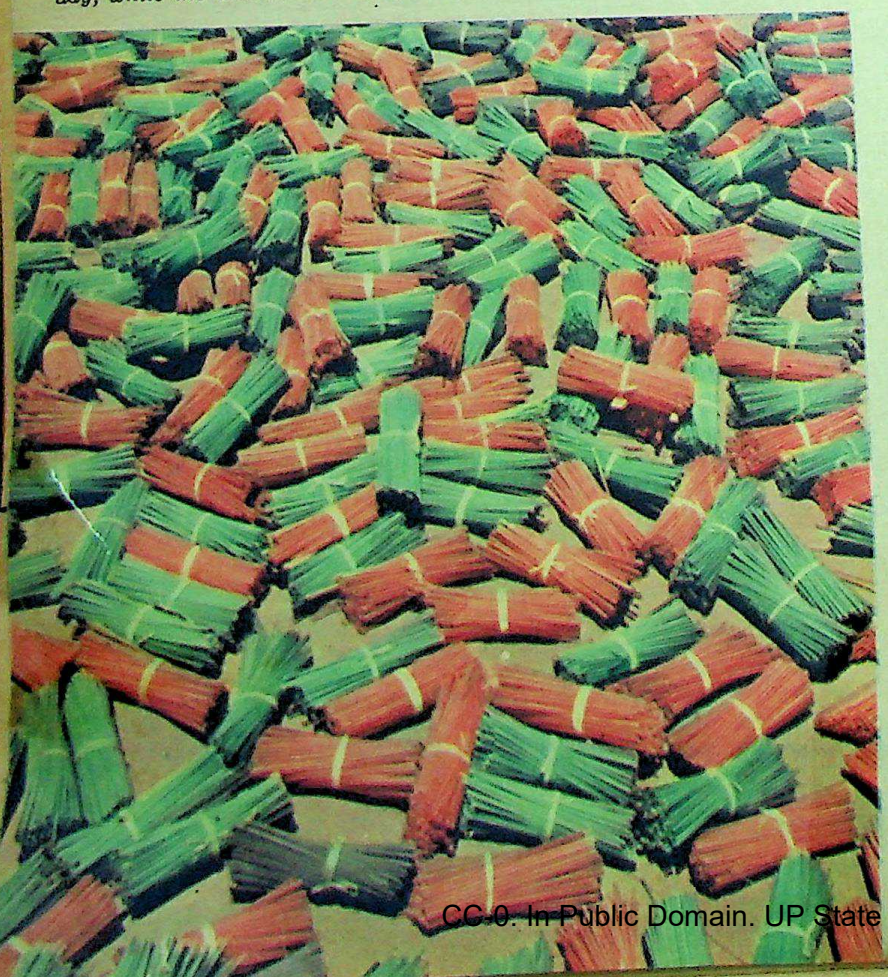
Digitized by Sarayu Foundation Trust, Delhi and eGangotri

"The Illustrated Weekly Of India" wishes its readers a

HAPPY



OVER FOUR CRORES of rupees are literally busted during the Divali celebrations. At Sivakasi (in Tamil Nadu), one of the main centres of fireworks manufacture, there are around 70 factories, with an annual business turnover of Rs 2 crores—producing a variety of sparklers, crackers, capes and "atom bombs". Male workers earn about Rs 6 a day, while the women are engaged at half the wages.



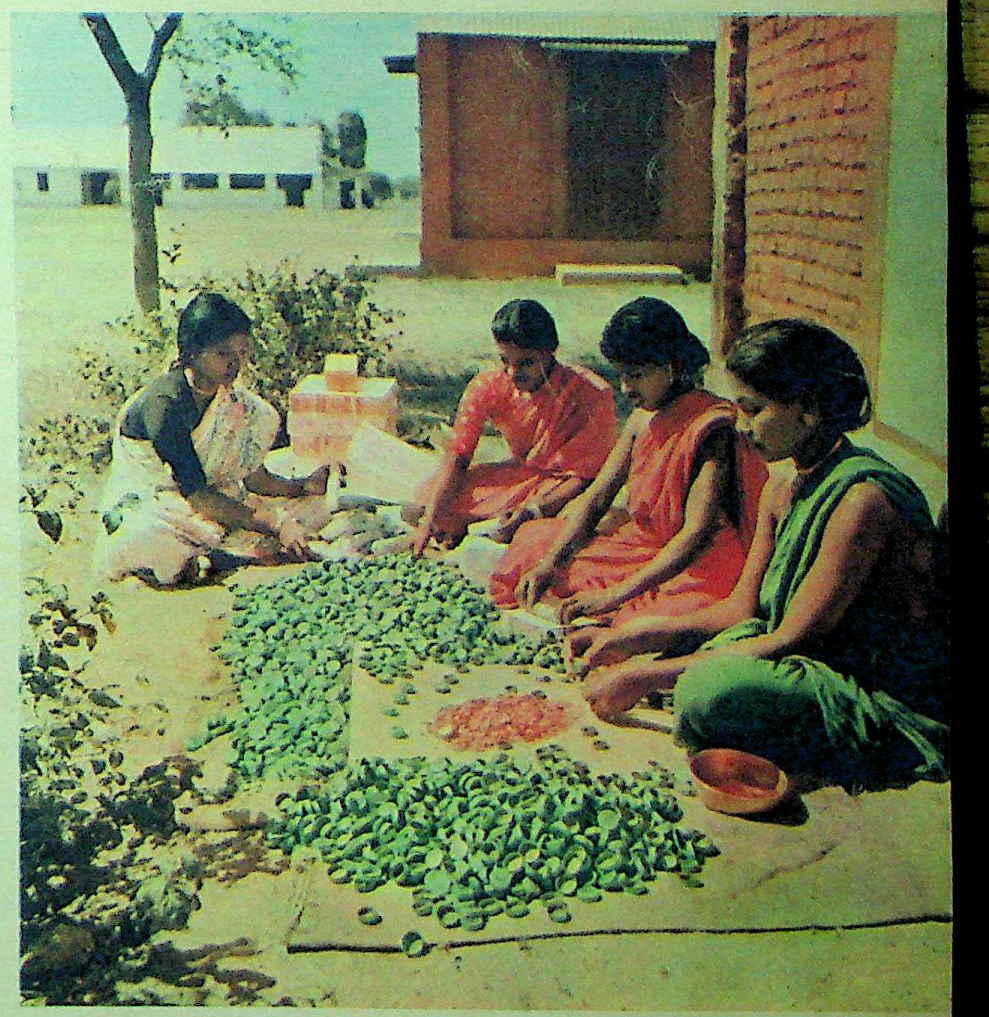
Photographs: N. Ramakrishna 4; R. B. S. Mani, 1

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

HAPPY DIVALI !

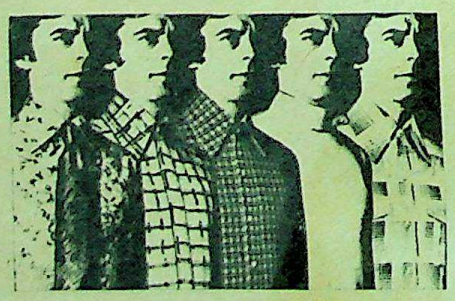
THE FLOURISHING COTTAGE INDUSTRY is in full production for nearly 300 days a year, with the sales beginning a month ahead of Divali. Maharashtra and Gujarat offer the biggest markets for fireworks. The shortage of pyro-aluminium powder has prevented the industry from increasing production to full demand.



CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Wadrene does as much for your legs as it did for your chest.



We gave you a smarter Wadrene chest.
Now we give you smarter Wadrene legs.
Because we believe that your legs are more than basic transportation.
So make your choice of suitings from the big, bold Bombay Dyeing range in Wadrene ('Terene'/cotton), Polyester and 'Terene'. And get a smart leg up in life.

WADRENE

BOMBAY DYEING

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Thinking Aloud

by V. PATANJALI

he author makes the usual progress from adolescent fancies and ngings to romance, mature love and conjugal happiness. Also, ke many of us, he has encountered all manner of friendships and iscovered the variety of love that leads to mysticism.

WAS 16 or 17 then. Returning home from my college for the vacation. The train pped at a wayside station. A hawker, with me fifty slim magazines and books press- against his chest, approached the window d whispered something. Involuntarily, I dded yes. He piled his stock on the floor the platform and delved into his vest ith a feigned look of scare and produced me sealed packets, mumbling some words to my ears which meant that those were e new titles he had received the previous ening. Not available anywhere else, he sured me. The Pondicherry stuff!

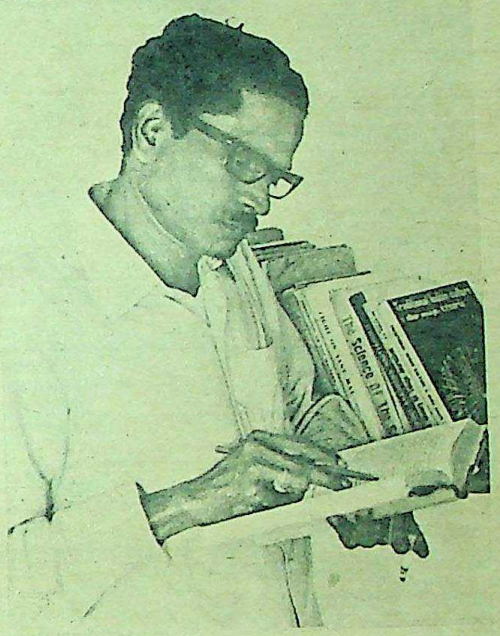
Those books were meant to be bought t a fancy price) furtively by youths under e impression that they were buying some- ing illegal, that they had the rare privi- ge of reading something which neither so- iety nor Government wanted them to do. was plain filth and, if memory serves ght, there were several sequences reading mewhat like this:

She threw herself down on the bed, and at once, without any kind of preliminaries, in the most coarse way, pulled her skirt up, and the man...

Free Love Society

The quagmire was too much for me to tand; a problem to hide from my parents t home. When I returned to the college, I old an acquaintance all about the porno- graphic book. He told me about an inter- esting body of people (they were all our professors) styling themselves as the Free Love Society. The members of the Society were haters of purity. They believed they were rebels. There were others who agreed they were rebels but "only from the waist downwards".

I was too preoccupied with classical literature. But I must admit that the Society aroused my curiosity. It is sex, after all. What we moderns call love. And I have since known what is love, its sweet bitterness and bitter sweetness as well. Along with it, I have experienced the warmth of friendship too. Love is thought's creation—an expan- sion of the ego. Love means many things to many people. You ask ten people, you get ten different answers. You feel it is a multi- coloured flower. **The variety in comprehen- sion of the phenomenon brings out a tho- roughly non-rational and non-intellectual basis for its presence. It is the feeling—the experience of an individual is all that mat- ters. It is variously understood as warm affection, strong liking, fond attachment, goodwill, charity, besides, of course, passion between the sexes. In whatever form one may comprehend love, it is simply nebulous.** That it is not a constant phenomenon, not a permanent feature, not consistent in inten- sity may be measured by the sportsman's meaning of the word love. To him it is a zero, the score of nought. In other words, love makes constant demands on its prota- gonists for its sustenance and growth.



THE AUTHOR (39) is a writer and critic of the performing arts. He writes both in English and Telugu. At present he is with the Publications Division, Government of India, New Delhi.

Speaking in a lighter vein, Plato says: There was a time when the two sexes were one, but because of the wickedness of men, God cut men into two; and then, in separa- tion, began man's urge to look for the other half. The desire and pursuit of the whole is called love. Indeed, he goes to any extent if only to win her hand. Many-woman rela- tionship seems to be the basis for the deve- lopment of the life-force. Psychoanalysts suggest a definite neurological basis for love and say that it is composed of inducement and submission. In a young man the induce- ment is in the mystery he feels about the other sex, a feeling caused by the anato- mical and psychical development in himself.

In marital love, there is a predominant element of mutual possessiveness. Man pos- sesses woman for sex, for personal com- fort, for keeping the house, for bearing him children, and prides in possessing her, and is happy to satisfy her needs. On the other hand, a large majority of women are happy in being totally dependent on their hus- bands for sexual, economic, social and secu- rity needs and the feeling of possessiveness seems to be stronger in their case. Of course, there are several instances in our society in which lack of adequate understand- ing caused by imbalance in social, economic and emotional matters, creates friction in normal life that sometimes leads to the sever- ing of marital links.

Also, instances are not wanting where a man reconciles to his 'fate' and lives with his insufferable wife till the end of his or her life. Similarly, a woman too puts up with all the intolerable treatment her man subjects her to, and offers all she has. She almost rejoices in self-torturing love, be- cause the man is after all hers, it is for him she lives.

Edward VIII preferred to abdicate his throne for "The Woman I Love"—Wallis Simpson. Reflecting on his action, the Duke of Windsor told a journalist recently that if he were now to face a similar situation, he wouldn't bat an eyelid to abdicate.

Lovers And Bootleggers

There are three things a modern che- rishes, they say: an English home, a Chinese cook and a Japanese wife. And you know why. Beyond the man-woman love, there is the kinship which at times takes the form of love and friendship sharing a genuine taste for a particular branch of learning or art (like, say, Svetoslav Roerich and Devika Rani ("who dream beautiful dreams to- gether"), religious or spiritual faith (like Dr George Arundale to whom Rukmini Devi was "the very embodiment of Hindu cul- ture", love of sports and games (Sharmila Tagore's love for the Nawab of Pataudi), language, region or race (maybe these are not the sole sustaining factors). Or occupa- tion (I have heard from an intelligence offi- cer some interesting instances showing an enviable bond of friendship between a small group of bootleggers. And we know the legendary bonds that bind the dacoit com- munity).

A fascinating friendly feeling exist- ed between Albert Einstein and a nine-year- old girl (not the Lolita type, of course). They would stroll down the avenues every even- ing and parting was always sad for both. Once she asked him to explain what he meant by the Theory of Relativity. And the great thinker replied in naked simplicity: When I talk to you for four hours, it looks as if it is just four minutes; and when I talk to an adult for four minutes, it appears as though it is four hours.

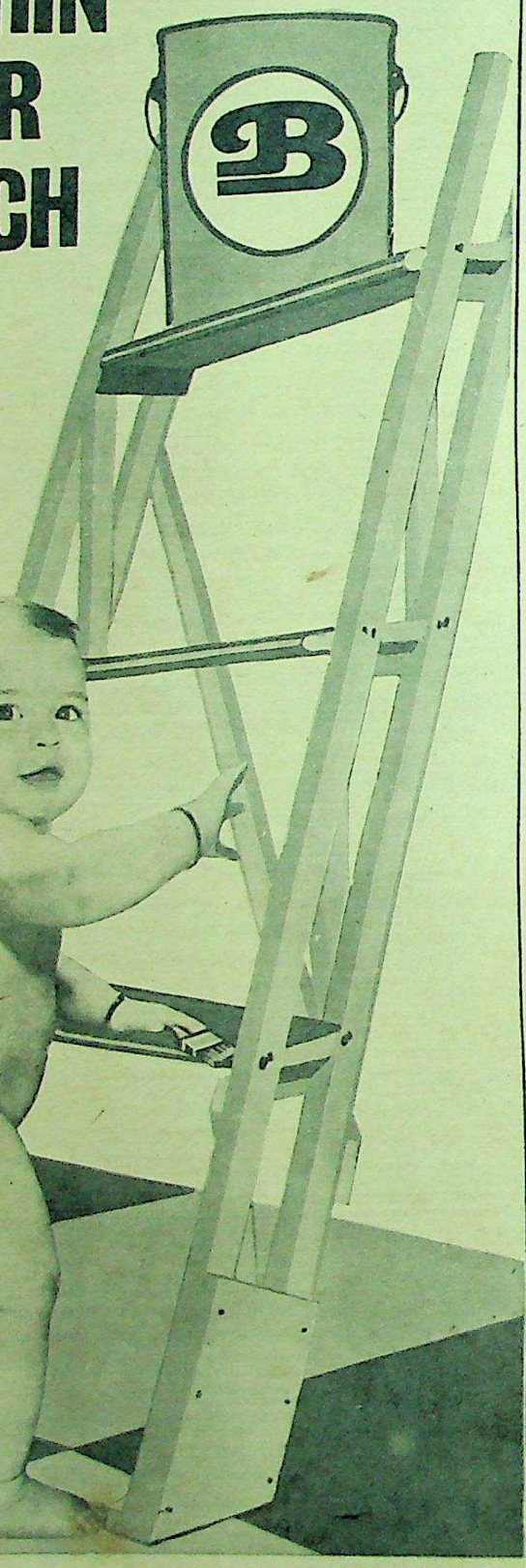
Childhood friendship seems to be more abiding. Why, we have recently read the story of a London magistrate who was call- ed upon to try a case of serious impropriety in business dealings. To his dismay he found that the accused was none other than his childhood friend. With agony filling his heart, the judge pronounced his verdict, left his wig and mantle on the table, walked down to the box and signed a cheque for the amount of the fine. And since the judge could not imagine his friend bearing the rigours of prison life (being advanced in age) he begged pardon of his friend for the judgment which he had to give as a matte.

—Continued On Page 47

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

A BETTER PAINT WITHIN YOUR REACH

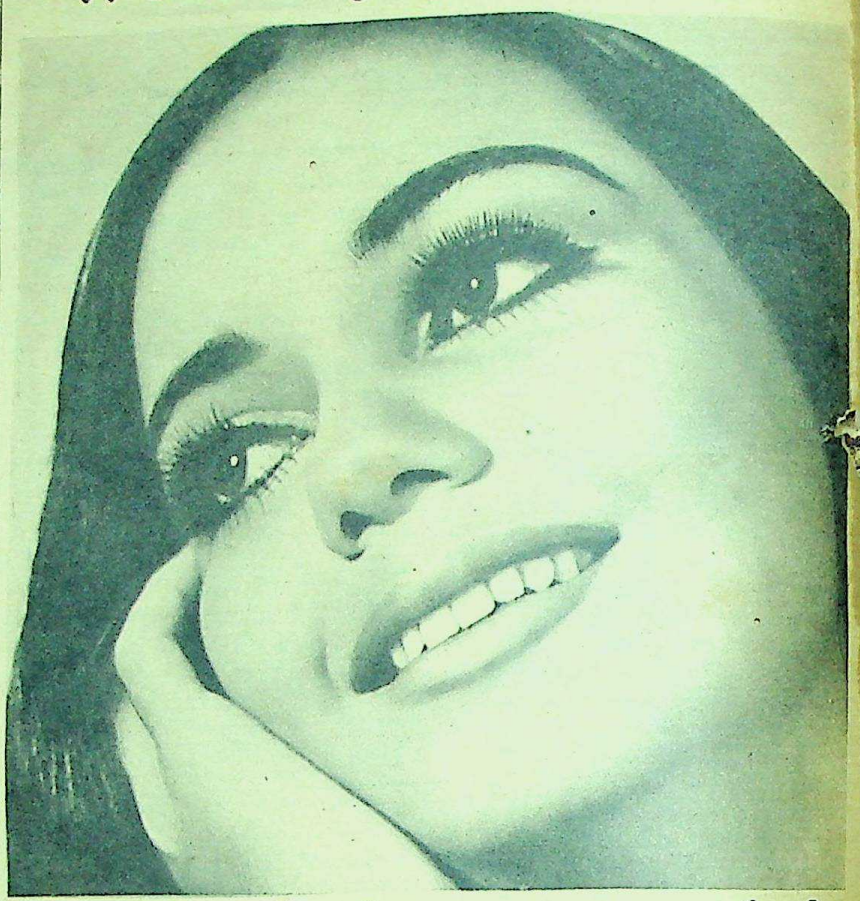


BRITISH PAINTS (INDIA) LIMITED

Head Office : 32, Chowringhee Road, Calcutta-16.

SEKAI/BP/287A

Pimples were my problem...



Now I feel pretty again!

Clearasil

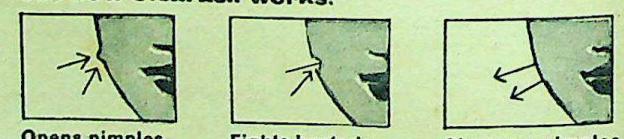
opens, cleans, clears up pimples

When you're young, you can't stop pimples appearing. But you can make sure they don't come in the way of your looks or spoil your fun.

Use Clearasil. The right way. The gentle way. Every morning and night, wash your face with a mild soap and warm water. Apply Clearasil lightly and evenly over affected area. Let its special medications get to work to clear up pimples fast. Clearasil is skin-coloured—hides pimples while it heals.

You can't expect results overnight. But this much we do promise you: if you use Clearasil regularly every day, it will help you to fight your pimple problem. That's the secret of always looking—and feeling—your prettiest!

See how Clearasil works!



Opens pimples
Keratolytic action helps peel away pimple cap, so medication can get inside.

Fights bacteria
Antiseptic action helps stop growth of skin bacteria.

Clears up pimples
Oil-absorbing action helps remove excess oil that can clog pores and cause pimples.

America's No. 1 Pimple Cream

For "The problem of pimples—and how to fight it"
Write to: Clearasil Department
Richardson Hindustan Ltd.
Post Box 6276, Bombay 11.

Bensons/Ad

daily comm
soever an
brought ou
ordinary e

It sho
lish friend
sad and a
nor matur
Daddy on
great deal
my share
think that
thing else
about a p
able for o
am not
ignorance
not read,
mine. And
the lot of

Love

of duty. T
intensifie
them and
convicted,
and disap

The r
ways com
is hardly
force of
so preocc
it become
a decision

Love
complex
sympathy
ment, m
more imp

In so
form of
the enem
showering
person w
is a kind

Dual As

The
writers,
maybe "c
less hou
coffee, go
sun does
realise th
larly. I b
the dual
If Love
festation.
have not
it due to
philosoph
classical
tors of
cared to
explicit t
epics.

The
the Univ
which a
through
ciation. T

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

daily commented that I had no talent whatsoever and that a British publisher had brought out my books because of the extraordinary efforts made by my literary agent.

It should make me laugh, say my English friends. But it doesn't. It makes me both sad and angry. I am neither sophisticated nor mature enough to take a beating from Daddy on his home ground. **I have done a great deal in my short life for which I want my share of the prize. I don't care if people think that this is crude or childish or anything else. These epithets are mostly used about a person who makes life uncomfortable for others. And I am such a person. I am not responsible for the mountain of ignorance I find around me. If Indians do not read, then it is their bloody fault, not mine. And I am unprepared to feel sorry for the lot of those who whine about the price of imported books. If they can guzzle Black Dog, they can damn well buy my book.**

It is here that I have been well and truly beaten by you, my dear Father. In England, both my books were extensively noticed, if not always favourably. The BBC invited me to appear on television and one of the American networks gave me a whole half-hour interview on the screen. But in India, the sacred land of my birth, hardly anyone had even heard that I existed.

Of course the obvious reaction to this diatribe from me will be: "Oh, his ego has been hurt because no one has taken any notice of him. He is pouting like a child."

But these are defensive responses. The fact is that people in this country are consummately insular, ignorant and priggish. Someone somewhere has badly bungled his job—when I pass through the capital of the country entirely unnoticed by radio and television and very nearly so by the press. Not because I am a great man. But because the *phenomenon* I represent is newsworthy and my presence in a city *is* news, not by personal egocentric standards, but by the simplest of journalistic ones.

Of course I know that no one will accept this, save perhaps the editor of this magazine and his colleagues. I don't mind. People in the mass have never appealed to me; one man's cultured company is quite enough.

But you see, don't you Father, that if I have not been able to beat you yet, it's not for lack of talent or want of endeavour.

Your impertinent son

SASTHI

Love And Friendship

—*Continued From Page 43*

of duty. The long intervening years had only intensified the feeling of friendship between them and when the magistrate saw his friend convicted, he broke into tears, hugged him and disappeared into his chamber.

The right person to love and befriend always comes too soon or too late. Either there is hardly time for you to measure the full force of his or her personality or you are so preoccupied in assessing the person that it becomes too late when you come to take a decision.

Love and friendship born out of a queer complex of fear, of gratitude, of pity, of sympathy are only a sort of social adjustment, more behaviouristic than genuine, more impulsive than deliberate.

In some cases, the sentiment takes the form of trench warfare: you never can see the enemy and continue insisting blindly on showering love and affection on the very person who causes your ruin. I think there is a kind of kick in it.

Dual Aspects Of Same Phenomenon

The so-called friends one has among writers, journalists and performing artistes maybe "close acquaintances". Spending endless hours together consuming gallons of coffee, gossiping about everything under the sun does not earn you friendship—when you realise the value of the sentiment particularly. I believe that Love and Friendship are the dual aspects of the same phenomenon. If Love is abstract, Friendship is its manifestation. But I am keen on knowing why I have not been able to understand Love. Is it due to the inadequacy of my traditional philosophy? Is it an outstanding lapse in the classical Hindu thought? My spiritual mentors of the golden antiquity seem to have cared to imbibe the noble phenomenon, in *explicit* terms, only during the period of the epics.

The Upanishads tell me that union with the Universal Soul and the immortality which accompanies it are only attained through knowledge, asceticism and renunciation. The extra accent on detachment and renunciation appear to me striking a diametrically opposite posture. The sentiment was beyond the horizon of ethics. The basic grammar of the Hindu way of life I was taught right from my childhood seems to avoid pointed reference to Love as a means of experiencing Divine Delight. We hear of the feeling only in the Bhagavata in a pronounced manner—as a form of devotion, as a means to attain salvation. Even the Gita, the cream of Hindu spirituality, does not "sanction" the explicit emotionalism of the later Bhakti schools.

A Luxuriant Plant

My ancestors swore that sex was only meant for purposes of progeny and that love was insignificant in matters of life-after-life and should therefore be spurned. However, human nature being what it always has been, the rigid circumstances provoked vehement reaction. We find a number of lyrics even in the Rigveda which put even the most uninhibited modern fiction-writer in the shade. Later, the champions of love poured forth their feelings through a variety of media—we have the Kamasutra, we have Khajuraho and we have a number of spicy tales to cater for love-taste.

Love is a luxuriant plant which fades into mysticism on the one side and naked cupidity on the other—the efflorescence denoting a sort of worldlessness about it. When the carnal aspect touches the extreme, there may be a beginning of sublime love which does not take on possessiveness but directs towards complete surrender to the will of the partner, the partner being a symbol.

We have read the stories of Tulsidas and Bilwa Mangal. Nearer home, I have known the story of Vemana who after extreme indulgence turned a Lover of the Universal Soul. A writer-"friend" who was known for extreme obsession with sex is now a recluse in the Ashram of Shri Ramana Maharshi.

In some cases, the feeling grows into a kind of yearning of mate-to-mate which in culmination assumes spiritual dimensions; as Nietzsche puts it, only the soul embraces the body. The Bhakti movement of the medieval period with its mystic moorings gave a wonderful content to this philosophy. We have heard of the mad mad love of Meera for her "Giridhar Gopal", the mystic yearning of Kabir and Nanak Dev for their Beloved, and the loving outpourings of Baba Farid and other sufis. They had but one thought in their heart; He is Love. The play of love between God and the human soul goes on unceasingly and there is the realisation that the soul is the bride of the Lord and the Universe is its home.

Divine Love

To the saints, "he whom love touches not walks in darkness"; to love him is to reach Him. And they loved Him and reached Him. Only they had experienced the Divine Love. We are trying to understand the phenomenon still. What can we say of Love? The fact is that even they who bathed in the radiance of Love could not explain it. In a profound couplet, Kabir asks: "How could a dumb man who chews a cube of *gur* be able to describe its taste? (*Kahu Kabir gungai gur khayiya puchhe to kiya kahiye.*

Again, Kabir says that once a person experiences the immortal Love, it is a point of no return. He gives the analogy of an image-made-of-salt which wished to find out the depth of the ocean and, having reached it, lost its identity!

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

THE LAST TIME WE DID IT IN THE WORLD ARENA (1964), this was the scene in Tokyo. Indian goalkeeper Shanker Laxman is chaired for a great display that enabled India to snatch the Olympic gold medal from Pakistan on the strength of a penalty-stroke goal scored by Mohinder Lal. After that, though India won the Asian gold medal from Pakistan in 1966, they were beaten by Australia in the 1968 Mexico Olympics. And in the 1970 Bangkok Asian Games, Pakistan beat India 1-0 against the trend of play to snatch the "gold".

Indian Quest For World Cup

by PAT SARTE

India, cut to bronze-medal size at "Mexico 68", have a chance to regain lost ground in the first ever World Cup in Barcelona.

BOMBAY, Bangkok, Barcelona—these represent the three main stops on our hockey route march from Mexico to Munich, where the Olympic Games will be on about a year from now. We have passed the first two stops and are now in Barcelona for the inaugural World Cup Tournament.

Since we slid to the Olympic bronze-medal status at Mexico City in 1968, we have been humbled twice over. In the Bombay International, we got checkmated for a place in the final even though we fielded two well-drilled teams (Dark Blues and Light Blues) and fondly hoped to see them both come through to the final. We regrouped our forces for the defence of the Asian Games title at Bangkok—the very venue that gave us the first triumph in this regional contest in 1966. We surrendered that title too to Pakistan. So the stakes at Barcelona are pretty high and, to be able to proceed to Munich with a measure of confidence, we need a victory there badly.

But mere good wishes have never delivered the goods. **The formula for success has always been Merit plus Luck.** Assuming that we will enjoy reasonable luck in this latest venture, let us examine our merits. The Indian Hockey Federation has picked a 16-man team for the assignment. Ajit Pal Singh, the tall and sturdy centre-half of Border Security Force from Jullundur, has been nominated captain.

Our match-winning eleven will very likely be: Cedric Pereira; Vinod Kumar and Michael Kindo; Krishnamurthy, Ajit Pal Singh and Harmik Singh; Ganesh, Ashok Kumar, Shahid Noor or Rajvinder Singh, Kulwant Singh and Harcharan Singh. (The remaining four are Charles, Baldev Singh, Victor Paes and Francis D'Mello.)

This first eleven is almost the same one which won a minor international series at Singapore last August. **But in the matches there that had some bearing on the World Cup series, the results were not encouraging.** We beat Malaya by just one goal and managed to force a 1-1 draw against New Zealand (after being a goal down) in the final of the series. According to Manager Tapan Roy Choudhary's official report, our team had 16 penalty-corner awards and should have won convincingly! And this was our first meeting with New Zealand after the shock 2-1 beating we took at the hands of the Kiwis in the opening match of the Mexico Olympics.

At Bangkok last December we had eight of the present team (Pereira; Vinod Kumar; Krishnamurthy, Ajit Pal and Harmik; Ganesh, Kulwant and Harcharan), along with the 1966 hero Balbir Singh. We did everything save hold the title. A "sudden-death" goal in extra time ended our bid and we returned with the consolation of having given a better performance than title-winners Pakistan.

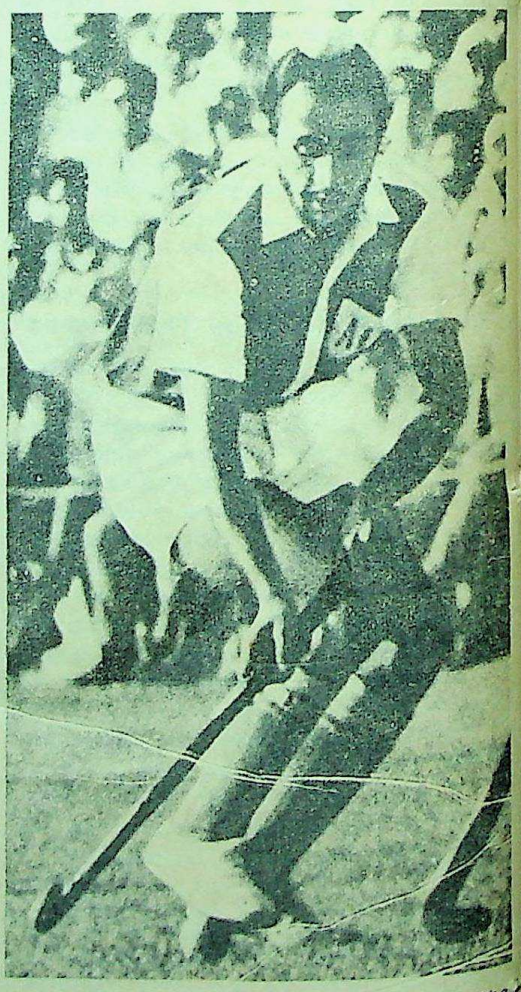
Now let us get back further—to the Bombay Festival in January 1970. Here again the composition of the senior side (Dark Blues) was essentially the same. The line-up was: Satinder Pal; Vinod Kumar and Major; Krishnamurthy, Ajit Pal, Harmik; Joginder, Ramamurthy, Baldev, Tarsem and Harcharan. This team was held twice by Holland, first in the League series and later in the semifinal, where we got "tossed" out. In fact Light Blues fared much better and beat the senior pack for third place.

Through all these tournaments, one part of the team has remained unchanged right from Mexico City and this is the half-line. The trio of Krishnamurthy, Ajit Pal and Harmik continue to serve the key sector. Indisputably it is the half-line strength which contributes largely to the high quality of play. Unless the half-backs check the progress of attackers and hold the ground in midfield, not all the effervescence of the forwards yields the desired results.

The current trio may constitute the best half-line we can present on current form (left-half Uthiah, a member of the Asian Games team to Bangkok, has been cast aside without a serious try). But they cannot measure up to the giants of the past.

Krishnamurthy is one of the fittest members of the team but somewhat heavier since he first made the international grade. Ajit Pal and he are not as speedy as one would like them to be when up against a pack of hustlers like those from Germany. Harmik at his best is a spoiler; unlike the other two, he is unimaginative when prodding the forwards into attack.

The recovery of all three when beaten to the ball by a rival forward is not quick and this will burden the deep defenders unduly. Vinod Kumar and Kindo are players inclined to move upfield in a hurry and, con-



CENTRE-HALF AJIT PAL SINGH leads the 16-member India team in the World Cup. He made a fine impression in the 1968 Mexico Olympics and the 1970 Asian Games.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

MIR ANIS...

by MASOOD HASAN

Mir Anis is one of the four great masters of Urdu poetry—the other three being Mir Taqi Mir, Mirza Ghalib and Dr Iqbal. December 10 marks the poet's death centenary according to the lunar Hegira calendar.

MIR BABAR ALI ANIS is one of the most original poets of Urdu. In the domain of elegy (*marsia*) he surpassed all his predecessors, as well as all his contemporaries, and up to the present he stands unrivalled. He came of a distinguished family from Fyzabad (U.P.), which had already produced four generations of leading Urdu poets. His grandfather, Mir Hasan, was author of the monumental *masnavi*—the *Sehrul-Bayan*—which has immortalised his name. His father, Mir Mustahsan Khaliq, wrote *marsias*. His mother was well versed in Arabic and Persian and in Islamic theology. Anis was born at Fyzabad in 1803 and was educated there by famous scholars..

Like a well-bred prince, he was fully conscious of his noble lineage and his heritage. His strict adherence to the prescribed social etiquette and his love for his plain traditional dress were proverbial. Once he preferred to forego ten thousand rupees rather than change his cap for the headgear of the princes of Hyderabad. Mounted sports—fencing and horseback riding—were his favourite pastimes. **He depended for his livelihood mainly on the generosity of the royal court—where flattery was the most paying profession—but he never sacrificed his self-respect, integrity and freedom of expression for wordly gains.**

At 42 Mir Anis shifted from Fyzabad and settled down at Lucknow. He was already famous as a composer and reciter of *marsias*. Lucknow was a flourishing literary centre. After the fall of Delhi, it had become the refuge of poets of the Mughal capital.

The rulers of Oudh were shorn of real political power. They whiled away their time in luxurious festivities. They also patronised poets, musicians and dancers of great repute. As Shias they held magnificent *majlises* (mourning assemblies), where *marsias* were recited in memory of the martyrs of Kerbala. The *marsias* were, therefore, in great demand. It was in fact the heyday of *marsia* literature. Anis was lionised in Lucknow. Soon it was felt that Mir Anis and Mirza Dabir, his nearest rival, stood head and shoulders above other *marsia* writers. The admirers of these two poets —such was the spirit of the age—divided themselves into rival factions and sometimes hurled the worst invective against each other.

MIR HASAN (1727-1786), *author of the famous narrative poem or* masnavi, Sehrul Bryan. *He was Mir Anis's grandfather. UNESCO has recently published a book which discusses his work:* Three Mughal Poets: Mir, Sauda, Mir Hasan, *by Ralph Russell and Khurshidul Islam.*

Mir Anis basked in the fading sunshine of the Durbar of Oudh. The Kings had tremendous regard for the poet. Once a reigning monarch of Oudh picked up his shoes and placed them, with his own hand, in the poet's palanquin. Mir Anis's poetic career reached its height during the reign of the fabulous Wajid Ali Shah, last King of Oudh.

Mir Anis was deeply attached to Lucknow. He declined invitations from Patna and Hyderabad. But the annexation of Oudh by the British and the exile of Wajid Ali Shah to Calcutta compelled Anis to visit Banaras, Allahabad, Patna and Hyderabad. Everywhere he was received warmly. He however, returned to Lucknow and lived there till his death.

The Urdu *marsia* as written by Mir Anis and others is not identical with the English elegy, which is mainly devoted to mourning the death of a person and to enumerating his praiseworthy qualities and noble works. Its range is much wider and covers almost all the themes that can possibly be dealt with in poetry—except for mundane love. At the same time, the theme is

MIR BABAR ALI ANIS (1803-1874). *His ancestor came from Iran during Shahjehan's reign and was given the rank of "Commander of Three Thousand". Anis's grandfather was a noted Urdu and Persian poet who migrated to Fyzabad from Delhi. His father, poet Mir Hasan, came to Lucknow, capital of the Kingdom of Oudh.*

restricted to the accounts of the Tragedy of Kerbala, in which Imam Husain, the members of his family, his kinsmen and a number of his devoted friends were brutally murdered—because he was not ready to offer allegiance to a corrupt and despotic ruler.

The literary output of Anis is as stupendous in magnitude as it is sublime in content. It consists of a very large collection of elegies and quatrains running into perhaps as many as two and a half lakh verses. A large number of poems have either been lost for ever or are yet to be unearthed from private collections. Anis elevated the *marsia* to a brilliant and independent form of Urdu poetry and widened its scope to include subjects which properly belong to the provinces of narrative, descriptive, didatic and dramatic poetry.

The form of the "marsia" had already been fashioned by eminent poets like Mirza Sauda, Mir Zamir and Mir Khaliq. It is to the credit of Mir Anis that he has, by his genius, given it a majesty it had never known before.

...AND HIS POETRY

MIR ANIS heralded a new age in Urdu literature. He is a special favourite of the English-knowing readers, who find in him a welcome escape from the perfumed atmosphere of conventional love so plentiful in the Urdu poetry of that time.

Anis was treated like royalty. He never paid court to Wajid Ali Shah. The King always sent a messenger to the poet, requesting him to recite at the royal assemblies of mourning (*majlis*). Once Anis was pressed hard by the courtiers to write an ode to the King. The poet was incensed. He mounted the pulpit and, in the presence of his monarch, he recited extempore:

Ghair ki madah karoon Shah ka sana-khwan ho kar?

Muddai, apni hawa khowoon Sulaiman ho kar?

I, the bard of the Shah (Imam Hussain), praise my liege? I, the Solomom of letters, barter away my prestige?

At Hyderabad Anis declined to be presented at the Court of Mir Mahboob Ali Khan. The Nizam himself went to the *majlis* where the poet was to recite.

He attended the commoners' majlises with great humility. While returning from Patna in 1871, Anis recited his elegies in Allahabad at the Imambara of Lala Beni Prasad Srivastava, an advocate. Vast crowds gathered from far and near to hear him. Wherever Anis went, thousands of people, Muslims and Hindus alike, flocked to hear him in rapt attention, while he recited his intensely dramatic and powerful elegies.

It is almost impossible to translate Mir Anis. One must know the Urdu language, its

—Continued

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

DELHI DEVELOPMENT AUTHORITY

SECOND REGISTRATION FOR HOUSES

The Delhi Development Authority is happy to announce the commencement of Second Registration of prospective buyers of houses in the Janta, Low and Middle Income Groups.

This is after completion of 11,000 houses for those registered under the First Scheme.

About 8,000 houses have been constructed in this year alone.

Registration from 15th November, 1971, to 31st December 1971.

Sale of brochures, containing terms and conditions and the application forms, began from the 15th November 1971 at 5 counters in the Delhi Development Authority's office in Vikas Bhawan, Indraprastha Estate, New Delhi, and the site offices of the Delhi Development Authority in Janakpuri, Wazirpur and I.S.B.T. The price of the brochure — Re. 1/- each.

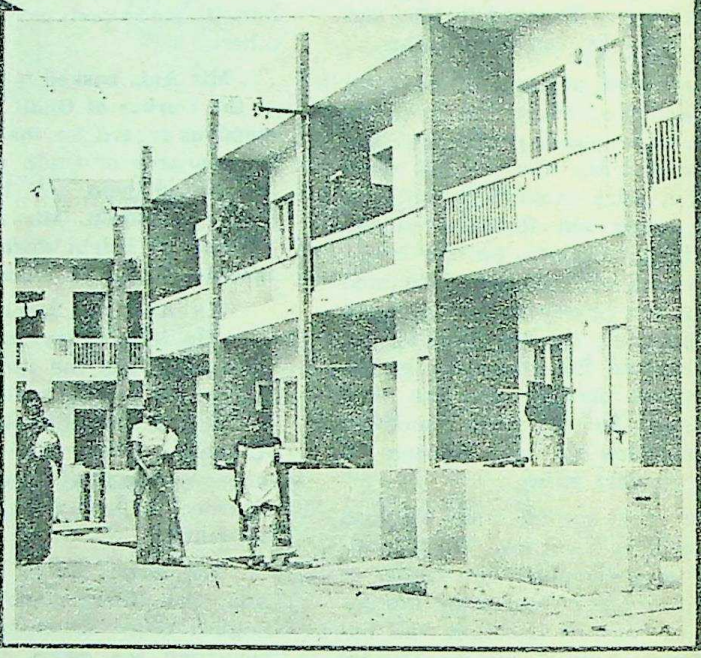
The main terms and conditions of allotment are as follows :—

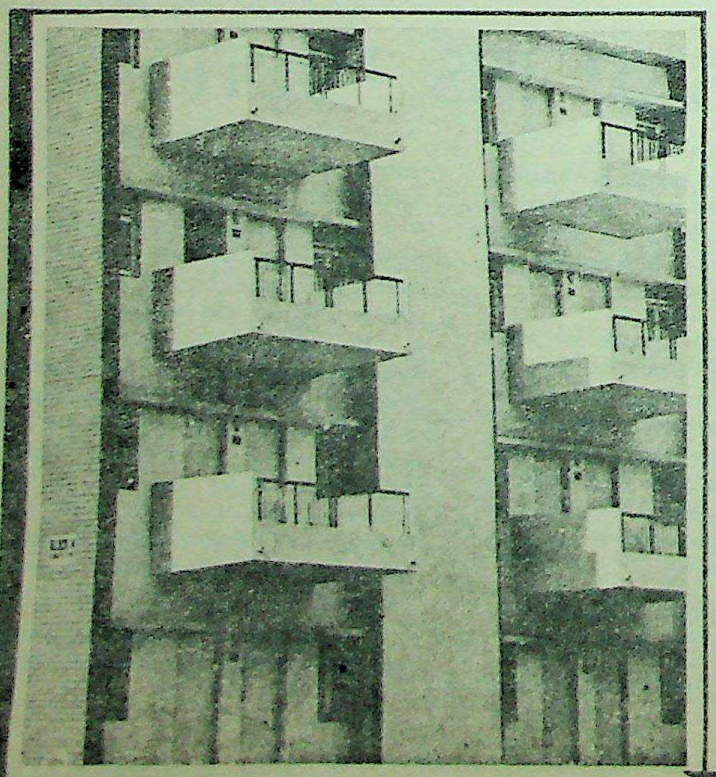
(a) The persons applying in the middle income group should deposit Rs. 5,000/- along with the application; those falling in the low income category Rs. 3,000/- and those in the Janta category Rs. 500/-.

The middle income group will comprise those whose annual income is between Rs. 7201/- & Rs. 18,000/-; the low income group will comprise those with annual income of Rs. 7200/- or less, and the Janta category will be exclusively reserved for those whose annual income is less than Rs. 3,000/-.

(b) Only those persons who have no other house or plot in Delhi are eligible to apply. However, relaxation can be given in favour of those who live in slum areas and whose individual holding is less than 62.710 sq. metres

Whereas the design and cost will vary from locality to locality, the general idea about the type of accommodation that would be available in different income groups can be had by visiting the following houses :—





Locality	Income group	No. of house
Wazirpur	Middle Income Group	SMW-1.
Janakpuri	—do—	SMJ-1.
Naraina	Low Income Group	SLN-1.
Madipur	Janta	SJM-1.

These houses can be inspected on all days between 9.00 A.M. and 6.00 P.M.

The cost of the houses for the Middle Income Group will be about Rs. 35,000/-; for those in the Low Income Group between Rs. 14,000 & Rs. 22,000; and those in the Janta Group, about Rs. 8,000. The manner in which these houses would be disposed of and the terms and conditions of hirepurchase etc., would be available from the brochure.

The additional houses would be constructed on group-housing basis in the colonies that are being developed by the Delhi Development Authority. Community facilities such as local shopping centres, parks and open spaces are being provided.

Those who fall prey to racketeering in land and illegal sales etc., are advised in their own interest to avail of this offer of buying houses by paying moderate sum on hire-purchase in easy instalments rather than wasting their hard earned money in the purchase of land in illegal manner and putting unauthorised construction on it, and thus exposing themselves and their families to the risk of eviction and unhealthy living.

JAGMOHAN
Vice-Chairman
DELHI DEVELOPMENT AUTHORITY

Advt. No. 169/71
Issued by the Manager, Public Relations.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

allusions and imagery, its diction, finesse and polish, in order to enjoy the overwhelming grandeur and flow and the exquisite lyricism of Anis's *marsias*. There is a well-known saying that Mir Anis turned the Euphrates into the Gomti. He universalised the emotions generated by his sublime theme, while the atmosphere of the tragic drama became Indian to a fascinating degree. The customs, the idiom and the mannerism of the ladies of the Holy Family are reminiscent at places of the aristocratic culture of 19th-century Oudh. At the same time, the descriptions of the scorching desert of Kerbala, the din of the battle and many other scenes transport the reader to 8th-century Iraq and Syria.

The *marsia* has certain traditions that include the description of the scenes of nature, praises of the sword and steed of the Imam, the qualities of his 72 companions who had to fight a massive army while they had been hungry and thirsty for three days.

Take, for instance, one of the many thousand stanzas in different *marsias*, describing the qualities of the beleagured members of the Holy Family:

Savant, burdbar, falak martabat, diler,
Aali manish, Saba mein Sulaiman, wagha mein sher,

Faaqe se teen din ke magar zindagi se ser,
Duniya ko hech-o-poch sarapa samajhte the,
Darya-dili se bahr ko qatra samajhte the.

(Wise, highborn, celestial in rank, valiant,
Lions in battle, like Solomon in Sheba,
Famished for three days, yet sated with life.
They knew the world was base,
Yet were ever generous and treated oceans as mere drops.)

Lab pe hansi, gulon se ziyada shagufta-roo,
Paida tanon se pairahan-i-Yusufi ki boo,
Ghilman ke dil mein jinki ghulami ki aarzoo,
Parhezgaar, zahid-o-abrar-i-nek-khoo,
Patthar mein aise lal, sadaf mein guhar nahin,
Huroon ka qaul tha ke malak hain, bashar nahin.

(Smiling, rose-faced, their bodies fragrant with the smell of Joseph's coat.
Seraphim wished to be their slaves,
The houris said: "They are angles not men.")

Taqat dikhaoon main jo Risalat-Ma'ab ki,
Rakh doon zamin pe cheer ke dhaal aftaab ki.

(When I show the power and the glory of the Prophet,
I tear out the shield of the sun and place it on earth.)

A battle scene:

Kaanpe tabaq zamin ke, hila charkh-i-lajward,
Manind-i-kahruba hua mitti ka rang zard.
Kam tha na hamhama Asad-i-Kirdgar se,
Nikla dakarta hua Zaigham kachhar se.
Marhab tha kufr-o-shirk mein, taqat mein Giu tha,
Ghore pe tha shaqui ke pahari pe deo tha.

(The earth quivered, the heavens convulsed; like yellow amber
Sands grew pale, as the Lion [Abbas] like Ali came roaring out of Terai.
On horseback the foe looked like a demon on a hill.)

Khwahan the zeb-i-gulshan-i-Zahra jo aab ke
Shabnam ne bhar diye the katore gulab ke

(As the flowers of Fatima's Garden grew thirsty,
Rose-cups were filled by the dew.)

Tair hawa men mast, hiran sabza zar mein,
Jungle ke sher goonj rahe the kachhar mein.

(Birds were happy in the air, deer in the meadow,
Tigers roared in the deepest lairs.)

Kha kha ke os aur bhi sabza hara hua
Tha motiyon se daman-i-sehra bhara hua

(The grass turned greener as it sipped the dew,
The desert gleamed with myriads of pearls.)

The translation at once becomes stilted and drab and is an injustice to Anis!

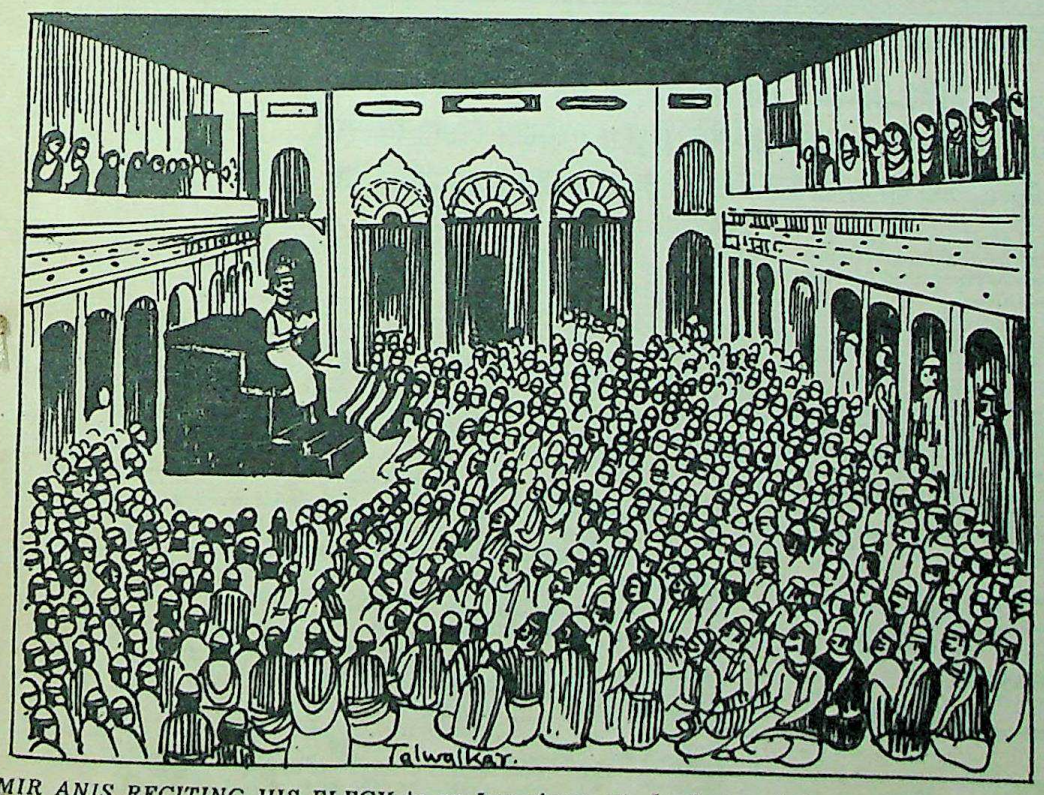
Mir Anis's quatrains are also famous. One of them says:

Duniya bhi ajab serai faani dekhi,
Har cheez yehan aani jaani dekhi;
Jo aake na jai woh burhapa dekha,
Jo jake na ai jawani dekhi.

(In this world, this caravanserai,
Everything I saw was strange, transitory.
What did not leave was old age,
What never returned was youth.)

ZAMEER HASAN KAZMI

WAJID ALI SHAH, the last King of Oudh, was also a poet and composer of Hindustani music. He was popularly called Jan-i-Aalam Akhtar Piya and was a patron of poets, classical dancers and musicians. The merry monarch was deposed by the British in 1856 and died in exile at Calcutta in 1887.

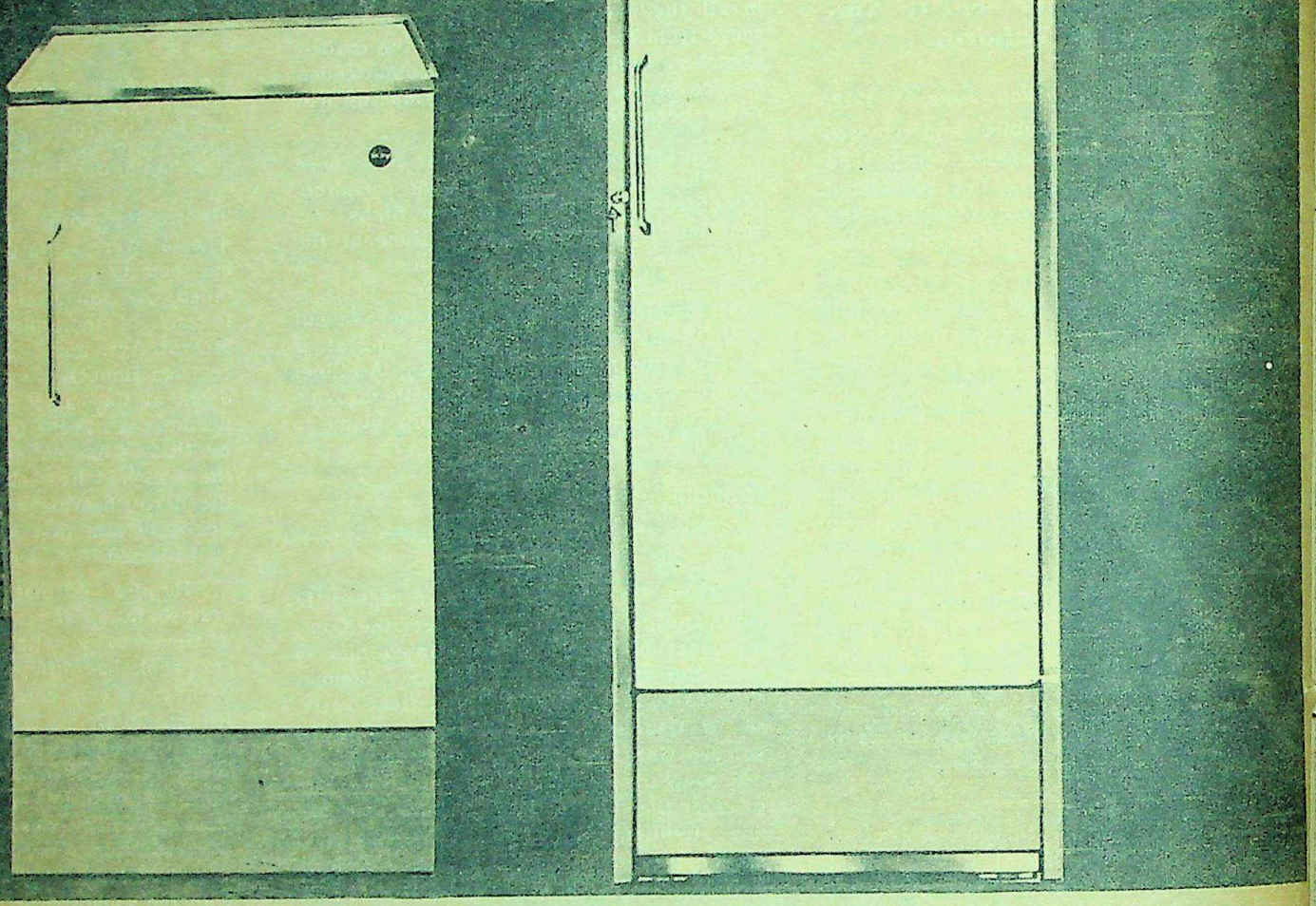


MIR ANIS RECITING HIS ELEGY in an Imambara at Lucknow (after a contemporary painting). *The Anis Centenary Celebrations Committee formed at Lucknow includes eminent Urdu poets and critics like Pandit Anand Narain Mulla, Malik Ram, Pandit Hirday Nath Kunzru, Syed Masudul Hasan Rizvi and Hayatullah Ansari, as well as Maharajkumar Amir Hyder Khan, Prince Mufakham Jah Bahadur and His Holiness Dr Burhanuddin.*

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

A Godrej is a great investment



On the left, the great little Godrej. On the right, the great big Godrej. Both built with the attention to detail that you expect from Godrej. And backed by the famous Godrej service. Either way, your money couldn't be better spent!

Now, read all the facts:

The great big 255-litre Godrej needs no introduction. For years it's been the fastest-cooling, best-looking fridge on the market. Roomy and elegant, it comes in a subtle two-tone combination of white and dove grey.

Now it's got a partner: the great little Godrej, with its sleek design, and ingenious use of every inch of space. It is available in a cool combination of white and grey. **It has a decorative laminated top, which in most other refrigerators comes as an extra.**

Both occupy a similar floor space and have an attractive pale pistachio interior.

Three coats of paint, not two

Not two, but three coats of paint go on the cabinet, so it looks better for a longer time. Inside, the walls are made of steel with a vitreous enamel finish which makes them stronger, scratch-proof and more hygienic.

Anti-corrosive shelves

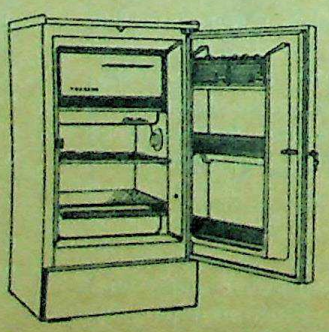
Both models have removable shelves which are anti-corrosive, anodised aluminium.

Unlike most refrigerators, Godrej has a vegetable tray of steel, vitreous enamelled: scratch-proof and better-looking too.

Convenient ice-cube extractor

Only Godrej provides an ice-cube extractor. No hacking, thank goodness.

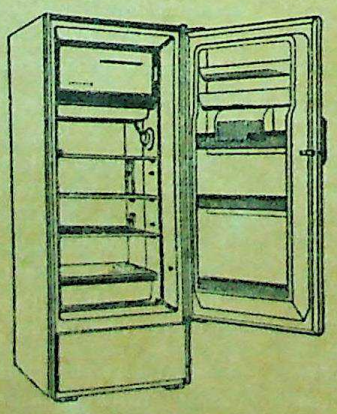
The durable anodized aluminium freezer door is spring-operated. This makes it easier to open and close.



All hinges and screws inside the cabinet are made of a non-ferrous, anti-corrosive metal. Small but important point.

Strong, silent compressor unit

The smooth-running compressor unit is specially mounted to minimise vibrations. The compressor motor adapts to wide voltage fluctuations and has a built-in over-load protector.



Now inspect the inside of the doors. The egg containers are perfectly moulded for safe storage.

Godrej at your service

There's an 8-position thermostat on both models for wide adjustment of temperature. Last but not the least, *any Godrej refrigerator is backed by a 5-year warranty for the sealed unit and one year for the rest including the controls. It has prompt efficient service facilities.*

FREE BROCHURE

Why not send for free literature from The Advertising Department, Godrej & Boyce Mfg. Co. Pvt. Ltd., Lalbaug, Bombay 12.

Both the Godrej greats are on view in our showrooms. Do go along and see them at your nearest dealer.

Godrej®

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

DIARY OF A RAJPUT NOBLEMAN — 6

Rowlatt Act And After

Edited by Mohan Singh, Lloyd I. Rudolph and Susanne H. Rudolph

Following the passage of the Rowlatt Bill and the disorders that followed in Northern India, Amar Singh's regiment is sent to Delhi and units are sent to Amritsar, Agra and Lahore.

Delhi Cantonment, Saturday, June 28, 1919.

THIS is rather a big subject and requires a great deal of knowledge which I do not possess. I only know a few superficial things, which I got down, as well as the slight manner in which it affected me personally.

The Government had passed a Bill (which is known as the Rowlatt Bill) by which such persons who were suspected of anarchial or seditionary ideas could be arrested and put in prison without a regular trial. This was passed some time ago as a safeguard and it was given out that this was going to be in force only during the Great European War. When this came to an end, Government wanted to put it, or rather to keep it, in force for an indefinite period. When it was brought before the Viceroy's Legislative Council, all the European members voted for it, while each one of the Indian members were against. The Europeans being in the majority, it was passed and naturally created great disgust and ill feeling in the whole of India.

A Great Fellow

The leaders settled that, as a protest, they would observe a hartal all over India on a certain day. **Mr Gandhi is a great fellow for passive resistance. He does not advocate violence or force. He had gained a great reputation in East and South Africa by this means. He is the most popular man in India at present...**

Delhi was a little in advance of the fixed date but, whether it was by mistake or on purpose, I do not know. However, they had their hartal just one week before the fixed date.

The police was inadequate to cope with the mob and so the military were called out. The British soldiers fired on them and officially they killed about half a dozen and wounded another two dozen or so. The Delhi people say that there were about sixty killed and over a hundred wounded.

This shooting quieted the rising and violent spirit down a great deal but it raised great indignation in the mind of the public. **All those that were killed were made martyrs and the new thing was that the Hindus were carried by the Mohammedans and the Mohammedans by the Hindus to their cremating and burying places, respectively, with bands playing and flags waving. No corpse is ever carried towards the Red Fort ever since it was built, which is a Mohammedan's rule, and it has been observed all through these generations. But these martyrs were carried in the Chandni Chowk and towards the Red Fort...**

The Hindus and the Mohammedans got into such sympathy with one another that, in all the masjids, the Hindus sang their songs from the dais from which the mullah preaches, while the Mohammedans attended service in the temples. Such sympathy had never been heard of before.

As far as I know, it was only once that the mob was fired on. One squadron, composed of the Dogras and the Sikhs, was sent out from our regiment. None of the Jats were sent—probably because a good many of them come from these parts. I hear the British officers who were sent out with them were dead keen on firing at or charging the mob but Mr Barron, the Chief Commissioner, would not allow them to do so. He knew that if there was any blame to fall, he would have to suffer.

Gandhi Arrested

The strike went on for about a fortnight.

Then Mr Gandhi was telegraphed to come and pacify the crowd. I hear the Commissioner of Police rather wanted him to come but afterwards he must have thought that his coming might make matters worse, so Mr Gandhi was warned, as soon as he entered Gurgaon district, that there was an order of the Lt-Governor prohibiting him to enter the Punjab. Mr Gandhi did not pay any attention to this and so, at the next station, he was arrested and sent back in the next train. This raised another cry of indignation.

Now I will write some personal experiences. The first day, when the riots had broken out and the mob had been fired on, we were discussing the matter in the Mess. I just casually said that I was not quite sure whether they were right in firing and cited as an example a case that I had heard had happened in some former Dublin riots. The military had been called out and one of the junior officers had given the order to fire, on which he was badly told off and very nearly run in for manslaughter...

This story at once put the whole of the Mess against me and they made up their minds that I was in sympathy with the rioters. They even reported this to Colonel Mears, who subsequently told me about it.

The 16th Cavalry men were at Delhi for quite a long time and officers were changed several times but I was never sent. I did not volunteer either, because I did not want to undergo all the inconvenience. Besides this, though I had no sympathy with the rioters, I recently am against the passing of the Rowlatt Bill for which all these troubles had taken place.

At last the riots were over and I went away on leave. On my return after ten days,

SIR PRATAB SINGH, brother of Maharaja Jaswant Singh of Jodhpur. He was Regent and Diwan of the state at various times between 1870 and 1920. He had also been guardian of the diarist, General Amar Singh.

the trouble with Afghanistan began and schemes were being prepared for the internal security for which our regiment is detailed. One squadron was to have been sent to each of the following places: Bareilly, Meerut, Agra and Delhi. Under this, I learned from Hobbes, I was left to command the depot at the cantonments... I said that I would speak to the Commandant... **He told me that he had not sent me to Delhi during the riots and had selected me to stop with the depot because some people had mentioned to him that I had said that I was well pleased to be out of the Delhi riots.**

He also said that the riots were mainly against Europeans and they had nothing whatever to do with Indians. Then different people had different opinions and it was from these considerations that he had not sent me to Delhi. The Colonel told me that he had no doubt whatever that I would have acted up to the moment but, at the same time, he did not want to put me in a position which was not to my liking. I thanked him very much for his kind thoughts. He said that he would send me with the squadron or leave me in command of the depot as I liked best. I thanked him and said that now I would have no objection and was quite willing to accept any position he thought was the best for the regiment as well as for his plans. The result was I was detailed for the command of my squadron. I told the Colonel exactly as it had happened and said that, in future, I shall have to be more careful.

An Object Lesson

I also told him that, when I was not sent out, I had concluded that I was not sent because he probably thought that British officers of the other regiments might object to serve under me. On this the Colonel said that there was not only this but also the consideration that I may get the command of a small mixed force for which he did not think I was fit yet. I then asked him whether he thought the other squadron commanders could do so. He said that he had no doubt that Welsh could and he also thought that Wordsworth could do so and it was just a toss-up whether Brown could or could not. He told me that I had started learning rather late in life. I did not tell the Colonel anything but thought that a man who can't talk about himself gets left behind.

—To Be Continued

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

India's Sea Power

Photographs by Balkrishan

by INDER MALHOTRA

A CEREMONIAL PARADE ON THE FLIGHT DECK OF THE "VIKRANT". A formation of naval ships is in the background. The VIKRANT *is India's only aircraft-carrier. It was acquired from the UK in 1959. Its varied "equipment" makes it a formidable piece of military hardware. However, unless she continues to be armed with newer and more modern aircraft, she will be but a toothless monster.*

Wars have been won and lost on the sea. For too long India has ignored the importance of her sea arm. She cannot afford to do so any more. A special feature for Navy Day.

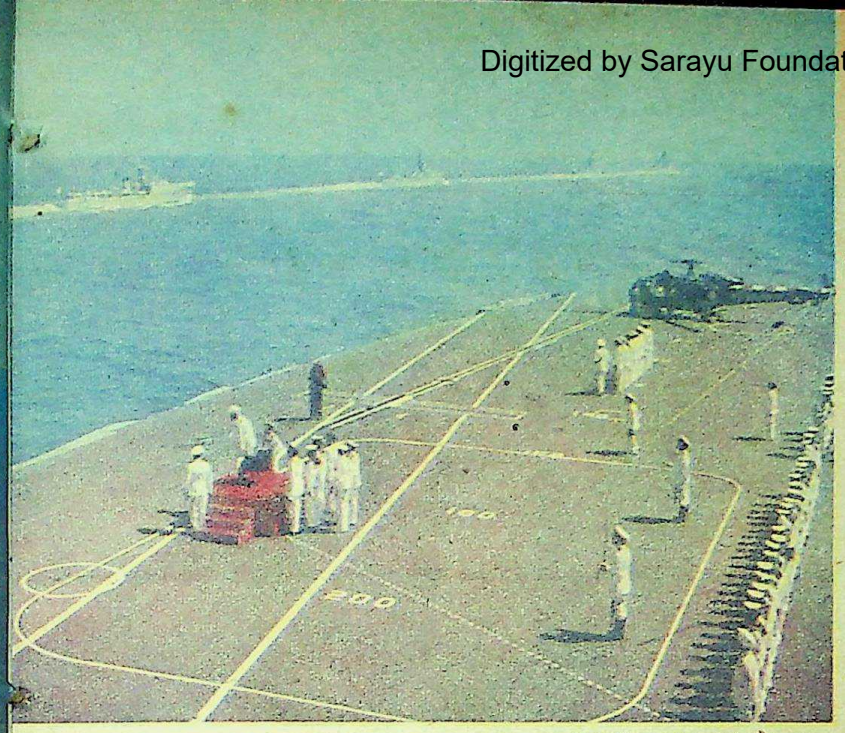
INTERESTINGLY it was a landlubber and a wizard of tank warfare—to be precise, General Heinz Guderian—who declared that Hitler lost World War II largely because he had "no understanding of sea power and all that it means". With his landlocked, continental outlook, the Fuehrer not only disregarded sound professional advice, that he should secure the sea routes to North Africa and thus to Britain's Indian Empire, but even failed to carry his victory in Europe to the Mediterranean coast of France!

Things, laments Guderian, might have been different had Hitler taken the trouble at least to read *The Influence of Sea Power upon History* by Admiral Mahan of the United States, an undoubted classic on the subject.

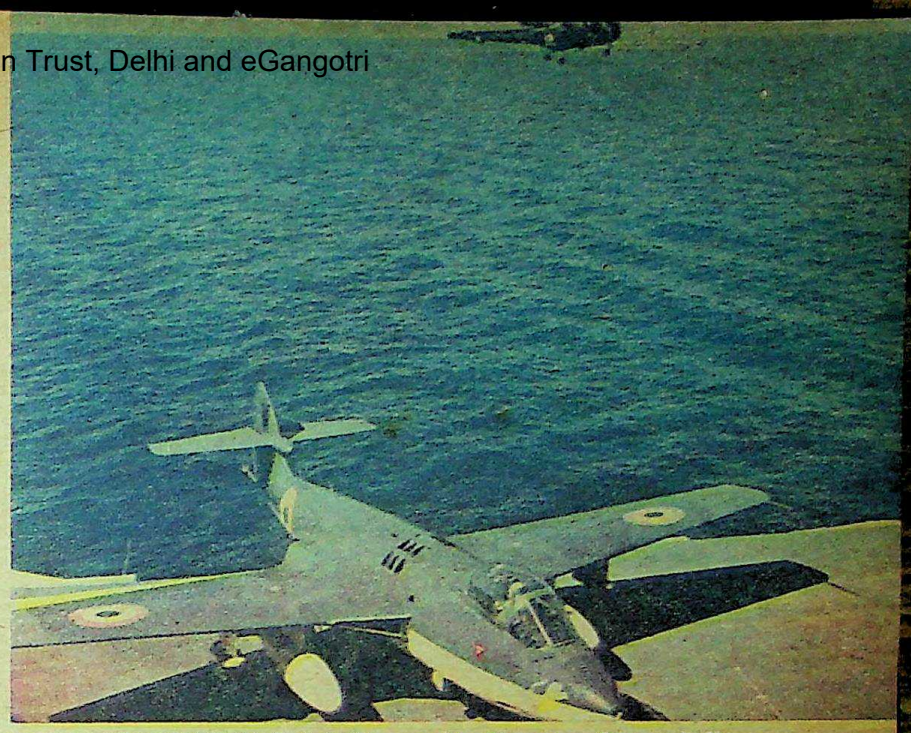
But such are life's ironies that by the time Guderian got down to writing his Memoirs, the world was warmly endorsing, not his view of the importance of sea power, but that of the former German corporal. After building up the Luftwaffe, Hitler had triumphantly taunted England, "There are no longer any islands," and had gone on to insinuate that the concept of strategic fleets

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri



A COLUMN OF SHIPS steams past to greet the then President, Dr S. Radhakrishnan, on board the VIKRANT. *Khrushchev said, "In the age of nuclear weapons, these formidable warships are fit for nothing but courtesy visits and gun salutes". But under Nikita, Russia built a massive fleet of carriers, cruisers and submarines.*



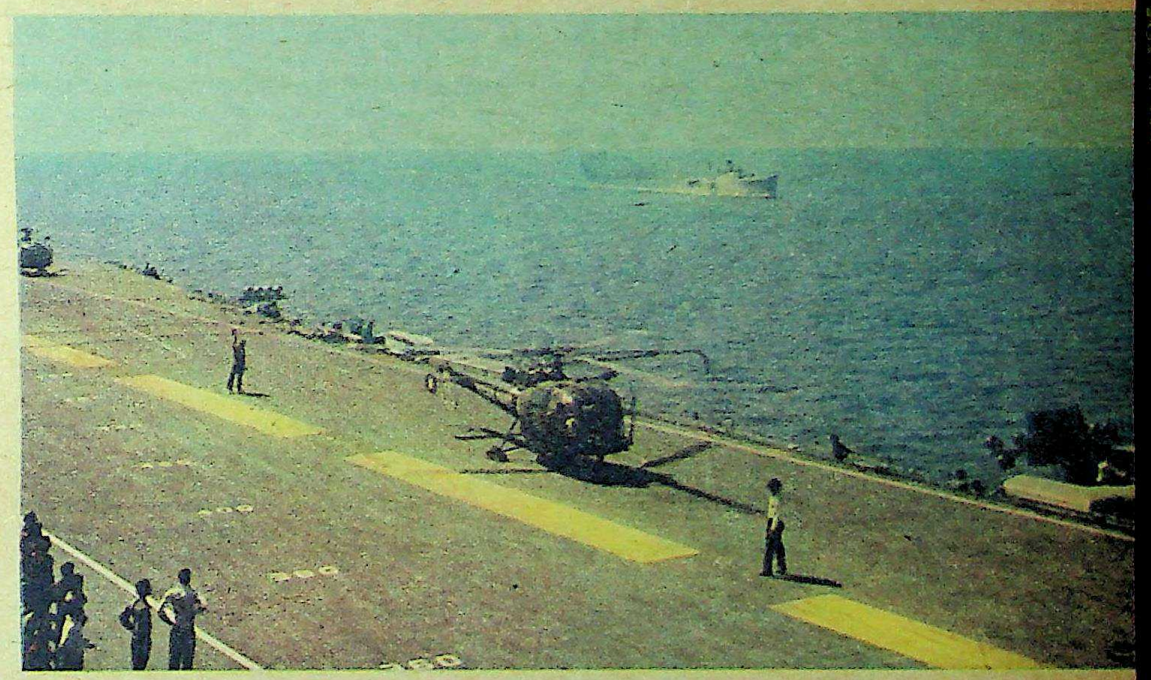
READY FOR TAKE-OFF. A fighter on the VIKRANT. *Rescue helicopter stands by. Indian defence cannot be complete without credible naval power to protect her long coast and sizable seaborne trade. The main threats to India today are from the land and air, but the potential dangers from the sea cannot be wished away.*

and the domination of oceans had also become out of date.

His logic seemed impeccable. But events proved him wrong. He simply could not cross the English Channel but the Allied landings at Normandy sealed his doom as much as did the overland Russian offensive.

Yet, in the years following his death, his views on the obsolescence of naval power appeared compellingly sound, especially in view of the nuclear balance of power and the development of the intercontinental ballistic missiles (ICBMs); his erstwhile enemies paid him the compliment of agreeing with him.

Apparantly no one believed in the irrelevance of naval power more vigorously



THE CREW STANDS READY as a destroyer approaches the supply ship for replenishment at sea. With the necessity for keeping the fighting units out at sea for long periods, it is vital to supply them regularly with victuals, ammunition, machinery spares and men.

THE RESCUE HELICOPTER RETURNS after all the aircraft have landed safely. The rescue destroyer in the background heads for a new station. According to our Defence Minister, India is modernising her Navy by strengthening its fleet of warships, aircraft-carriers, frigates and submarines and providing them with modern nuclear-powered equipment.

than Nikita Khrushchev. In a letter to Dwight Eisenhower he went to the extent of saying: "The heyday of surface navy power is over. In the age of nuclear and rocket weapons, these formidable warships are fit for nothing but courtesy visits and gun salutes."

But—and here the irony of the situation becomes incredible—it was under Nikita that Russia embarked on a massive programme to expand its navy and merchant fleet, and it is the spectacular success of this programme that has made the world sit up and take notice of not only the Soviet naval might but also of the vital importance of the seven seas as well as sea power. It has, so to speak, brought the seas, the oceans, the international shipping fleets and the world's navies back into the mainstream of international consciousness from which they had inexplicably disappeared for nearly a decade and a half.

Before Khrushchev and his colleagues in the Politburo changed their view of the sea by degrees, Nikita was busy sending sophisticated Russian naval vessels to the junkyards. If he did not send away all of them the reason was the restraining influence of the Commander-in-Chief of the Red Navy, Admiral Gorshkov, who is perhaps the only sailor in modern history to have become an admiral at 31. In his efforts to persuade Russia's rulers not to write off the navy, Gorshkov had two powerful but improbable allies, Marshal Zhukov and

—Continued

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Field Marshal Lord Montgomery, who were saying much the same thing to their respective governments!

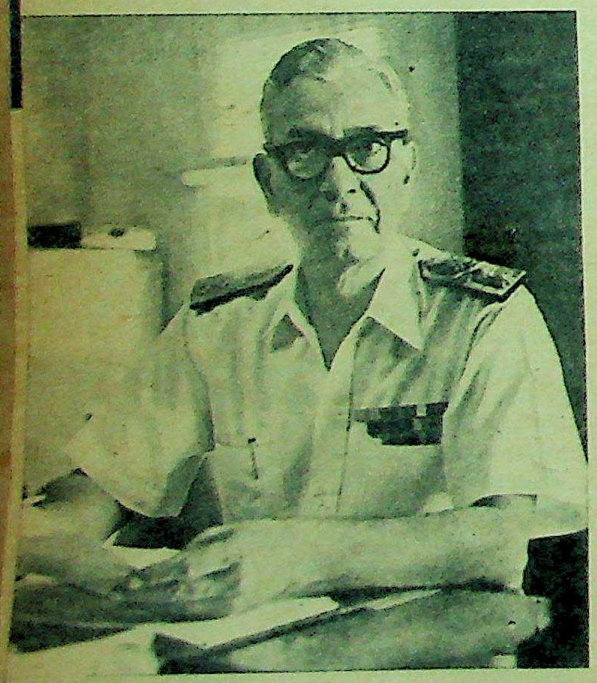
But neither the advice of the two Marshals nor the pleading of Gorshkhov had a decisive effect. On the contrary, Khrushchev, like all sensible politicians, had a healthy suspicion of his admirals' dreams of empire-building.

What brought about a sea change in Soviet policies was the mortifying Russian humiliation over Cuba. It was in the Caribbean that Nikita and his cohorts faced their moment of truth. They realised that their nuclear stockpiles and ballistic missiles were of no avail—because they did not have the conventional naval power even to make their presence felt in areas of great political and military importance to them, leave alone take on John F. Kennedy's insolent challenge of naval blockade of Cuba.

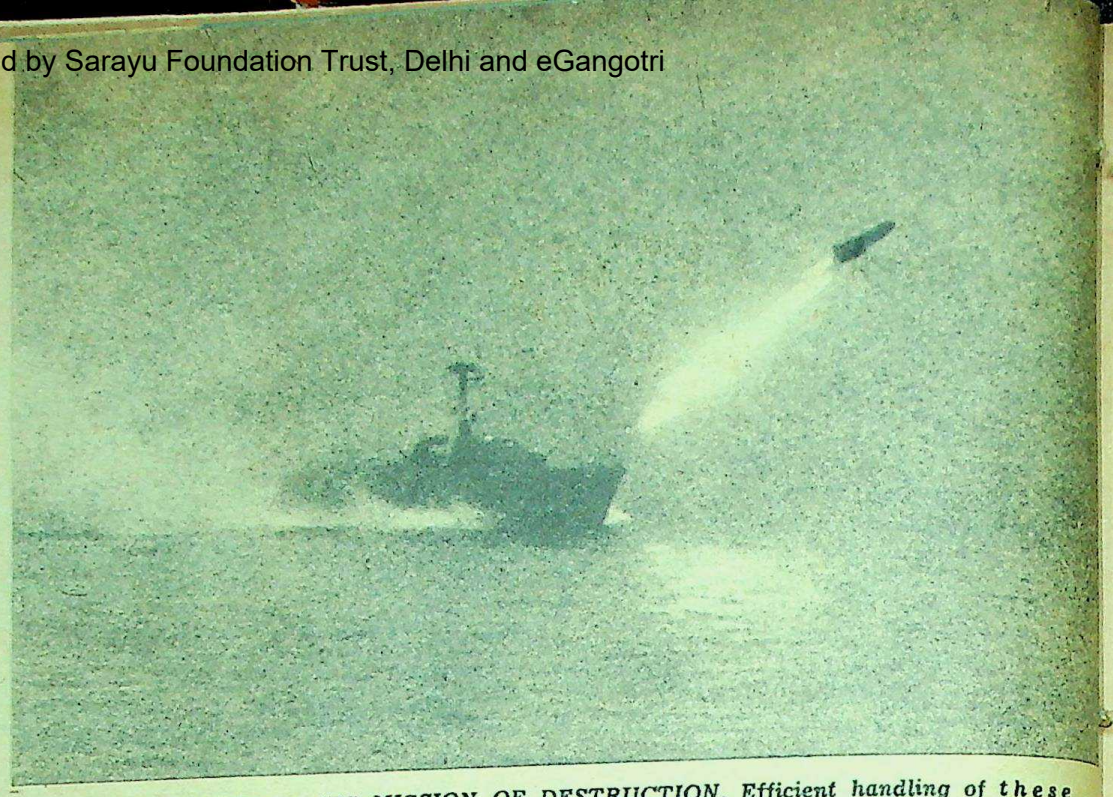
However, the Russians lost no time in learning the lesson that naval power is indispensable to any country pretending to play a global role, if only because the navy alone gives it the capacity, in the words of General de Gaulle, "to be ever present and ever interested in every continent".

India is, of course, not in the same league as the USA and the USSR. Nor, as far as can be foreseen, is this country likely to have global ambitions. **But the sea and sea power are no less important to India (or other countries) than to super powers. This is not only because of any regional role that India may inevitably have to play owing to its size, strategic location and national interest. What matters more is that Indian defences cannot be complete without a credible naval power to protect the long coast and the sizable seaborne trade.**

There can be no gainsaying the fact that, for the present, the main threats to India are from land and air. But potential dangers from the sea cannot be wished away. Indeed they are increasing rather than decreasing.



VICE-ADMIRAL S. N. KOHLI, Flag Officer Commanding in Chief, Western Naval Command, in his office in Bombay. Last month the Indian Navy formed a second fleet under the command of Rear-Admiral Sree Harilal Sarma.



A MISSILE LEAVES ON ITS MISSION OF DESTRUCTION. Efficient handling of these sophisticated weapons requires considerable technical skill and practice.

If airborne assaults have already become a reality, will it be very long before seaborne invasions, or indeed submarine-borne invasions, become a possibility? Those tempted to chuckle will do well to remember that, not long ago, they used to laugh derisively whenever it was suggested that the Chinese might some day launch a massive invasion across the bleak Himalayan heights in NEFA and Ladakh.

Furthermore, deterrence is an important function of power. The best way to make sure that India is not menaced from the sea is to see to it that India's naval power is *seen* by friends and foes to be strong enough. Nor are the political and diplomatic consequences of a strong navy negligible by any means. This is of the utmost importance in the present context. For a new type of gunboat diplomacy seems to have begun with the eclipse of the once almighty British naval power and the emergence of the Russian naval might in all the seven seas, including the Indian Ocean which is challenging the hitherto undisputed American naval supremacy.

New Factors

Several factors add a new dimension to India's problem of naval defence. Both South Africa and Australia, which flank the Indian Ocean in the south, are building up their navies fast. The British may have withdrawn from the east of Suez, especially from the crucial commanding positions of Singapore and Aden, whose future is now uncertain and unpredictable. But they are establishing themselves firmly in South Africa and may also be moving into Australia.

The US 7th Fleet in the Pacific, still the largest single concentration of power afloat, is in a position to reach the Indian Ocean faster than Russian ships either from the Mediterranean or elsewhere. The Americans and British also have a number of bases in the region and are establishing one at Diego Garcia.

In the circumstances, the presence of the Russian fleet in the Indian Ocean need not be inimical to Indian interests, especially in view of the Indo-Soviet treaty, close economic, political and military relations between India and the USSR and, more specifically, because of the Soviet help in expanding both the surface and underwater Indian fleet. Even so, nothing can or should be taken for granted. Today America and Russia may be competing for strategic dominance of the seas; tomorrow they might reach some kind of regional stalemate and thus decide to cooperate to impose their joint will on the littoral countries.

Alternatively, in order to check the Russian naval influence, the Chinese might decide to enter into naval partnership with Pakistan, thus eroding the slight edge that the Indian Navy has at present over the naval forces of our difficult neighbour. The Chinese maritime might is not very impressive. But China is able to make its own ships and submarines rather quickly. Nor can any Indian forget that a pro-Chinese, ultra-leftist regime very nearly acquired control of the crucial naval port of Trincomalee in Ceylon, from where inimical forces can pose a major threat to India.

Iran's naval might is increasing rapidly, partly because of generous American gifts of missile boats and other naval equipment and partly because of that country's capacity to pay for its ships and submarines. And Iran has made no secret either of its friendship for Pakistan or of its determination to dominate the Persian Gulf through which come India's entire oil supplies.

Relations between India and Indonesia have of late been fortunately good. But this was not always the case. During the 1965 war between India and Pakistan, there was an Islamabad-Jakarta axis and the rulers of Indonesia were by no means reluctant to loan naval craft (including submarines) to Pakistan. Happily, the Indonesian Navy itself was in a shambles and virtually grounded. But the inefficiency of the Indonesian Navy can be no more everlasting than Indonesia's friendship for India.

Even today Japan has some of the most modern naval ships in the world and, soon, the Japanese Navy may once again become

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

the kind of force which delivered a shattering blow to the American naval might thirty years ago.

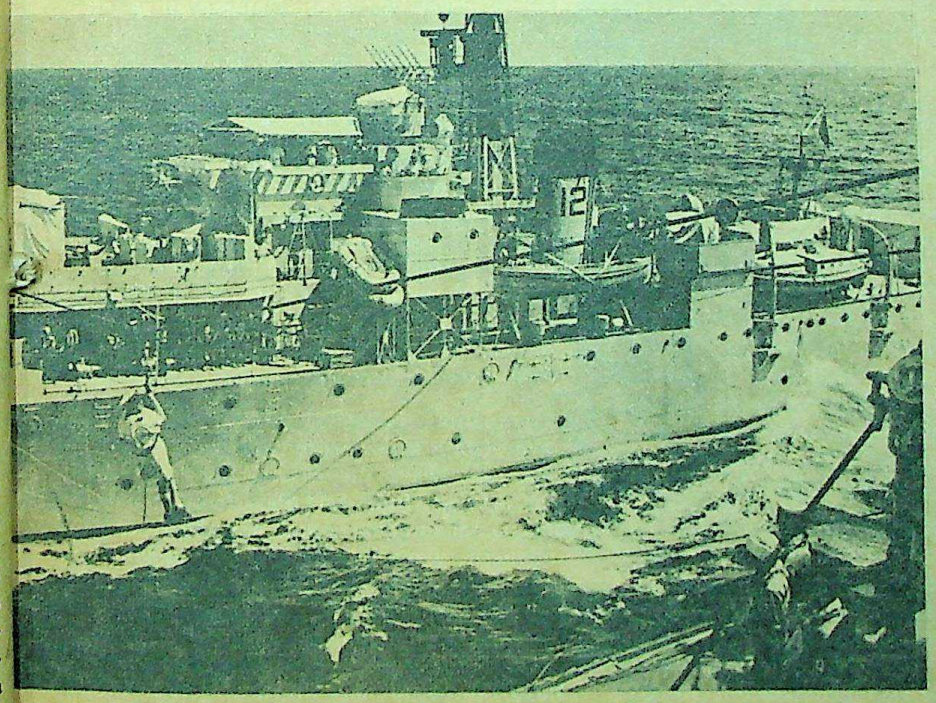
The case for an adequate naval power in India, strong on purely contemporary considerations, is greatly reinforced by the lessons of history. Whenever Indian people were seafaring—as was the case from nearly 3,000 B.C. until the Cholas who spread out far afield in South-East Asia and the East Indies—India was strong, dynamic and influential. But whenever the seas were neglected, the country became weak and unable to defend itself. The almost total neglect of the navy by the Moghuls led to the British conquest of India. The Zamorin of Calicut and the admirals of the Maratha Navy tried to dispute the British sea power but their efforts were too late and too little. Nor were Britain's European rivals in a position to challenge the British naval might.

It is not without significance that, although the British were quick to organise an army in India as part of the British Imperial Army, they made no serious attempt to build up an Indian Navy until after the Japanese effectively challenged the British naval supremacy in World War I. Until then the Raj had rejoiced in the knowledge that, since Britannia ruled the waves and the sun never set on the British Empire, the Indian shores were safe. Some kind of a marine corps had existed in India since 1830, but it was only in 1934 that the Royal Indian Navy was formed.

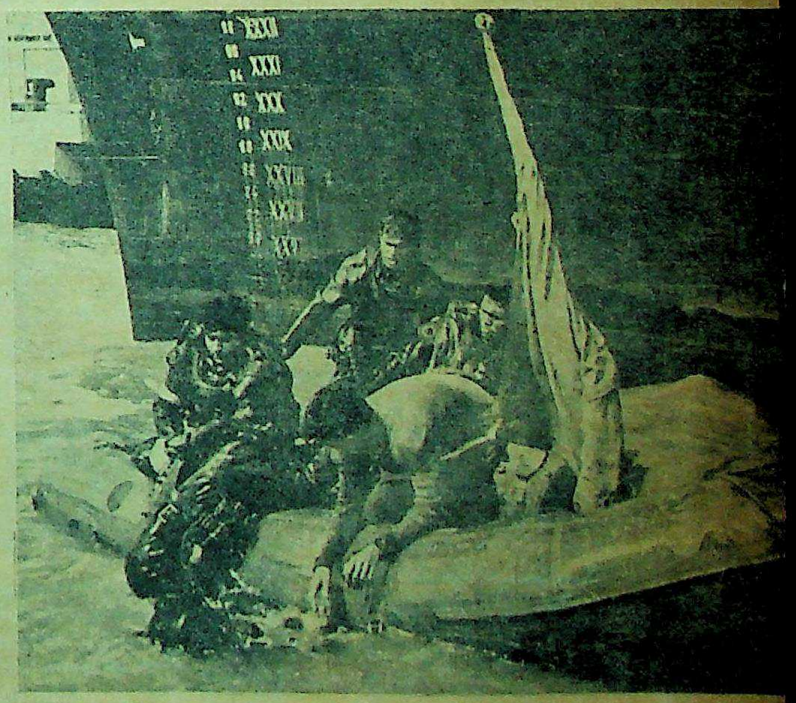
At the time of Independence, the RIN was still a small service, far more dependent on the British link than either the army or the infant air force. Even this small navy had to be partitioned between India and Pakistan, with the result that Free India had to start almost from scratch in building up its navy.

—Continued

A SUBMARINE IN HARBOUR. Our Navy has now established itself in the third (subsurface) dimension—the other two dimensions being sea surface and air. India has begun its own anti-submarine devices and plans to build submarines as well.



"TIGHTROPE" TRANSFER. An officer being transferred from one ship to another on the high seas. This is part of the replenishment-at-sea operations. The Indian Navy recently acquired a few rocket boats, thereby entering "the missile era."



THEIR JOB COMPLETED, divers are recovered by a small inflatable high-speed boat. Divers search for saboteurs and check if any limpet mines have been attached to the ship's bottom. Submarines are the usual "agents" of sabotage.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

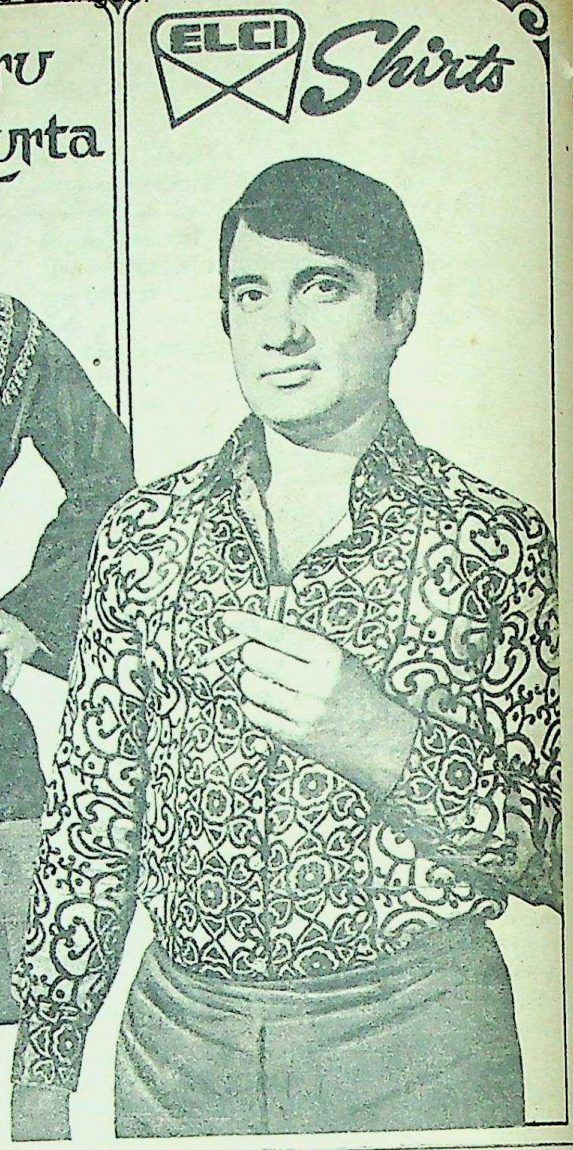
Digitized by Sarayu Foundation Trust, Delhi and eGangotri

» The "in" crowd steps out...

in a bewitching range of kurtas, shirts and sarees from Lucknow Chikan International.

Elci shirts, comfortably collared, beautifully printed, artistically tailored. Kurtas just of your choice. Maxi or mini. Embroidered, batik printed or tie dyed, for your preference. Latest prints in sarees and dresses. Children's clothes available in all sizes.

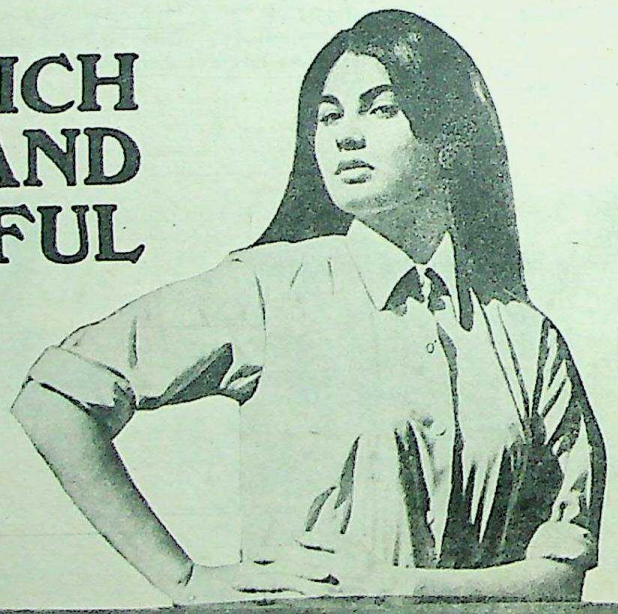
MAIL ORDERS ACCEPTED.



LUCKNOW CHIKAN INTERNATIONAL

1ST FLOOR, PURSHOTTAM BLDG., NO. 3, OPP. OPERA HOUSE, BOMBAY-4 PHONE: 356912

RICH AND BEAUTIFUL



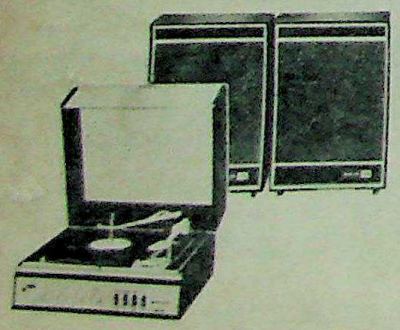
That's what Ahuja's high performance is all about. Surround yourself in your own luxury world of thrilling and exotic music . . . Amplifiers — Stereograms — Speaker Systems for sound that is at once rich and beautiful.

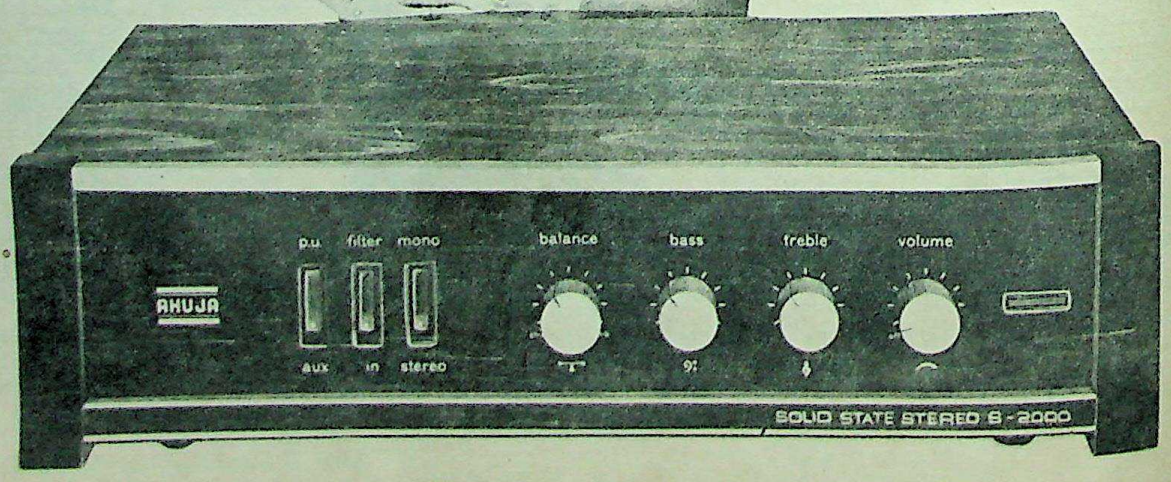
AHUJA

SOLID STATE STEREO

AHUJA RADIOS

215, Okhla Industrial Estate, New Delhi-20





CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

In the initial stages the British help in developing the Indian Navy—by way of supply of equipment and the training of personnel, including the highest ranks—was impressive. But by the early sixties, Britain lost interest and wouldn't give India, despite Lal Bahadur Shastri's persistent plea, even one submarine on loan. The result was that New Delhi turned to Moscow which responded to the call for help generously.

Today, with a British aircraft-carrier, four Russian submarines, two cruisers, eleven destroyers, eight frigates and other supporting vessels, the Indian fleet is a reasonably important naval force, though it is small compared with not only the navies of major powers but also with India's own requirements. There can be no two opinions about the urgent, indeed imperative, need to strengthen and expand the Indian Navy. The existing fleet will serve as a useful nucleus.

What is a manifestly strong case for a rapid expansion of the naval fleet (both surface and submarine) becomes irresistible in view of two other factors. First, leaving aside the military and political implications of sea power, the purely economic consequences of dominating the sea are stupendous. And this does not mean merely fishing.

Recent oceanographic researches have opened a vast new vista on the possible exploitation of the resources of the sea and the seabed. Strangely, India and some other countries have not yet devoted enough attention to this aspect of the matter.

Go Nuclear

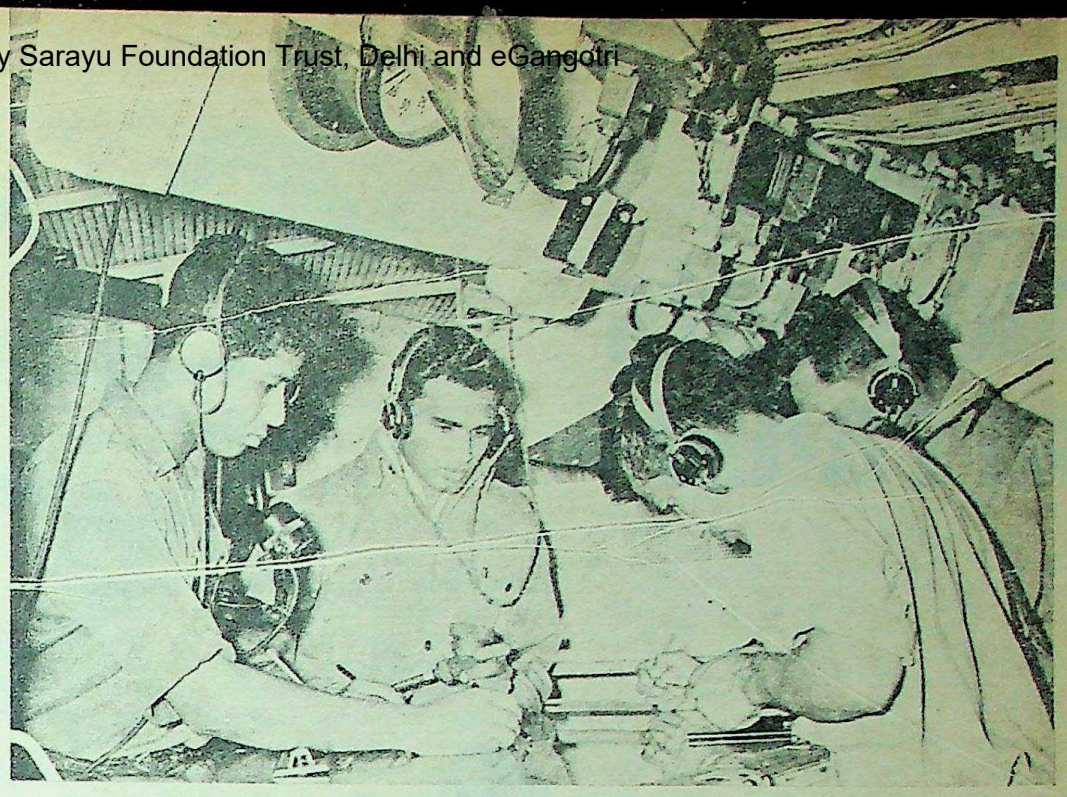
The second reason for advocating a powerful naval force for India may appear controversial or even cantankerous but it is crucial. If India's security some day requires that this country must go nuclear, then a nuclear-powered submarine will be India's most effective delivery system, even if long-range rocketry be within its financial and technical resources, which is more than somewhat doubtful.

Most targets in China, for instance, are far away from Indian launching sites, while Indian cities and industrial complexes are well within the range of Chinese launching pads on the roof of the world, the Tibetan plateau.

But—and this must be faced unflinchingly—a major expansion of naval power is easier said than done. It is not merely a question of rupees and paise, which is important. The difficulties of time and technology are in some ways harder to surmount.

Naval equipment, as a rule, is far more sophisticated than that of the two other forces. Land armies can put up with deficiencies and even irregularities. But a sea war cannot be fought with leaky ships. Moreover it takes a much longer time to construct ships and submarines than it does to, say, make tanks or even aircraft.

The outlay on an adequate Indian fleet will be heavier than normal because the Indian Ocean is a wide open sea. Apart from the Andamans in the Bay of Bengal, there are no islands and atolls which can give the Navy an advanced sea and air base. The west coast from Kutch to Cochin is virtually exposed.



PLOTTERS IN THE OPERATION ROOM track an enemy submarine. The Operation Room of a ship is the nerve-centre where positions of enemy and friendly ships, aircraft and submarines are maintained and all attack data are provided.

To be really effective, therefore, the Indian Navy must have giant aircraft-carriers as well as missile boats and submarines to protect the surface fleet. All these cannot be conjured up overnight.

It has already been noted that, on the morrow of its humiliation in Cuba, the Soviet Union launched a massive programme of augmenting its naval forces. But five years later, at the time of the Six-Day War in West Asia, Russia was still unable to match the strength of the American Navy.

In his Memoirs, Lyndon Johnson recalls the day when Alexei Kosygin summoned him to the "hot line" in the operations room at the White House and delivered the ultimatum that, failing an immediate acceptance of cease-fire by the Israelis, the Russians would take "independent military action".

The situation in the operations room was tense. Everyone spoke in whispers. Johnson made doubly sure that the Russian Premier had in fact threatened military action and then decided on his own response. He got Robert McNamara, then Defence Secretary, to order the ships of the US Sixth Fleet to move 50 miles closer to the Syrian coast. The Russian intelligence keeping a close watch on the Sixth Fleet, he added, will get the message. It did.

Like a Viceroy

Since then, however, the Russians have come far and they have come fast. It is the American admirals and generals who are now having nightmares about the eventual Russian dominance of the Mediterranean. The situation was underscored the other day when Marshal Grechko, the Soviet Defence Minister, inspected his fleet in the Mediterranean's blue waters and took the salute. The occasion was rather like the ceremonial landing of Viceroys of yore at Bombay's Gateway of India!

If the Russians took nearly seven years to build enough ships, submarines and missile boats (their aircraft-carriers are still under construction), how much longer will it take India to make even a modest advance in the building of warships? The work on the Leander frigates has so far been impressive. But it is excruciatingly slow, not for any fault of the Mazagon Dock, but because of the overall industrial backwardness of the country. Nobody is even giving a thought to the manufacture of the armaments and electronics required by the ships and submarines.

The point, however, is that every day that passes without a firm decision and a clear initiative to build up Indian sea power delays the eventual realisation of a paramount objective by several months. Continued procrastination can therefore spell disaster. India can be caught on the wrong foot—if such a mixed metaphor be permitted—on the high seas as it so miserably was on the high Himalayas only nine years ago.

Of course sea power does not consist of gunboats alone. The merchant fleet is equally important. And here again a tremendous leeway has to be made up. For, despite the massive strides by Indian merchant shipping since Independence, nearly four-fifths of the country's foreign trade still moves on foreign bottoms.

Who is to finance the obviously enormous expenditure on the augmentation of the naval and merchant fleets, and how? The answer is not easy in an abysmally poor country with so many conflicting claims on its slender resources. But who in 1961 could have thought it feasible to increase the defence expenditure from about Rs 300 crores to Rs 1,100 crores? Anyone who might have said on March 24 last that Mr Chavan will soon raise another Rs 600 crores would almost certainly have been called crazy. Yet this is precisely the amount the Government has to spend in a year on feeding and housing the Bangla Desh refugees.

Where India's security and supreme national interests are involved, the question is not whether the country can afford to spend a certain amount of money but whether it can afford not to do so.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Great moments on radio -

need great radio batteries from ESTRELA

There are many moments of beauty, excitement and drama on radio. Moments which can be made richer, with the full, clear sound that comes from using extra-power ESTRELA batteries.

Choose from batteries in paper, plastic and metal jackets. They are leak-proof, and give consistent power flow over a longer period of use. Get more listening pleasure from your transistor radio, with the best in batteries—ESTRELA.

FREE! *monthly news magazine* ***FILMSOUND*** *covering films, music, sports and entertainment. when you join* ***FORTUNE RADIO LISTENERS CLUB*** *sponsored by* ***Estrela Batteries.*** *Write to P. B. No. 139 Bombay*

ESTRELA
BATTERIES
Power Packed to Last

Estrela Batteries Limited,
Bombay-19.

Focus-W-32 (C)

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

LOVE AND FRIENDSHIP

"Many-Peopled Experience"

by DILIP CHITRE

DILIP CHITRE, 32, poet, painter, short story writer, novelist, critic, cultural and political commentator, writes in Marathi and English and has published his work both here and abroad for the past fifteen years. He has been at the centre of many literary controversies in Marathi. He lives in Bombay.

Whether it is Love or Friendship, it survives in its true form only if it is reciprocal and without any motive of gain. Love cannot work in a barter system. It is a mutual involvement, not payment by one to the other.

AT 32 I am a little less innocent than I was at the age of 12 when those mischievous glands responsible for moustaches, masturbation, mademoiselle-gazing and allied male preoccupations became active. At that time, everything from pimples to poetry was attributable to uneasy pubescence. Having finally lost my virginity at the appropriate age of fifteen, I started growing a beard and taking life seriously. I finally shaved my beard at twenty-two, the age at which I got married. By then, I had also discovered forms of love other than erotic love, although I regard erotic love as the most ecstatic, liberating and rejuvenating experience I have known.

In later life, I became a fighter for freedom, not exactly a rebel but a non-conformist who cherished individuality as the greatest human achievement.

I attract all sorts of people towards myself once they come close enough to me. As a child, I made innumerable friends. Boys and girls always collected around me. What is more, each of them tended to regard me as their confidant. Some regarded me as their best friend. The reason, I believe, was my interest in them as individuals. I regarded each one of them as a world by himself or herself, and my relationships with friends were very specific and individual. They felt secure with me because I seemed to understand them perfectly. This capacity, which I still retain, perhaps gives me the vast number of friends I have.

Sharing

One took a long time to realise, gradually, that most people were exactly like oneself in a profound way. After this realisation, one began to learn the miraculous systems of communicating with other people, of creating experiences with them, of sharing those experiences. At thirty-two, now, one has arrived at the understanding that communication is the foundation of love and friendship. Perhaps, communication is not enough to create love: but it is certainly the first precondition of love.

Like everybody else, I have often loved blindly and subjectively, without regard to communication. This has only led me to blind anguish. Love without communication is a pure and intense subjective feeling. It is unrealised until one begins to understand the other and is understood. It is that internal haemorrhage we all suffer from, know, but fail to describe adequately and successfully. I still continue to love blindly and subjectively, but I would now take pains to make it as explicit as I can and let it flourish or be destroyed in the broad daylight of mutual understanding. I do not wish to add to the mysteries of human life.

The good old glands being what they are, I suppose, my prose turns first to erotic love as once my poetry did. Erotic love puts women to sleep and keeps men awake, which explains a major hurdle in the communication between men and women. A woman enjoys the experience of love, including love-making, by losing the awareness of her lover. The fact that she is being loved satisfies a woman more than anything else. A woman's love is an unbroken trance. Men are usually different because their insecurity prompts them to act like heroes, and they usually flop because they interfere too much with the woman's deep, intense trance. Love-making is a great experience but, being basically tactile and visual and almost meditative, it lies in a silence zone. I have written and have been rewriting a whole novel about it—*Making Love Like A Hindu*—but I couldn't have communicated even half a phrase of it to my partners while making love. The act of love is a medium in itself. However, that ancient P.T. teacher, Vatsyayana, were he alive today, would have recommended reading at least one of the two volumes of the Shorter Oxford English Dictionary while making love, just to add to the pleasure—of reading the lexicon. I am not so callous, cold and crop-sick. And after making love, I hate to put on the raincoat, go out, and worry about how many inches really make a monsoon.

Erotic love has a permanent afterglow and an all-pervading foreglow. Its intimations are evasive. It begins with subtle gestures and only in the end is there the great showdown. Each erotic experience is modulated by past ones and each conditions future ones. It is, like every significant human experience, a many-peopled experience.

A Difficult Choice

But erotic love is also usually a block to human communication between men and women. Both men and women are equally jealous and possessive. And also, like children, they resist acknowledgement by the other of objects of love other than themselves. We use the other only to flatter ourselves, or only to feel secure. Biologically, both men and women are perhaps equally promiscuous if not exactly polygamous. And the difficult choice is between slavery and adultery, a Siamese twin of evils. If we were free, we would have no use for a concept of adultery. But some like to be more free than others, since that is the Hindu way of life. **The revealed leg—or even the exposed thigh—does not make me miss a heartbeat. I am sick of men making women mere objects. But I am even more disgusted when some women make themselves mere objects. Total subjectivity and total objectivity are both indications of the inability to realise love. Both are attempts to seek security.**

A Fee For Love

To seek love and to ask for security is like showing someone a fabulous sunset and then asking for a fee. One doesn't sell experience to other people. There are no percentages in love and friendship. To ask for profits in love and friendship is merely to undercut one's own experience. I have loved. I have taken as much as I have given. I have made friends. I have also broken away from people I once considered my friends and loved. I am not innocent and gullible. Nor am I suspicious of the next human being. Among my friends is one who considers me his only friend, and regards even this as great luck. I am not so cynical and despite my painful experiences, I am always a willing friend to most newcomers in my life.

I think it is easier to be loved than to love, and the only real form of love is reciprocal. One has to go far out of oneself to love, and outside oneself there appears to be much less security than within oneself. Outside oneself, everything is unfamiliar and unpredictable. Even if one had a perfect grasp of all the laws of human nature, one could not gain love or give it. We are all individuals: worse, we are all mortals, seeking self-realisation during a unique lifetime. With such natural limitations on our very existence, love is only the limit up to which we can absorb others as parts of ourselves. And therefore, love remains a subtle conflict. Beautiful in its subdued form, love creates a bloody awful situation when it takes a savagely subjective, violent turn.

I was once obsessed by a woman who loved me less than the feeling that I loved her. She tried to sublimate her own strong erotic desires, and unfortunately, succeeded. My feelings for her were intense, partly even unselfish. I tried to understand her even when she seemed to me to be too much of a conflicted, modern, Hindu type with a rigid conditioning to the hypocritical puritanism

—Continued

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Pimples were my problem...

Now I feel pretty again!

Clearasil

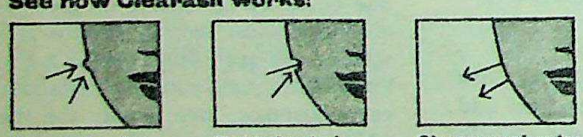
opens, cleans, clears up pimples

When you're young, you can't stop pimples appearing. But you can make sure they don't come in the way of your looks or spoil your fun.

Use Clearasil. The right way. The gentle way. Every morning and night, wash your face with a mild soap and warm water. Apply Clearasil lightly and evenly over affected area. Let its special medications get to work to clear up pimples fast. Clearasil is skin-coloured—hides pimples while it heals.

You can't expect results overnight. But this much we do promise you: if you use Clearasil regularly every day, it will help you to fight your pimple problem. That's the secret of always looking—and feeling—your prettiest!

See how Clearasil works!



Opens pimples Keratolytic action helps peel away pimple cap, so medication can get inside.

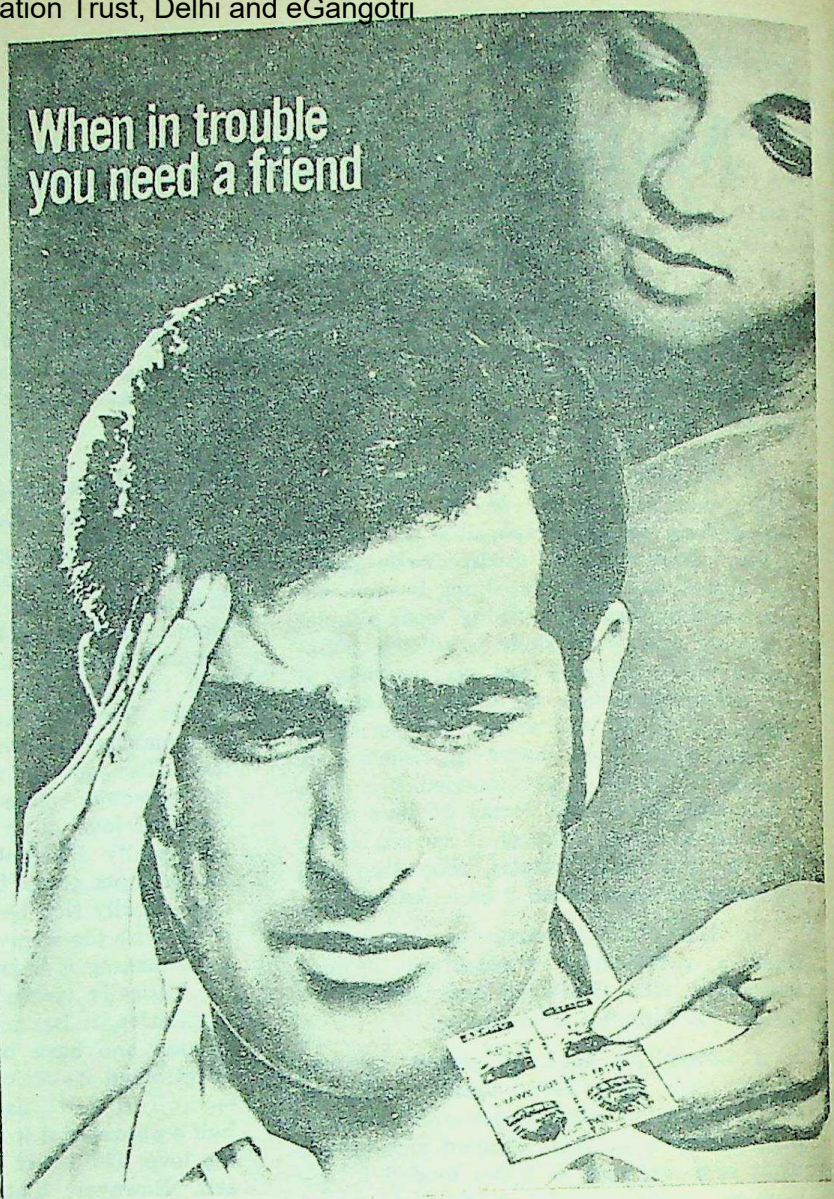
Fights bacteria Antiseptic action helps stop growth of skin bacteria.

Clears up pimples Oil-absorbing action helps remove excess oil that can clog pores and cause pimples.

America's No. 1 Pimple Cream

For "The problem of pimples—and how to fight it" Write to: Clearasil Department Richardson Hindustan Ltd. Post Box 6276, Bombay 11.

Bensons/5203



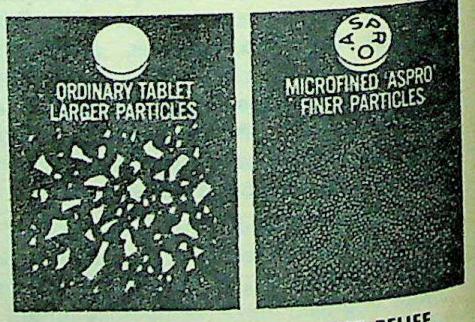
When in pain you need 'ASPRO'

Count on 'ASPRO' for quick relief when you are in pain.* Only 'ASPRO' is microfined. Which means it dissolves faster, is absorbed faster and draws out pain faster. Scientific tests have proved that 'ASPRO' works more than twice as fast as ordinary pain relievers!

So when in pain, turn to a friend you can trust—take microfined 'ASPRO' for quick relief.

***Take microfined 'ASPRO' for:** headache · flu · bodyache · colds · pain in the joints · sore throat · toothache

Dosage: Adults: Two tablets. Repeat if necessary. Children: One tablet or as advised by your doctor.



SLOWER RELIEF Large particles are absorbed slowly. Take longer to reach the seat of pain. You suffer pain needlessly.

FASTER RELIEF Fine particles are absorbed quickly. Reach the seat of pain faster. Relieve pain faster.

Only 'ASPRO' is microfined to draw out pain faster

A.G.42.70

A NICHOLAS PRODUCT

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

of Hindu life. My desire for her was far beyond the merely sexual urge. But I insisted on asking for a plain, simple and earthy satisfaction of my plain, simple and earthy instinct. She refused, still neurotically enjoying my attention and even inviting it through obvious physical gestures. It took a bad turn for a while. Just because she resisted, I insisted and became completely obsessed with only the sexual aspect of a friendship which had greater potential for both of us. In the process, she thought I was a sex-maniac and I thought she was a frigid, narcissistic prude.

Upheaval

Then I had a brief breakdown. I wrote a number of bad poems and became more sick because my mind was still clear enough to see that they were bad. Then I wrote a short novel, then another, followed by two long short stories all of which were good. None of them had anything directly to do with the woman. But a love-process abruptly stopped causes remarkable mental upheavals. And after all, I am a writer. In any case, the woman continues to be my friend. But it has been a suspended friendship, a vehicle broken down and needing repair.

I love many women who do not exactly inspire me erotically. Once, I even burst out laughing when, after years of friendship with a woman (who was married all along), it struck me that she too must be making love. I could hardly visualise it. I thought it was just too absurd that she made love.

One loves one's friends, one loves children, one loves some people past the age of eighty, one has friends of either sex and of all ages. Very few of them strike one as sexual, let alone erotic, entities.

My friends are most varied. In fact, most of them are astonished to find how I get on with people so different from themselves. I have very few really close friends. And some of them live thousands of miles away, in other countries. I have friends throughout India. And some of my friends are years older or younger than I am.

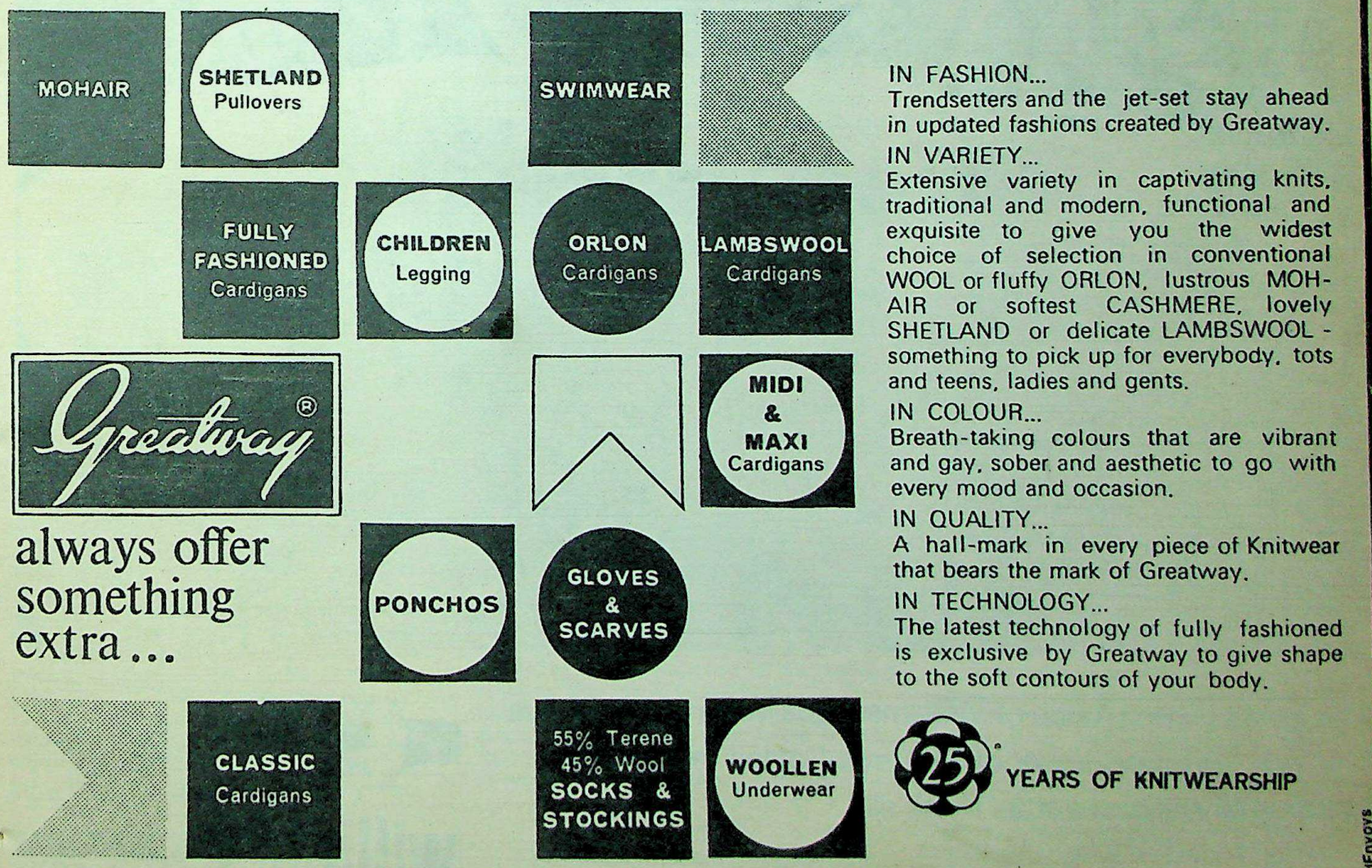
The miraculous thing about each one of them is that they make a universe by themselves. And a friend is one who has a traveller's wide-eyed but deeply perceptive attitude to the personalities he traverses. Even after mutual acceptance, even after long years together, friends retain their elemental mystery. They live and change just as one does oneself; they enjoy, suffer, see and communicate. And through their special insights, strictly through the private languages that are created and exist between themselves and ourselves, we gain access to a deep, rich, varied sense of life which would not otherwise be ours.

There is another quality my friends must have for me: the capacity to stimulate and illuminate me just by being themselves, and the ability to accept me in the same way. This is also the essence of reciprocal love. In fact, all reciprocal love is friendship. And human relationships objectively exist only when they are reciprocal.

Yet all of us have been conditioned and corrupted by the system of barter invented by our ancestors. And most friendships and love affairs turn rotten if bartering underlies them.

The truth is more likely to be that most mutual fascinations between men and women last only till they go to bed together. I wish more people got rid of mutual, superficial fascinations this way. For it will be only once or for a little while. What can sustain itself thereafter will be a worth-while relationship. **Otherwise, a man and a woman may indulge in a lifelong courtship ritual—as everlasting as a Hindi film, as prurient and devious, and as prudishly censored. If any people love like the romantic couples in Hindi films, love must make greater morons of them. For that matter, friendships in Hindi films are also a fatal chain of melodramatic sacrifices. I mention Hindi films not for any reason other than the fact that they are the most representative expression of the average mind of a contemporary Indian.**

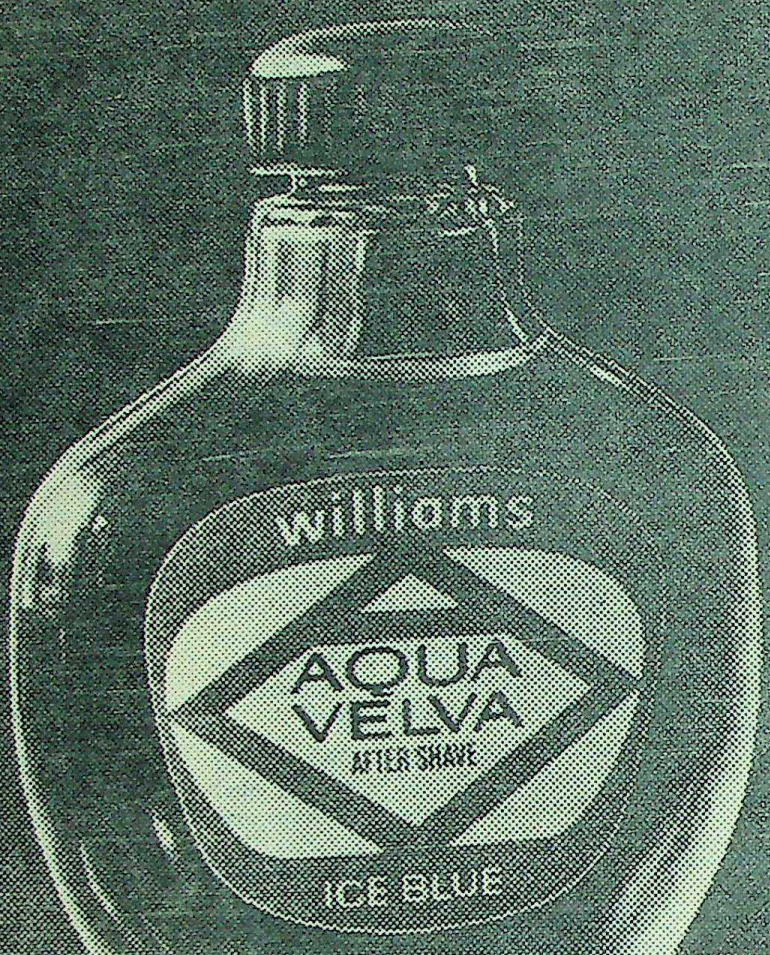
While emotionally I am involved deeply with all my friends, I am always somewhat the 'other' to them and they to me. This is inevitable. At the core of our beings we recognize the basic fact of our individuality and loneliness. Alive and empty, in the depths of our own mind we are alone and everything else, including our friends, just symbols and images. We cherish the innermost significance of all our experience in this extreme loneliness, and that experience is non-discursive. Friendship and love are indescribable personal truths. What is important is that when this loneliness is shared, it is also miraculously transcended.



CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Quenches skin thirst.



The frosty, tingling touch of Williams Aqua Velva after a shave.
The rich softening lather of Williams Golden Yellow cream before a shave. Just a little. That's all.

williams GOLDEN YELLOW LATHER SHAVING CREAM

LDS-6506

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

The Art Of Political Invective

by A. G. NOORANI

Invective had been the sharpest weapon of political warfare but today it is greatly rusted. It requires both talent and wit if it is not to degenerate into mere abuse.

INVECTIVE is as old as language itself and political invective as old as politics. It has a hoary tradition behind it. Only, in the past, invective was used with far greater elegance and with more purpose.

Why invective is used at all is a question for psychologists to answer. It is altogether distinct from wit, though the line is not always easy to draw. Both are on the decline, invective more so.

Their objectives are different. Wit seeks to enliven, at worst to silence a critic. It is part of the game of politics. Invective is used in conditions of political warfare. Its aim is denigration, even destruction. Talent is required in both cases if wit is not to be commonplace and invective is not to degenerate into abuse.

India has produced hardly any politician of striking wit and no practitioner in elegant invective. It has produced one artist in insult—Jinnah. The break-up of the Congress led to much acrimonious debate. But it did not produce a single striking phrase, a crushing retort or an unflattering description that stuck. Things are no better elsewhere. The decline is there in the US as well as in Britain, where Harold Wilson remains one of the last in the grand tradition.

To recall that tradition in all its richness, one has only to read Leon Harris' *The Fine Art of Political Wit* (Cassell, 30s). Despite some surprising omissions, such as Junius, Chatham and Birkenhead, the book is one of the best studies that have appeared recently.

Reading it, while one is struck by the banality of the debates of today, one is also relieved that political rivalries do not produce the violent animosities they once did. **Disraeli wrote to Palmerston that he was "really an impostor utterly exhausted, and at best only ginger-beer and not champagne, and now an old painted pantaloon, very deaf, very blind, and with false teeth, which would fall out of your mouth when speaking if you did not hesitate and halt so in your talk".**

When one of his associates gave Disraeli evidence of an illicit love-affair of Palmerston's, suggesting he use it in an election to discredit the old man, Disraeli said: "Palmerston is now seventy. If he could provide evidence of his potency in his electoral address, he'd sweep the country."

Disraeli crossed swords with all the greatest of his contemporaries. He once said to Palmerston: "You owe the Whigs a great gratitude, My Lord, and therefore, I think, you will betray them. Your Lordship is like a favourite footman on easy terms with his mistress. Your dexterity seems a happy compound of the smartness of an attorney's clerk and the intrigue of a Greek of the lower empire." To Lord John Russell: "You are now exhaling upon the constitution of your country all that long-hoarded venom and all those distempered humours that had for years accumulated in your petty heart and tainted the current of your mortified life." And: "If a traveller were informed that such a man was leader of the House of Commons, he may begin to comprehend how the Egyptians worshipped an Insect."

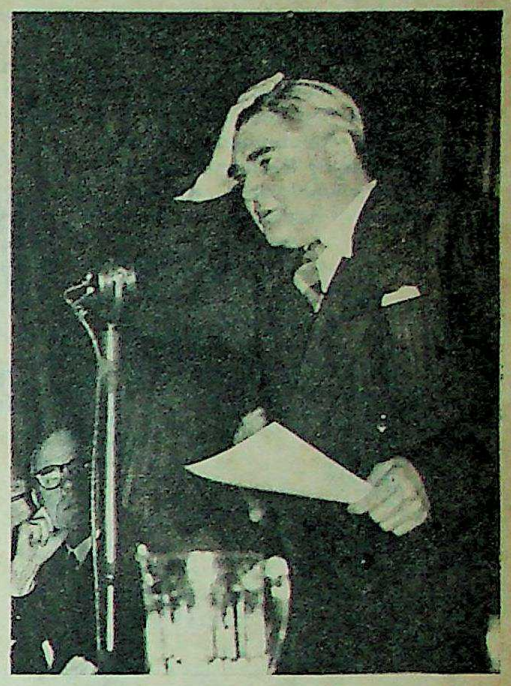
But all this is nothing compared to what Chatham said to Walpole when the latter slightingly referred to him as a young man. The performance was all the more remarkable for its spontaneity: "The atrocious crime of being a young man, which the honourable gentleman has, with such spirit and decency, charged upon me, I shall neither attempt to palliate nor deny, but content myself with wishing that I may be one of those whose follies may cease with their youth, and not of that number who are ignorant in spite of experience. **Whether youth can be imputed to any man as a reproach, I will not, Sir, assume the province of determining; but surely age may become justly contemptible, if the opportunities which it brings have passed away without improvement, and vice appears to prevail when the passions have subsided.** The wretch who, after having seen the consequences of a thousand errors, continues still to blunder, and whose age has only added obstinacy to stupidity, is surely the object of either abhorrence or contempt, and deserves not that his grey hairs should secure him from insult. Much more, Sir, is he to be abhorred who, as he has advanced in age, has receded from virtue, and becomes more wicked with less temptation; who prostitutes himself for money which he cannot enjoy, and spends the remains of his life in the ruin of his country."

Junius The Terror

To this day, no one knows for sure who Junius was. But while he wrote he was a terror. He knew the affairs of the state first hand and he wrote with a pungency unequalled yet. Sample this open letter dated July 8, 1769, to the Duke of Grafton:

"If nature had given you an understanding qualified to keep pace with the wishes and principles of your heart, she would have made you, perhaps, the most formidable minister that ever was employed under a limited monarch, to accomplish the ruin of a free people. When neither the feelings of shame, the reproaches of conscience, nor the dread of punishment form any bar to the designs of a minister, the people would have too much reason to lament their condition, if they did not find some resource in the weakness of his understanding. We owe it to the bounty of Providence that the completest depravity of the heart is sometimes strangely united with a confusion of the mind, which counteracts the most favourite principles, and makes the same man treacherous without art, and a hypocrite without deceiving."

The Duke of Bedford fared little better He was told: "I fear you have listened too long to the advice of those pernicious friends, with whose interests you have sordidly united your own, and for whom you have sacrificed everything that ought to be dear to a man of honour. They are still base enough to encourage the follies of your age, as they once did the vices of your youth. As little acquainted with the rules of decorum, as with the laws of morality, they will not suffer you to profit by experience, nor even to consult the propriety of a bad character. Even now they tell you that life is no more than a dramatic scene, in which the hero should preserve his consistency to the last, and that as you lived without virtue, you should die without repentance."



ANEURIN BEVAN, who died in 1960, was one of the wittiest of British politicians. He once said: "I do not know what the Right Honourable Lady, the Minister of Education (Miss Florence Horsbrugh), is grinning at. I was told by one of my Honourable Friends this afternoon that that is a face which has sunk a thousand scholarships."

But it was always Grafton who inspired the most venomous shafts: "...instead of the modest reserve of virtue, (you) have shown us the termagant chasity of a prude, who gratifies her passions with distinction, and prosecutes one lover for a rape, while she solicits the lewd embraces of another."

Finally, even Junius himself was exhausted and decided to write no more of the Duke. The parting shot made up for the reprieve: "I believe, my Lord, I may now take my leave of you for ever. You are no longer that resolute minister, who had spirit to support the most violent measures; who compensated for the want of great and good qualities, by a brave determination (which some people admired and relied on) to maintain himself without them. The reputation of obstinacy and perseverance might have supplied the place of all the absent virtue. You have now added the last negative to your character, and meanly

—Continued

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Discover the real lavender perfume in NEW Palmolive Lavender Brilliantine!

Keep your hair smartly in place all day.

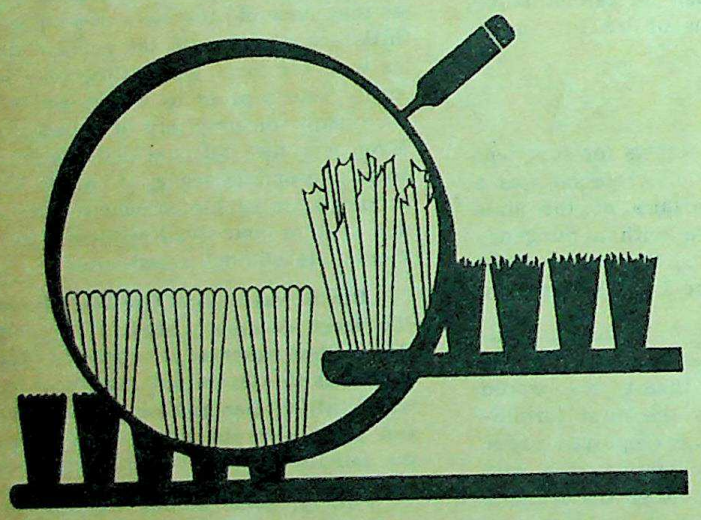
Now! Palmolive brings you the masculine elegance of real lavender fragrance in a superb quality brilliantine. Just a little keeps your hair smart, unruffled —the way you combed it. Keeps you looking fresh and at your best, the whole day... with the gleam of health in your hair!

You deserve the modern, non-drying aid to good grooming— Palmolive Lavender Brilliantine. A jar lasts a long time. Buy one today!

The smart man's choice for well-groomed hair.

PLB. G.1.70

Compare these tips under a lens



Binaca®

Toothbrush

with the safe 'rounded bristle tips' does not tear the gums.

REG. PAT. NO. 68063

A toothbrush is more than just a toothbrush if it is Binaca

CIBA Cosmetics

ULF.A.CT8-89

Does your cleaning powder leave behind dirty grease marks?

VIM leaves nothing but the sparkle!

No grease! No residue! No scratches!

Because VIM has 50% more detergent, it instantly cuts through grease and grime, and leaves no gritty residue. Besides, its extra-fine texture ensures smooth, scratch-free cleaning of delicate surfaces like stainless steel and glassware. Yes, VIM with super foaming action cleans shining bright!

LINTAS-V. 39-90

A Quality Product by Hindustan Lever

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

confessed that you are destitute of the common spirit of a man. Retire then, my Lord, and hide your blushes from the world; for with such a load of shame even BLACK may change its colour."

In the present century, the great masters of invective have been Lloyd George, Birkenhead and Aneurin Bevan. Sir John Simon's defection from the ranks of the Liberals to the Tories drew from Lloyd George this famous remark: "The right honourable gentleman has sat for so long on the fence that the iron has entered into his soul. Now, Mr Speaker, there have been many honourable and right honourable gentlemen greater than the right honourable gentleman who have crossed the floor of this House and have done so out of conviction, but never has an honourable or right honourable gentleman crossed it before and left behind him such a slimy trail."

As Mr Leon Harris records, Bevan could be "savage", as it was on April 23, 1954, when he said: "I do not know what the right honourable Lady, the Minister of Education (Miss Florence Horsbrugh), is grinning at. I was told by one of my honourable Friends this afternoon that that is a face which has sunk a thousand scholarships..."

Or he could be hilarious as at the time of the Suez disaster, when Bevan, on seeing the Prime Minister enter the Floor of the House, ceased questioning the Foreign Minister, Selwyn Lloyd, and remarked: "Why should I question the monkey when I can question the organ grinder?"

Such instances are now rare. Harold Macmillan explained the decline: "Once upon a time politics were really tough throughout —here and in America. That was before the speech writers began—when a man shot his own mouth off. For instance, John Randolph, who entered the United States House of Representatives in 1799, made his brethren sit up when he said of Edward Livingston: 'He is a man of splendid abilities but utterly corrupt. Like a rotten mackerel by moonlight, he shines and stinks.'"

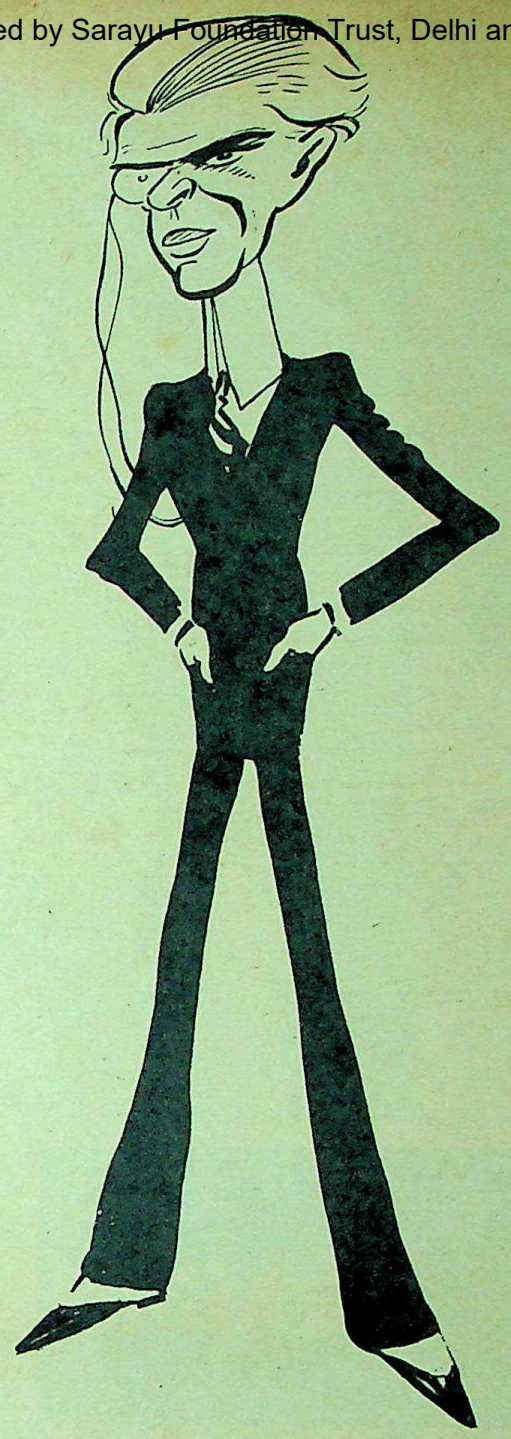
"Beer Bellies"

Mr Harris' research yielded hardly any off-colour jokes on the Floor of the Commons: "...the closest thing in recent memory being the comment of Jack Jones after Nancy Astor had delivered herself of one of her temperance speeches during which she had, looking at Jones, made several pointed references to 'beer bellies'. Jones said: 'I will tell the noble and honourable lady that I will lay my stomach against hers any day.'"

Invective is most effective when it is used in aid of informed argument or when it is in retaliation to a personal attack. The most common cases are those in which it is invoked simply to cut an opponent down to size.

One suspects that, the cold calculating politician as he was, Jinnah's invective had a purpose behind it. He had, to be fair, received more than his fair share of abuse; but he himself scrupled not in lowering the tone of public life by name-calling. Nehru was called *Peter Pan*, Sapru *a political orphan*, Dr Abdul Latif was a *busybody*, while Badshah Khan was accused of *emasculating the martial Pathans.*

His famous reply to Maulana Azad's telegram was a calculated attempt at political assassination. The Maulana had cabled to ask: "Is it the position of the League that she cannot agree to any provisional arrangement not based on two nations' scheme? If so, please clarify by wire."



MOHAMMED ALI JINNAH, according to the author, was India's only "artist in insult". Maulana Azad had once sent him a telegram marked "Confidential". Jinnah wired back: I CANNOT RECIPROCATE CONFIDENCE.

The telegram was marked "Confidential".

Jinnah's reply (July 12, 1940) picked on the word and skilfully drove in the knife: "I cannot reciprocate confidence. I refuse to discuss with you by correspondence or otherwise as you have completely forfeited the confidence of Muslim India. Cannot you realise you are made a Muslim showboy Congress President to give it colour that it is national and deceive foreign countries? You represent neither Muslims nor Hindus. The Congress is a Hindu body. If you have self-respect, resign at once. You have done your worst against the League so far. You know you have hopelessly failed. Give it up."

Jinnah promptly published the exchange.

Maulana Azad was a man of great dignity. Not only did he ignore the insult but not once in all the years did he attack Jinnah personally. Public life has hardly few instances of the venom Jinnah poured and unhappily few, also, of Azad's forbearance.

Invective is indefensible when it becomes a substitute for argument, when it loses all purpose altogether and becomes a matter of habit. This is what has happened to Communist polemics.

"Traitors And Lackeys"

It was part of Communist tactics to denigrate opponents. Laski's analysis of this aspect of Communist behaviour cannot be bettered: "It is integral to their conception of necessary strategy that every effort should be made to discredit reformist leaders. This attitude goes back to Marx himself, who advised its adoption in the period when it was necessary for Communists to dissociate themselves from the right-wing socialists. It is emphasised in every Communist publication. They are stigmatised as hypocrites, traitors, lackeys, according to the mood of the moment. In the single small volume of Lenin on the State and Revolution, Paltchinski is charged with corruption, Techernoff and Tseretelli with being 'allies of the millionaire thieves who plunder the public treasury' or 'the heroes of putried philistinism'; Plekhanoff, from 1908 to 1917, with being 'half doctrinaire and half philistine, walking, politically, in the wake of the bourgeoisie'; Bernstein is a 'renegade', and the whole English Labour Party is indistinguishable from 'lower middle-class democrats'. Communists have a special genius for general invective on, it appears, the principle that, if enough mud is thrown, some is bound to stick."

When Communists fall out, they adopt towards each other the same norms of behaviour, but with added venom, which they once did together to their "capitalist" foes.

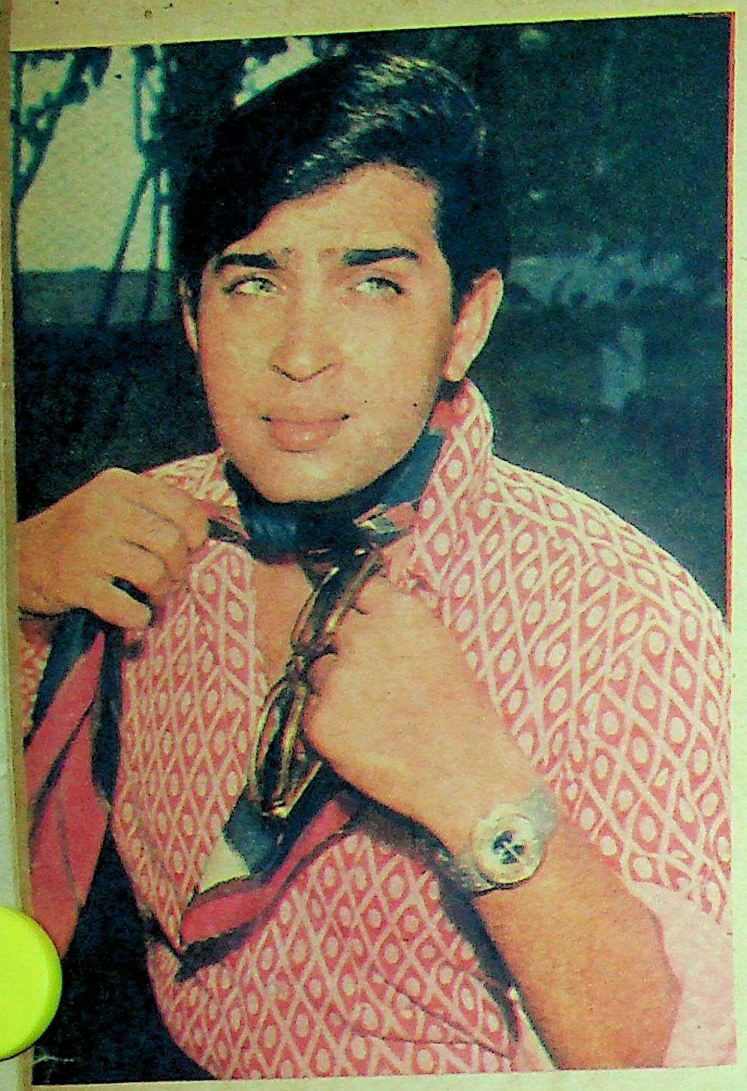
The vitriol Khrushchev expended on the Western leaders was little compared to what the Chinese leaders poured on him. The CPI and CPM debates provide some remarkable cameos. But the priceless piece is the one in a secret circular issued last October by the reconstituted Central Committee of the Naxalites' Party, the CPML. Expelling the heretics, the Charu Mazumdar faction referred to them in this circular as "these new prostitutes of the Soviet Social imperialism are trying to convert their whore houses into the headquarters of the genuine revolutionary party established by Comrade Charu Mazumdar".

How pointless and how very vulgar too! Is there a connection between leftism and invective? One wonders. But an instance will reveal the difference between elegant invective and the vulgar variety. When Bevan dubbed the British Press as the most prostituted one in the world, he was reminded that the metaphor had been used before *apropos* the same press and used better. Baldwin had said: "What the proprietorship of these papers is aiming at is power without reponsibility—the prerogative of the harlot throughout the ages."

Moral: If curse you must, learn how to curse well.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri



Raakesh 'Arrives'

Raju's Moviana

Raakhee Departs?

IN our fairy-tale cinema, an older hero is the ideal foil to an ever sweet seventeen heroine.

Thus it is that Shammi Kapoor became the launching-pad for a whole host of heroines like Ameeta (*Tumsa Nahin Dekha*), Asha Parekh (*Dil Deke Dekho*), Saira Banu (*Junglee*), Kalpana (*Professor*), Sharmila Tagore (*Kashmir Ki Kali*) and Rajshree (*Janwar*).

But sometimes the formula works in reverse and it is a more mature heroine who gives a new impetus to a young hero—as we saw in the case of Dharmendra and Meena Kumari.

It is this formula at work again with Raakesh and Raakhee in *Aankhon Aankhon Mein*.

In the case of Dharmendra, his rise marked the ironical eclipse of Meena Kumari by stages. Now, in the case of Raakesh Roshan, his "arrival" may well mark the departure of Raakhee, who, even while working in routine films, has provided glimpses of being an actress of some intensity.

If the "sour grapevine" is to be believed, Raakhee will retire by the end of the year as "directed" by "Mere Apne" Gulzar, who, by an astonishing coincidence, is also the legal inheritor of Meena Kumari's literary heritage.

As a writer, Gulzar has already made his mark. So that he has now only to marry Raakhee to prove that the pen is mightier than the star!

That Little Bit Extra

When Babita threw up a career to marry Randhir Kapoor, all that our screen lost was a touch of glamour. There can be no doubt it will lose something more if Raakhee finally chooses to call it a day. For even while doing the things that the Ashas and the Sairas of our screen have done *ad nauseam*, Raakhee has managed to impart to her roles that little bit extra.

We have colourful proof of this in *Aankhon Aankhon Mein*, where Raakesh Roshan has eyes only for her. In a role that is tailor-made for him by pa-in-law producer J. Om Prakash, Raakesh is full of go with Raakhee for his come-hither foil.

The film, of course, is just another colourful potboiler in the J. Om Prakash-Sachin Bhaumick tradition. But it is just the kind of vehicle Raakesh Roshan needed if he was not to be written off as a "non-starter".

Before *Aankhon Aankhon Mein*, we had seen Raakesh in four films: *Ghar Ghar Ki Kahani*, *Manmandir*, *Paraya Dhan* and *Seema*. In *Paraya Dhan*, Raakesh had the rare advantage of playing opposite the beauteous Hema Malini, but he was unable to make the most of it. However now, opposite the Bengali Raakhee, Raakesh Roshan asserts himself with the Punjabi dash that his gentle composer-father, the never-never Roshan, so sadly lacked.

On the evidence of *Aankhon Aankhon Mein*, Raakesh Roshan would seem to have "arrived".

Having "arrived", let us see whether he's come to stay.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Eminent Nagars

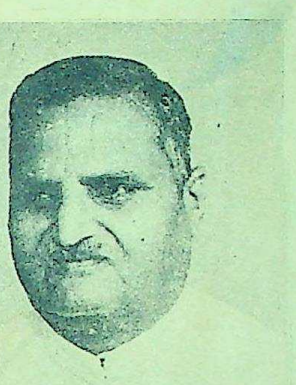
GAGANVIHARI LALUBHAI MEHTA (b. 1900), author, business executive and diplomat, made a name for himself as India's Ambassador to the USA (1952-58). He was awarded the Padma Vibhushan in 1959. He is now Chairman of the Indian Investment Centre, Delhi, and of the Indian Council of World Affairs, Bombay Branch (since 1966). He has been Chairman, ICICI, 1958-71; Manager, Scindia Steam Navigation Co., Calcutta, 1928-47; President, Indian Chamber of Commerce, FICCI, Indian Tariff Board and Indo-American Society; Chairman, Hindustan Shipyard, 1958-62.

VAIKUNTHBAI LALUBHAI MEHTA (1891-1964) was Chairman of the All India Khadi and Village Industries Board and of the Khadi and Village Industries Commission, 1953-1963. He was a close associate of Mahatma Gandhi, Jawaharlal Nehru and Dr Rajendra Prasad. He was Finance Minister of Undivided Bombay and Editor of *Khadigramodyog*.

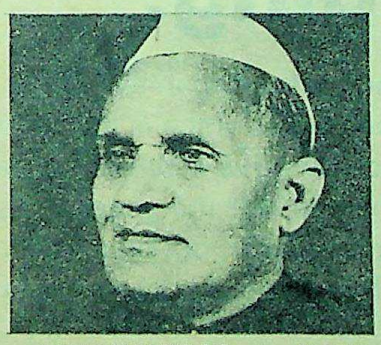
LALUBHAI SAMALDAS MEHTA (1863-1936), the Grand Old Man of the Cooperative Movement in India, was also a pioneer in the fields of banking and commerce. He was associated with a number of industrial enterprises. Son of a Bhavnagar Dewan, Sir Lalubhai (father of G. L. and V. L. Mehta) was the backbone of Scindia Steam Navigation and Tata Steel.

DR K. T. DHOLAKIA (b. 1920), a renowned orthopaedic surgeon, is one of the pioneers of the Children's Orthopaedic Hospital in Bombay. As President of the Indian Orthopaedic Association, Dr Dholakia was presented with the Jewel of Office by the President of the British Orthopaedic Association (of which he is a Fellow) at Nottingham in 1968. He is a delegate of India for SICOT (Society of the International College of Orthopaedics and Traumatology). He was Head of the Orthopaedic Department, K.E.M. Hospital, Bombay, and Honorary Professor of Orthopaedic Surgery, G. S. Medical College. He is now Chief of Orthopaedic Surgery, Bombay Hospital.

INDULAL YAGNIK (1892-972), the dynamic political and bour leader of Gujarat, work- for the Home Rule League for ime and later joined Gandhiji the freedom movement—only o part company with Bapu in 1924. He led the farmers' revolt in Kheda (1936-43), which resulted in the Government's banning his entry into the Kheda Zilla. A sincere champion all through of the poor and the downtrodden, he did excellent work for the advancement of the Bhil community and the Adivasis of Udwada, Nainpur, Sartha and Pratapnagar. He joined the Mahagujarat Movement in 1956 and was after that regularly returned to the Lok Sabha with a big majority. He was a literary figure in his own right.



JAISUKHLAL HATHI (b. 1909), Deputy Leader of the Congress Parliamentary Party in the Rajya Sabha, is Vice-President of the Bharatiya Vidya Bhavan and Chairman of its Delhi Kendra. He was a Central Minister for more than seven years (1962-69).



BHAGVANTRAO A. MANDLOI (b. 1892), the former Chief Minister of Madhya Pradesh, is a Nagar hailing from Khandwa in Madhya Pradesh. He was responsible for initiating many educational and agricultural reforms in that State. The Universities of Gwalior, Raipur and Indore were established through his efforts. He has been awarded the Padma Bhushan.

HANSA MEHTA (b. 1897) stands out for her contribution in the field of education and women's welfare, as in the social and political spheres. Wife of Dr Jivraj Mehta, she was awarded the Padma Bhushan in 1959. Hansa Mehta was India's representative on the Human Rights Commission of the UN, 1947-52, and its Vice-Chairman, 1950-52. She was also a member of the Executive Board of UNESCO, 1958-60. She was President of the Bombay Pradesh Congress Committee, 1930; Vice-Chancellor, Indian Women's University, 1946-48; President, All India Women's Conference, 1945-46.

HITENDRA DESAI (b. 1915) was Chief Minister of Gujarat, 1965-71. He hails from a family with an impressive record of sacrifices in the freedom struggle. His father, Kanhaiyalal Desai, was President of the Gujarat Pradesh Congress Committee for many years. Hitendra thus became involved in the freedom movement while at school. As Chief Minister, he came into national focus during the 1969 Congress Split and in the troubled phase that followed for his Government in Gujarat. He is author of a number of books on political, economic and sociological subjects.

UCHHRANGRAI NAVALKISHORE DHEBAR (b. 1905), one of our more respected political leaders, was Chief Minister of Saurashtra (1948-54) after the integration of the Princely States of Kathiawar. For three terms he was President of the Indian National Congress and Chairman, Khadi and Village Industries Commission, 1963-72.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

The country is singing.

We go to the hills, to the backwaters, to the villages, in search of music in every part of India. And we record it millions to hear. Before we pioneered sound recording a song was a voice in the wilderness. Vast distances lim it to the local culture. HMV records liberated Indian music from this isolation, released its magnificent force the entire nation and the world to experience. HMV pioneered the indigenous production of the Gramoph and then the inexpensive record player, which brought the treasures of our music into the homes of many. We created the first mass audience for Indian music. Long before films and broadcasting, HMV records had alre become the principal medium of our cultural integration!

Today we can hear the whole country singing.

HMV

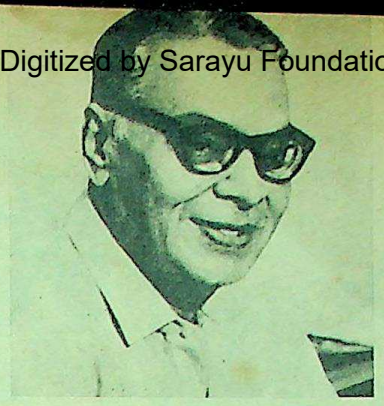
THE GRAMOPHONE COMPANY OF INDIA

U-HMV-C-3

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

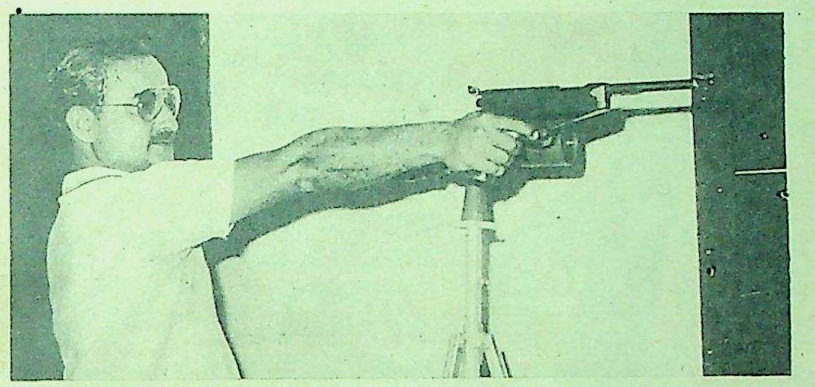
Digitized by Sarayu Foundation Trust, Delhi. eGangotri

HARISIDDHBHAI V. DIVETIA (1886-1968) was knighted for his services in the judicial and public fields. He was the first Chief Justice of the Saurashtra High Court (1948-51) and the first Vice-Chancellor of Gujarat University (1949-57). While practising law in Bombay (1912-33), he was Chairman of the Bombay Textile Labour Inquiry Committee and President of the Bombay Industrial Court —the first of its kind in India. He was widely travelled with several books to his credit.



DEVENDRA DIXIT (b. 1917) was Station Director, AIR Bombay, 1966-71, and is now Director of the Film and Television Institute of India, Poona. He has held charge of various radio stations in India from 1953. He served as a Commissioned Officer in the Army during World War II. He was invited by the Imperial Relations Trust to study the broadcasting systems in Britain and other European countries. Dixit has a challenging assignment now at the Film and Television Institute.

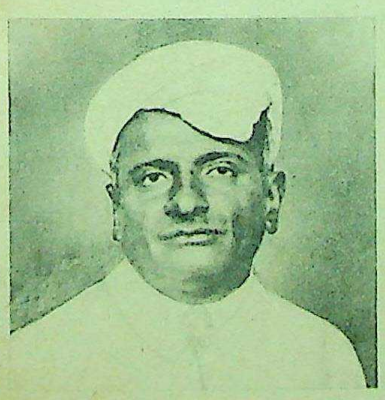
VINOO MANKAD (b. 1917)—being given a hand here by the Queen for his memorable performance in the Lord's Test of 1952—ranks to this day as India's greatest all-rounder ever. Vinoo has to his credit the fastest "double" in Test Cricket—100 wickets and 1,000 runs from just 23 Tests. In the 1952 Lord's Test vs England, he was on the field for full 20 hours of the 24½ hours' play, hitting 72 and 184 runs and returning bowling figures of 73-24-196-5 and 24-12-35-0 to earn the title of "Marathon Mankad the Magnificent". His son, **ASHOK MANKAD**, has already proved himself for India in 13 Tests.



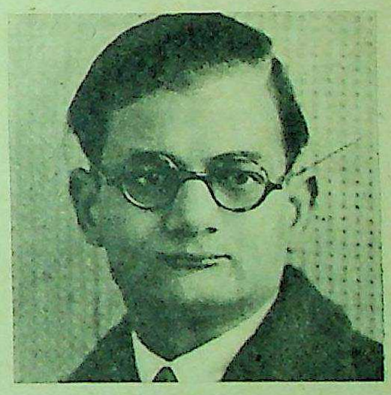
UDAYAN CHINUBHAI represented India in the 1962 World Shooting Championships at Cairo, in the 1966 and 1970 Asian Games at Bangkok and in the 1969 Pesta Sukan Festival at Singapore. He claimed the Centre Fire Pistol and Revolver title for the tenth year in a row at the National Shooting Championships last year. Chinubhai also played for Gujarat in the Ranji Trophy. He is Commandant-General of the Gujarat Home Guards and the State's Director of Civil Defence. Chairman and Managing Director of the Bhavnagar Electricity Co. Ltd, Chinubhai has business interests in fisheries, ready-made garments and exports. His father, **SIR CHINUBHAI**, was a pioneer in various industries in Ahmedabad, and his grandfather, **RANCHHODBHAI**, founded the first textile mill in Ahmedabad in 1861, when machinery was transported from Cambay to Ahmedabad by bullock-cart!

M. N. JATHAL (b. 1911) was Chief Engineer in charge of the Ukai Dam on the River Tapi in Gujarat. He introduced and applied modern scientific techniques in developing the design of this and other dams.

VENI SHANKAR JHA (b. 1899), who has received the Padma Shri, was Vice-Chancellor of Banaras Hindu University, 1956-60, and the first Director of the Commonwealth Education Liaison Unit, 1960-63.



S. M. BOOCH (1903-1952), portrait painter and artist, followed the style of Sir John Sargent. He won many awards in all-India art exhibitions. His son **HARISH BOOCH** (right) was a versatile journalist who wrote extensively on art, films, sports and other subjects. Harish's works have been collected and published in a memorial volume entitled *Green Leaves*.



J. J. ANJARIA (1909-1970) was Chief Economic Adviser to the Government of India and also India's Executive Director on the International Monetary Fund. An outstanding economist, he was Deputy Governor of the Reserve Bank of India.

ZANDU BHATTJI (1831-1898) had a noteworthy role in the revival of the science of Ayurveda as the *Rajvaidya* (State Physician) of Jamnagar. He founded Rasashala, the first Ayurvedic drugs' manufacturing establishment.

PALLAVI MEHTA came from the stage to the screen with *Kanku*. For her performance in the title role of the film, she won the Best Actress Award at the 1970 Chicago International Film Festival. Before *Kanku* she had done a course in dramatics under Tarun Roy in Calcutta, acting in Gujarati and Hindi plays.

CC-0. In Public Domain. UP State Museum, Hazratganj, Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

DOWN-TO-EARTH CASTLES IN THE AIR

Build them with DCM. Furnishings for drapes, curtains and upholstery. Furnishings that speak wordlessly of comfort, style and grandeur. Furnishings that beautify your home.

FURNISHINGS

DCM
TEXTILES

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

un-Aryan and un-Vedic practice. The third of the Trimurti, Vishnu, is none other than Krishna himself.

The nomadic Aryans won on the battle-field and adopted the superior city culture of the pre-Aryan inhabitants of India, as also most of their religion. These inhabitants were either the Indus Valley people or the Dravidians. Perhaps these two were one and the same civilisations, as claimed by Finnish scholars who find Tamil in the Indus Valley script. Krishna could well have been a great Dravidian philosopher-statesman-warrior—a god really who brought about the synthesis.

Can anyone refute that Krishna—the dark one, clearly un-Aryan in complexion—plays the flute sideways in all his depictions, the way it is played to this day in South India, and not straight ahead: the North Indian way?

Calcutta — ASHOK KUMAR

Sir—Some offensive paintings were published by you in "Krishna Lila" (August 27). This is a subtle attempt to vilify Krishna. The painting of Radha and Krishna is mischievous and sacrilegious, while the childhood episode of "Vastrapaharan" has been maliciously distorted. These worthless paintings have been deliberately published to satisfy the morbid pleasures of non-Hindus. The painter must have been suffering from some kind of abnormality.

Raigarh — H. R. MISHRA

Sir—About the published pictures, "Radha Krishna" and "Gopika Vastrapaharana", without meaning any disrespect to the devout followers of the Krishna cult, a sceptic might be inclined to wonder whether they are any different from what goes by the term "obscene"—topless, bottomless or whatever the description? Replace Radha and the *gopis* by ordinary women and Krishna by his male counterpart, and let anyone say, in all conscience, whether one's sense of morality is not offended.

I wish someone with a better grasp of the subject explained the matter and dispelled the darkness shrouding the mystery.

Gandhinagar — M. P. DAIYA

From Mount Abu With Love

Sir—I feel much obliged to our dear brothers who have carefully studied the article on "Brahma Kumaris" (July 27) and have given their suggestions, corrections, references, etc., and have also expressed their astonishment on some points (August 27). We welcome them all. We are their well-wishers and extend them an invitation to visit any of our Godly Service Centres and see our work. Allegations, insinuations and character assassinations cannot mislead the public, who are by now well convinced about our well-meaning Godly service, utilising our own personal, spiritual, mental, physical and monetary resources.

BRAHMA KUMARI
Mount Abu — SHANTA MANI

The Illustrated Weekly of India

Vol. XCIII. 41. Regd. No. MH9
Sunday, October 8, 1972

CONTENTS

COLOUR PAGES

Nagars Of Gujarat 8
Boutiques 21
The "Shor" Must Go On 53
Comics 61

FICTION & POETRY

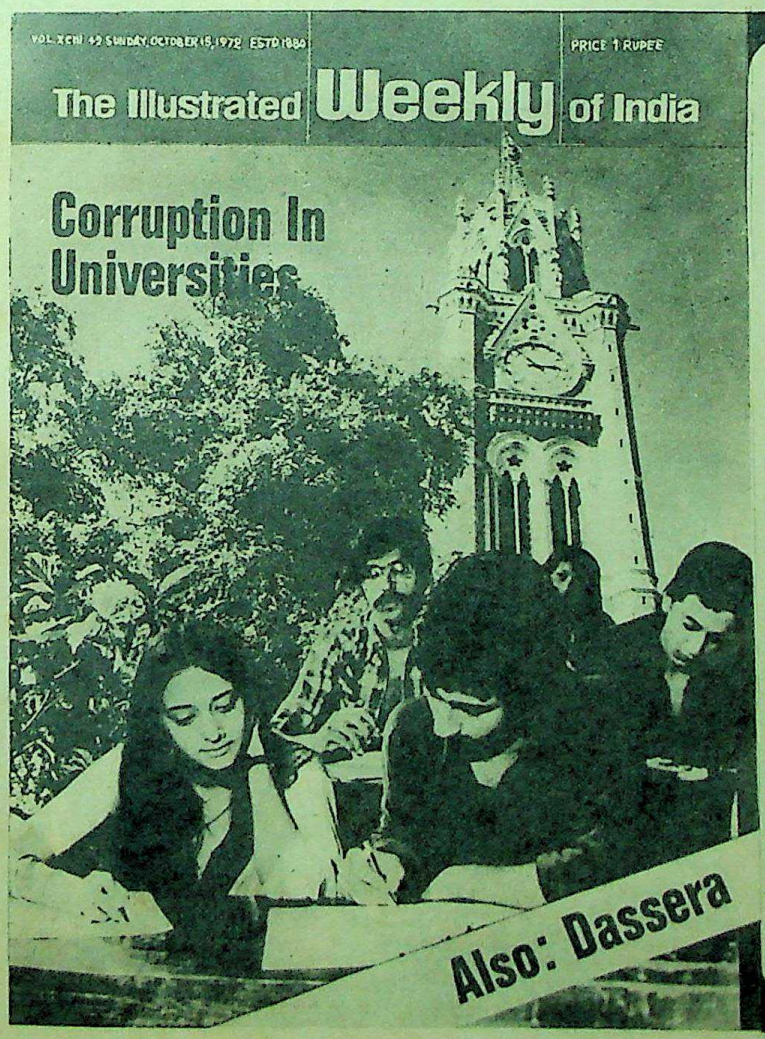
The Sleep-Walker 29

ARTICLES & PICTURE PAGES

Rites, Customs And Festivals 11
The Nagar Tradition 13
Contribution To Literature 16
Nagar Musicians 17
Eminent Nagars 25
Socialism Or Jankalyanvad 35
The Druzes Of Israel 38
A Daysworth Of Birds 47
Ramanathan Krishnan Speaks .. 48

AND OUR REGULAR FEATURES

Cover Photograph by Jitendra Arya



NEXT WEEK

CORRUPTION IN UNIVERSITIES: Bachi J. Karkaria exposes the malpractices rampant in our institutions of higher education—unfair appointments, capitation fees, bribing of officials, manipulation of results, politics... With photographs in colour and cartoons by Mario.

EXAMINATIONS—A FARCE AND A LOTTERY: R. P. Nath, Vice-Chancellor of Marathwada University, condemns the present system of evaluation and discusses the way it could be reformed and made into a reliable instrument for measuring a student's ability. With photographs.

DASSERA: Photographs in colour highlight how the festival is celebrated all over India. Amit Ray describes the pulsating Durga Puja of Bengal.

GUJARAT VIDYAPITH: V. Gangadhar writes on the Gandhian institution which continues to be an island of peace, unruffled by the surrounding turmoil of student unrest. With photographs.

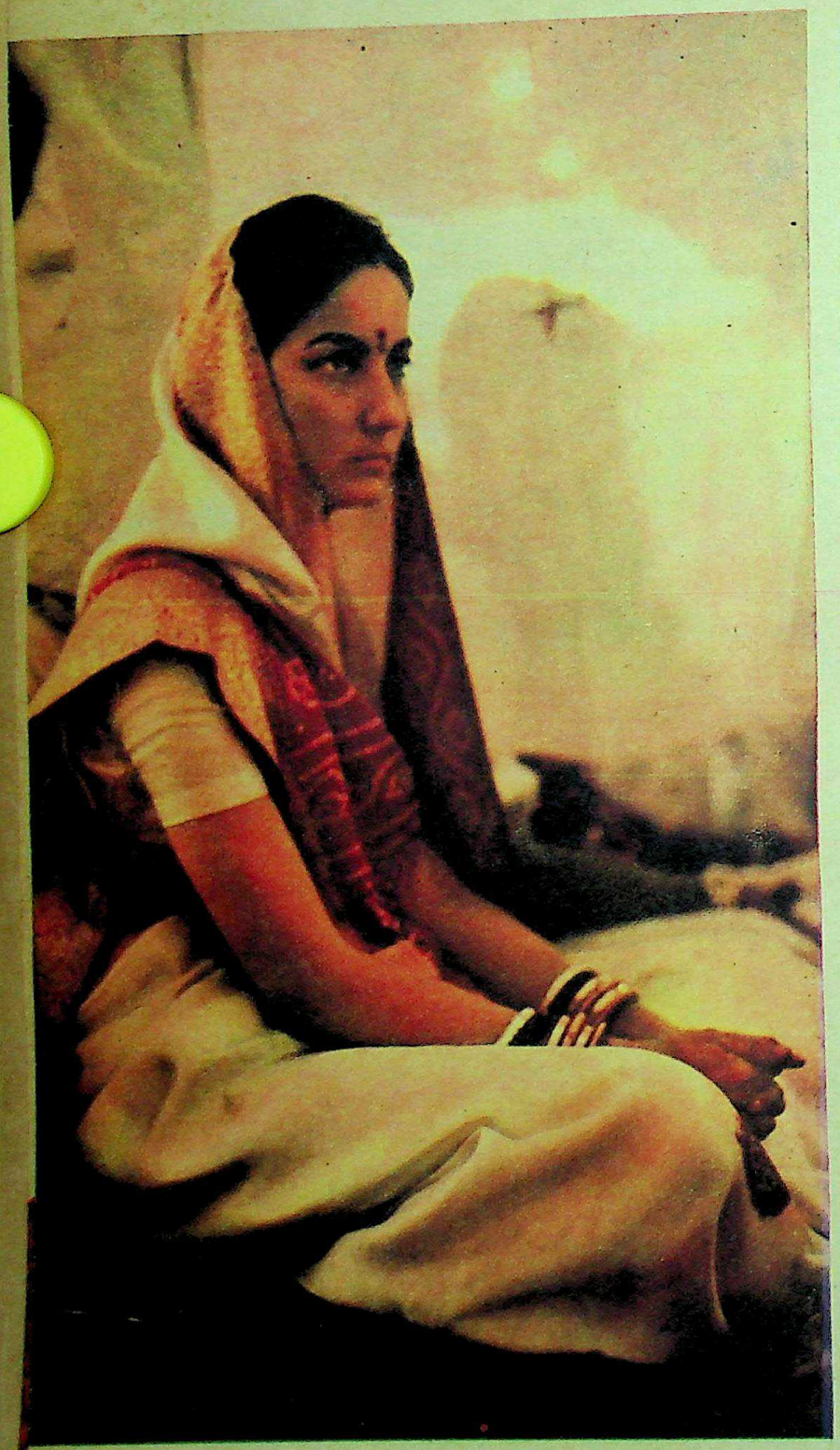
THE CORPSE: Story by Kamleshwar

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

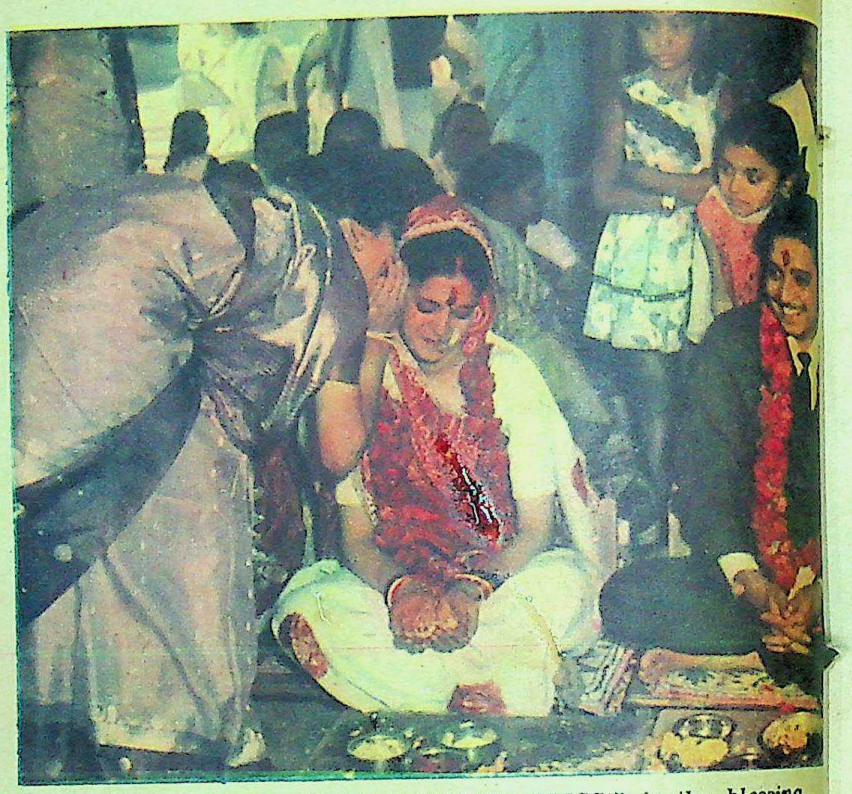
Digitized by Sarayu Foundation Trust, Delhi and eGangotri

The Nagars Of Gujarat

Gujarat is the home of Nagars. But many Nagar families are settled in Uttar Pradesh, West Bengal and the Punjab. They have a history going back to puranic times. Though brahmins, strictly following orthodox practices, they also have a martial tradition. Some Nagars became diwans in princely states. They have produced outstanding administrators, diplomats, poets and musicians.



"WILL I BE HAPPY, WILL I BE RICH?" the bride wonders. A person who wants to marry a Nagar girl must be prepared to give a sum of money called pallu. It is not regarded as dowry but as insurance against ill luck which may befall the girl. The wedding sari, panetar, is white silk with a rich gold tie and dye border.



"MAY YOU ALWAYS HAVE MARRIED BLISS!" is the blessing whispered into the bride's ear by married ladies of the family. This is the ceremony of Akhand Saubhagyawati.

A FATHER'S BLESSINGS at the time of kanyadan. *During most of the festivities, traditional songs are sung by the women of the marriage party.*

CC-0. In Public Domain. UP State Museum, Hazratganj, Lucknow

Digitized by Sarayu Foundation Trust

Historical Background

by SURABHI NAG

THE Nagars are recognised as one of the oldest groups of brahmins, occupying a special place in the social, educational, cultural and religious life of Gujarat. There are, at present, about 10,150 Nagar families in India, a majority of them settled in the towns of Gujarat and quite a number in Uttar Pradesh and West Bengal.

Some historians claim that Nagars are of a purely Aryan stock belonging originally to Southern Europe or Central Asia. According to one theory, they journeyed from the Hindu Kush to Trivishtapa or Tibet and then through Kashmir into India and settled around Kurukshetra. Anthropologist Risely regards the Nagars as Graeco-Scythian or Dravido-Scythian in origin.

The earliest reference to Nagars is in the *Skanda Purana*. Shiva, who created them in celebration of his marriage to Uma, is said to have granted them the land of Hatkeshwar to colonise. The *Saunaka Smriti* also mentions them. Dr Somerset Payne says: "The Nagars are certainly of Scythian Turkish descent, perhaps the descendants of a class of priests in the invading armies. They were purified at a historic fire sacrifice on Mount Abu and were received as a new set of brahmins in the Aryan Brahminical system."

Recent research points to their Aryan origin from Hatak (modern Ladakh). Their presiding deity is the Lord of Hatak, Hatkesh or Hatkeshwar.

According to a legend, King Chamatkar of Anarta, while on a hunt, killed a deer suckling her young. The deer cursed him and as a result he developed leukoderma. The brahmins who lived in those parts cured him with herbs. The king rewarded them with gifts of money and land. Being men of high principle, believing in austere living, they refused the gifts. But later the queen persuaded the wives of 68 of the 72 brahmins to accept them. The four wives who refused the reward went to the Himalayas with

—Continued

—S. N. Kulkarni

NAMING THE NEW-BORN. On the 12th day, an aunt swings the baby on a patola sari and announces the name. Green leaves of the pipal are strung on the four corners of the "swing".

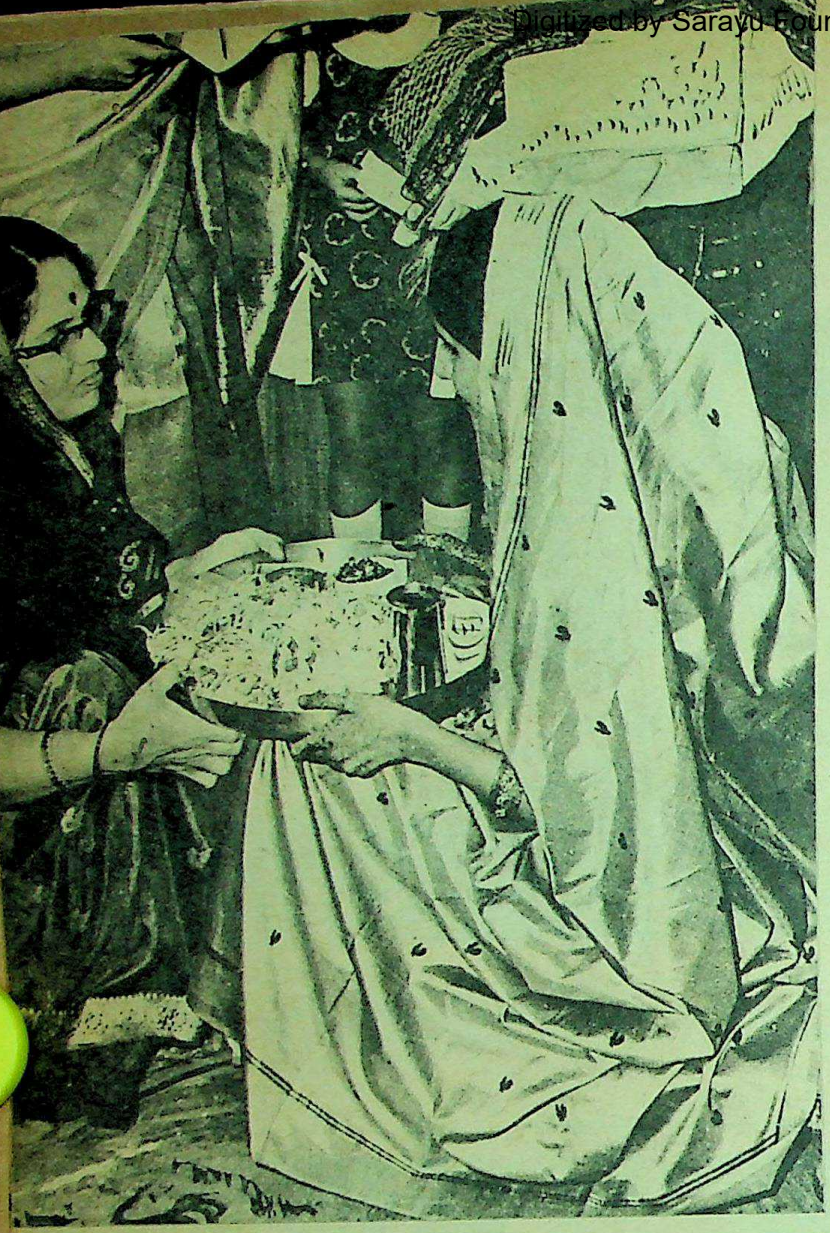
—S. N. Kulkarni—

PRAYING FOR A GOOD HUSBAND. Teenage girls perform ganagaur by worshipping Gauri and Shiva for a fortnight after Holi. Every day, new rangolis are painted and the idols tastefully decorated.

DANDIYA RAAS, a popular Gujarati stick dance, is a favourite of the Nagars. A decorated earthen pot is placed in the centre and the women move rhythmically round it. The occasion here is Navaratra—though any festival is the signal for a raas.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri



GIFTS FOR THE BRIDE. Jewellery and clothes from the groom are presented to the girl by members of his family.

THE BRIDE AND GROOM pay their respects to their presiding deity, Lord Hatkesh, and pray for a long and happy married life.

their families. But the other 68 stayed on and are believed to be the founders of the 68 *gotras* of the Nagars. According to another version, the king, who benefited by the brahmins' medical knowledge, showed his gratitude by renovating an old city for them and consecrating there a temple to Hatkeshwar. The rebuilt city was known as Chamatkarpur. With the passage of time it came to be known under different names such as Madanpur, Skandapur, Anartapur, Anandpur, Nagar, Vrudha Nagar and, lastly, Vadnagar. The brahmins who lived here were known as Nagars.

Around 1043 A.D., King Vishaldev of Ajmer conquered Gujarat and established a city known as Vishalnagar and presented it to the officiating priests or brahmins who were an offshoot of the Nagars from Vadnagar. (Vishalnagar later came to be known as Visnagar.) The king established and gifted the cities of Chitrakutpati or Chitrod, Prashnipur, Krashnor and Shatpad or Sathod (on the banks of the river Rewa) to the various branches of the original Nagars from Vadnagar.

The Nagars from Vadnagar are known as Vadnagars—in the same manner there are Visnagars, Chitrodas, Prashnoras and Sathodras. The Nagars belong to one or another of these branches. There are some characteristics peculiar to each of these and their rites and rituals differ slightly.

NAGAR WOMEN

Since ancient times, Nagar women have enjoyed a privileged status. In the home, they participate equally with men in religious and family affairs. Monogamy is strictly practised. The birth of a girl is greeted with the same joy as that of a boy. A widow can be sure of a secure and respectable place in the family.

This enlightened treatment has enabled Nagar women to be in the forefront of art, learning, public service and social reforms. They have enriched this tradition in recent times by winning national recognition outside their community.

The first women graduates of Gujarat (in 1901), Lady Vidyagauri Nilkanth and Shardaben Mehta, were Nagars. Vinodiniben Ramanlal Yajnik of Vadavagara received education abroad in the early twenties.

Nagar women are adept at composing garbas and garbis and enliven the various religious and social ceremonies with their singing. They are also talented in sathia (floor design) and in the culinary art.

To preserve their identity, the Nagars formulated a certain code of conduct as early as in 347 A.D. This code was recorded in Chapters 198 to 201 of the "Nagar Khand" of the *Skanda Purana*. It admonishes Nagars to preserve their religion (i.e. the worship of Shiva and Shakti) and practise good conduct and justice. It forbids intercaste marriages and interdining. Certain day-to-day practices are prescribed and 48 rituals or *samskaras* laid down. Vadnagar was sacked twice or thrice by invaders and the Nagars sought shelter in other places in Saurashtra and Rajasthan. Wherever they went, they strictly observed their code and jealously guarded their identity.

Nagars have been exposed to the influence of Buddhism and Jainism and some became converts to these religions. A number of Jain religious texts are the works of Nagars. The Chinese traveller, Hsuan Tsang, has referred to them in his account of his Indian pilgrimage. Nagars have also departed from their brahminical calling and taken a leading part in politics and even wars. Nagar warriors and generals made and unmade kings and kingdoms and became well known for their statesmanship and diplomacy.

According to one legend a Nagar is associated with the Muslim invasion of Gujarat. The last Rajput King, Karan Ghela, had a Nagar minister by the name of Madhav who was a brave soldier, an able

statesman a
when he wa
siness, the
the minister
av tried to
in-law, but
followed. O
enraged and
he went to
din Khilji t
Allauddin o
he also abd
daughter an
legend is st
scholars.

Sa

The
India bo
in 1928.
unify a
castes u
vancemer
reform,
aliens to
totally d
There ar
the old
Parishad
nation
like the
Bank Lt
Housing
Hind Na
is an ur
economic
of the
Nagar Y
and Nag

Rit

by HAR

While th
tion fai
their fes
they ar
and cult

THE four
Chaitr
ship of Lor
Jayanti. WH
population,
cession in
called *palak*
clusion ther
sava or *bha*

Mahash
the dark ha
ruary), is
devout fast
bilva leaves
in Ashvina
Shakti. Son
Goddess an

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

statesman and an astute diplomat. Once, when he was away from home on state business, the king cast his covetous eyes on the minister's wife. Madhav's brother Keshav tried to defend the honour of his sister-in-law, but was killed in the skirmish that followed. On his return, Madhav was so enraged and bitter at what he learnt that he went to Delhi to seek the help of Allauddin Khilji to avenge himself. Not only did Allauddin overcome Karan Ghela in battle, he also abducted his wife Kamladevi and daughter and converted them to Islam. This legend is strongly refuted by a number of scholars.

Samasta Nagar Parishad

The Samasta Nagar Parishad (all-India body of Nagars) was established in 1928. Its primary objective is to unify and consolidate various sub-castes under one banner. With advancement in education and social reform, some Nagars have become aliens to traditional values and have totally dropped out of the community. There are others who strictly follow the old values. The Samasta Nagar Parishad has been attempting coordination by establishing institutions like the Samasta Nagar Cooperative Bank Ltd, the Hatkesh Cooperative Housing Society Ltd and the Akhil Hind Nagar Parishad. However, there is an urgent need to promote socio-economic activities. The publications of the Parishad are Nagarbandhu, Nagar Yuvak, Nagar Mahila, Barashi, *and* Nagar Darpan.

Nagars adapt themselves to the needs of the time. During the Moghul era they dominated every field of activity—diplomacy, statesmanship and war. They helped the rulers to administer the land with tact and won their confidence. In recognition of their services, they received vast *jagirs*. They learnt Persian and Arabic and also excelled as writers.

Conflict With Akbar

There is a story in which the Nagars came into conflict with Emperor Akbar. It says that, during a visit to Vadnagar, Akbar heard the Nagar Sisters, Tana and Riri, sing the Raag Malhar. He was so charmed with their music that he invited them to Delhi to become his court musicians. But the Nagars took offence at this invitation and the girls turned it down. This brought about a serious rift between the rulers and the proud Nagars. Many thousands were killed in the tussle that followed and the sisters immolated themselves. A monument (*deri*) still stands to their memory in the Mahakaleshwar cremation ground of Vadnagar (*See Page* 13). There is a small temple of Lord Shiva at the place where they were supposed to have sung the Malhar. It is in memory of these two sisters that Tansen had named his unique musical strain *Tanariri*.

After the struggle with the Moghuls, the Nagars gradually left Vadnagar and, taking their chosen deity Hatkeshwar with them, settled in various towns of Gujarat and other parts of India. Even today there are Gujarati *mohallas* in many Northern cities. From U.P. about a couple of hundred families went over to Punjab and Kashmir.

During the rise and fall of the Maratha Empire, Nagars played a leading part and maintained their reputation for statesmanship, learning and courage in battle. After the 1857 upsurge, when peace was established, they bade a farewell to arms and devoted themselves to scholarly pursuits.

One name stands out in the history of Nagars—that of Rajaram Mehta. He lived during the last years of the Moghul Empire. He was the right hand of the Moghul Viceroy and had the right to ride an elephant in the Viceregal procession with a personal bodyguard of 10 horsemen. He was also the Advocate-General in the Moghul Court in Delhi and later came to Ahmedabad and was raised to the status of Mehta Sib. He received a royal pension. His son Bholanath was an eminent Persian and Urdu scholar. Bholanath wrote a long Persian poem on the invasion of the South by Aurangzeb.

THE AUTHOR MRS SURABHI NAG, Bar-at-Law, is a Nagar from Ahmedabad. She was educated in Calcutta, Bombay and London and has written legal as well as general articles for several publications. She lives in Poona and has two sons.

Rites, Customs And Festivals

by HARSHA TRIPATHI

While the devout follow tradition faithfully in celebrating their festivals, for most Nagars they are occasions for social and cultural entertainment.

THE fourteenth day of the bright half of Chaitra (April) is devoted to the worship of Lord Hatkesh—it is called *Hatkesh Jayanti*. Wherever there is a sizable Nagar population, the deity is taken out in procession in the evening. The procession is called *palakhi no varghodo* and at its conclusion there is a sumptuous feast: *patotsava* or *bhandaro*.

Mahashivratri, on the fourteenth day of the dark half of the month of Magha (February), is another important festival. The devout fast for the entire day and offer *bilva* leaves to the *Linga*. During Navaratri in Ashvina (October), the Nagars worship Shakti. Some families invoke the Mother Goddess and perform *puja* for all the nine nights. It is a time of festivity in the entire locality. In the evening, women gather in the courtyards and perform *garbas*. Apart from this autumn Navaratri, Nagars also sometimes observe a similar nine-day ritual during the months of Magha, Chaitra and Ashadha.

Navaratri was primarily celebrated with a view to propitiating the Goddess Ambaji; the cultural and social aspects were supplementary. Nowadays the latter considerations predominate. The festival has almost become identical with what is popularly known as the *garba*. A *garba* can be defined as singing of devout songs in praise of the Goddess Ambaji in company with others. It is sung by women forming a circle. Each woman carries an earthen pot—it has a lighted lamp inside—with holes. This was the original manner of the recital of songs by the pretty girls of the community. An element of dance was also obvious throughout. The *garba* is a gift from Nagar women to Hindu society at large. Originally, the *garbas* were sung exclusively in praise of the Goddess Ambaji. The variation in thematic content and style is a modern innovation. Today, the *garba* is used as a source of entertainment and has lost its original purpose.

Although their main deities are Hatkesh and Ambika, Nagars have a catholic attitude towards other gods and goddesses. *Panchayatana Puja* is part of their worship, consisting of devotion to Ganesh, Surya and Vishnu, besides the two principal deities of Shiva and Shakti. The festival of Janmashtami is also of special significance to them, proclaiming their non-sectarian character: they regard Vishnu and Shiva as the manifestations of the one Brahman.

A Nagar wedding has for its ideal the union of Shiva and Parvati. A custom peculiar to it is that of *Pallu*, constituting *stridhan*. It is said:

Je bhare gagardi
Te parane Nagaradi

This means that one who wants to wed a Nagar girl must offer a fixed sum—the exact amount varying according to local

—Continued

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

custom—of money termed *Pallu*. The object in charging this sum is an insurance against ill luck to which the bride may be subject during her lifetime—it is never construed to be a sale or a dowry prevalent in several other Indian communities.

Ganeshpujan, Grihashanti, the bridal procession, *Kanyadaan*, *Madhuparka* (gifts of gold ornaments and vessels), oblations offered to Agni, Saptapadi, *Dhruva Darshana* and lastly the send-off are the principal marriage rites. In the past the ceremonies lasted four days. All members of the community were fed sumptuously. Nowadays the wedding does not take more than a day.

The betrothal is fixed after comparing the horoscopes of the eligible boy and girl. This practice, however, is not observed very scrupulously any longer.

A Nagar Brahmin traditionally goes through 24 *sanskaras* (refinements). However, only four main *sanskaras* are in vogue today: the tonsure ceremony; the sacred-thread ceremony; marriage; and obsequies. (Urbanites are tending to give up the tonsure ceremony also.) Even the sacred-thread ceremony is not strictly gone through—it is conducted briefly on the eve of the wedding.

Women observe a variety of *vratas* or vows. Girls who are between the ages of 7 and 12 observe Gaurivrata or *Goryo*. They eat food without salt and worship Parvati or Gaurimata. Suryapuja is another vow observed by girls in this age-group.

CELEBRATING the birthday of Lord Hatkesh. The image of the deity is carried in procession on a silver palanquin, followed by little children in fancy clothes riding on horseback.

UPANAYAN OR SACRED-THREAD CEREMONY. The rites are to be performed when the boy is very young. But some Nagars are not very strict about the age—the upanayan *is performed on the eve of marriage.*

Girls between the ages of 12 and 16 observe *Chandla-vrata;* they apply saffron marks to the forehead of at least five married women whose husbands are alive.

For married women, there are three main vows: Vatasavitri, which falls on the full moon day of Jyeshtha (June); Jayaparvati, which commences on the thirteenth day of the bright half of Ashadha (August); and Kevada-Trij, which falls on the third day of the bright half of Bhadrapada (September).

During Vatasavitri, women do not eat for the whole day, worship the banyan tree and read in the evening the story of Satyavan and Savitri. There is a fast for the Jayaparvati Vrata also: on this day Shiva and Parvati are worshipped. This day coincides with the Gauri Vrata for unmarried girls. In the observance of Kevada-Trij Vrata, the pandanus (ketaki) is offered to Shiva.

During the observance of all the above three vows, women keep a nightlong vigil, singing songs, playing indoor games or indulging in their favourite pastime. The object of these *vratas* is *dirghasumangalya*, the longevity of their husbands.

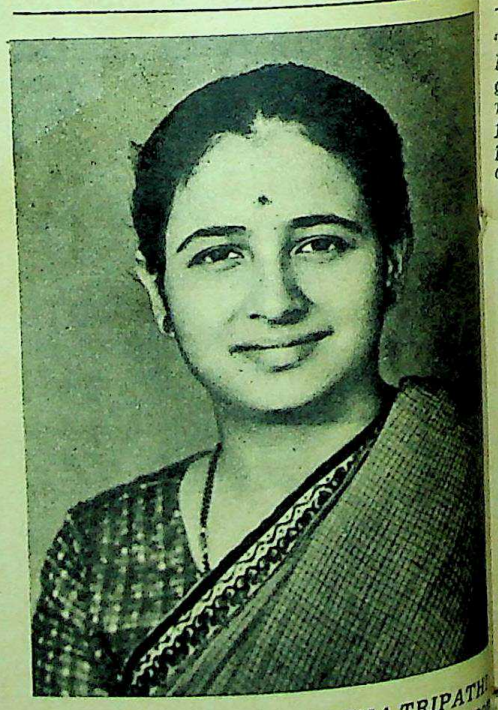
The death ceremonies have a socio-religious bias. Until recently, all members of the caste gathered together for a sympathetic display of sorrow during the entire week, commencing from the second day of the death of a person. The mourning has today taken a sombre form and afternoon sessions of the reading of the Gita or the *Garuda Purana* are held. Prayers and oblations are offered to the departed soul by the eldest son of the deceased on the tenth, eleventh and thirteenth days. The eleventh, twelfth and thirteenth days are also observed as days of feast by the entire community. Nowadays the general condolence sitting and reading of the Gita or the *Garuda Purana* for the first nine afternoons is the prevailing custom.

Nagars have been proverbially known as urbanites since ancient times. Nagar families live together in exclusive localities—you find this even today in towns like Ahmedabad, Baroda, Nadiad, Surat, Petlad, Bhavnagar, Junagadh and Rajkot.

An ancient couplet paints the picture of a Nagarwada woman:

Najookadi Nar me nakma moti
Piyu Pardesh ne vatadi joti
Lakhti ti kagal ne ganati ti dahda
Ae endhani Nagarwada.

(A pearl graces the nose of a delicate woman while she eagerly awaits the return of her beloved who is away. She writes him letters and counts the days till his return.



THE AUTHOR MRS HARSHA TRIPATHI is a Vadnagar Nagar of Nadiad. She has post-graduate degrees in Philosophy and Sociology from Bombay University. She is presently translating the late Irawati Karve's Yuganta into Gujarati.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

The Nagar Tradition

by VIPIN S. BOOCH

A Nagar is identified by his chaste pronunciation, tidy appearance, good manners, hospitable nature and, above all, tact.

Vaishnav Jan To Tene Re Kahiye
Je Peed Parayi Jaane Re...

("Call him the real Vaishnava who treats the sufferings of others as his own.")

IT was a Nagar who wrote this bhajan which Mahatma Gandhi made the hymn of his life. The composer of this bhajan was Bhakt Narsinh Mehta. His works contributed to the revival of the Bhakti cult in Gujarat in the sixteenth century. They also left a lasting imprint on Gujarati literature.

Narasinh Mehta's contribution to poetry, literature, the uplift of the Untouchables and Bhakti is among the achievements which make every Nagar proud.

The Nagar caste has produced some of the most eminent social reformers, statesmen, poets, writers, artists, musicians, educationists and economists. These personalities have not only enriched Gujarati literature but also contributed their share in numerous other fields.

According to the *Puranas*, the Sudra dynasty of Nandas, which exterminated the Kshatriya kings of the time, was overthrown by the Kautilya or Chanakya (believed to be a Nagar), who anointed Chandragupta (323-299 B.C.) as King and thus laid the foundation of Maurya rule.

The hero among Nagar statesmen was Dewan Amarji (1741-1784) of Sorath. A faithful Minister, Amarji was builder of the sound and resolute base of the 18th-century Junagadh State.

The 19th-century Nagar philosopher-statesman, Gaurishankar Oza ("Gaza Oza" —1805-1981) was at the helm of the administration of Bhavnagar State as a successful and popular diplomat and went on to acquire the religious title of Swami Sachchidanand Saraswati. He was described as "an ideal Indian Minister".

Another doyen of Indian State Ministers was Sir Prabhashankar Pattani (1862-1938), KCIE of Bhavnagar. By his administrative achievements, he created a halo around his name.

Among other distinguished Nagars are N. M. Buch, whose diplomacy proved so useful to Sardar Patel and V. P. Menon during the integration of Princely States; labour leader S. R. Vasavda; and social worker Pushpaben Mehta.

Prominent in the medical field are Dr H. I. Jhala, Director of the Medical Education and Research Directorate in Bombay; Dr T. H. Rindani, Dean of K. E. M. Hospital and G. S. Medical College; and the late Dr B. B. Yodh. Zandu Bhattji and "Rajvaidya" Bawabhai Achalji were dedicated Ayurveda experts.

A Nagar household at one time could be distinguished by five prominent Ps: *Patiyun* (the swing); *Paatlo* (wooden seat commonly used while performing pooja and taking meals); *Pitamber* (coloured silk dhoti); *Parnoon* (the cradle); and *Paan* (betel-leaf). A Nagar family without these five Ps, symbolising gentle living, pursuit of religion and fine taste, was considered unworthy of the community.

In the Ramayana, the word Nagar signifies *chatur* (the astute one) and it is no exaggeration to say that the Nagars have lived up to the compliment by their skilful and diplomatic handling of many an intriguing state issue in their capacity as ministers or dewans.

According to a popular legend, once when *naags* (snakes) were provoked against the Nagars of Vadnagar, they earned from Lord Shiva the miraculous *Nagaram Mantra*, the recitation of which would divest the snakes of their poison. **With these blessings from the Lord, the Nagars settled down safely in Vadnagar, drawing their name Na-Gar (Na: no; Gar: poison) from the divine gift.**

In his *Immortal India*, the well-known Sanskrit scholar, Jayantkrishna H. Dave, describes the origin of the Nagars thus:

"The history of Vadnagar is closely connected with Nagars. The *Nagar Khanda* of the *Skanda Purana* deals with this *kshetra* in great detail. There are 279 chapters. It is believed that this *Nagar Khanda* was composed around the 5th century A.D.

"It deals with the origin and importance of the Hatakeshwara Kshetra and other *kshetras*. It also gives in detail the original and traditional history of the Nagars. Several specialities of the *shraddha kalpa* in this *Nagar Khanda* have been accepted as authoritative by Hemadri and other authors of the digest."

Vadnagar Down The "Yugas"

Vadnagar was described by various names. It was known, according to tradition, by the name of Chamatkarapur in Satya Yuga, as Anantapur in Treta Yuga, as Anandapur in Dwapara Yuga and as Vriddhanagar or Vadnagar in Kali Yuga. According to one tradition, the word *aachamana* represents the four names of Vadnagar: Anandapur, Chamatkarapur, Madanpur and Nagar. It is also called Skandapur and Maanpur in some places.

The Hatakeshwara Kshetra is said to be situated in the south-west of Mount Abu, covering an area of five *krosas*. In this *kshetra* is situated Chamatkarapur or Vadnagar. Legend has it that, when Shiva found his wife Sati had burnt herself in the sacrificial fire in Daksha's *yajna*, he moved in delirium and was found wandering in the country of Anarta unclad.

Wives of certain rishis were attracted towards Shiva. The sages, therefore, cursed Shiva. On account of that curse, the Shiva linga went into "patala". At the request of Brahma, Shiva received back the original Shiva linga and Brahma substituted a golden or "Hataka" linga in "Patala", which became famous as Hatakeshwara.

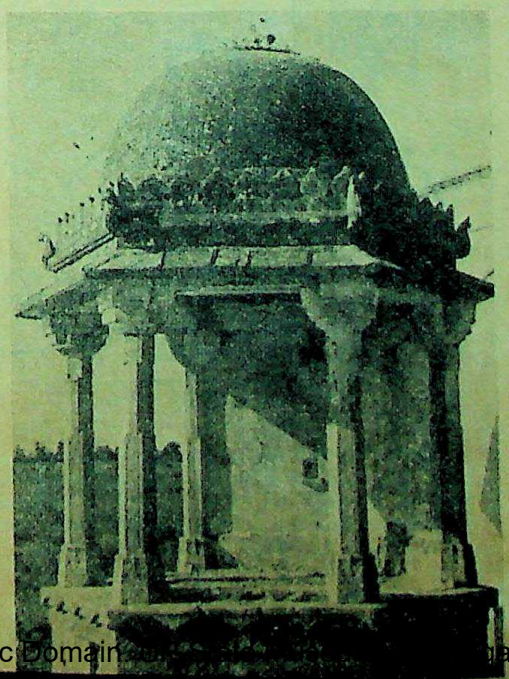
Chitrasarma, a brahmin of Chamatkarapur and belonging to the Vatsa Gotra, worshipped Shiva and, with Shiva's blessings, introduced the worship of this "Hataka linga of Patala" in Chamatkarapur. Other brahmins built 68 more temples and thus Nagars started worshipping Hatakeshwara."

The earliest reference to Vadnagar as Anandapur is available in a copper-plate inscription dated 541 A.D. of Valabhi, Samvat 221. Around the 3rd century A.D., the

—Continued

"TANA-RIRI DERI". The legend is that the Nagar Sisters, Tana and Riri, sang the Raag Megh Malhar and relieved Tansen from the physical and mental torment he was undergoing after his famous rendering of the Raag Deepak in Akbar's Court. When Akbar commanded Tana-Riri to be his Court Singers, the sisters are supposed to have rejected the offer. Thereupon Akbar's army is said to have attacked Vadnagar to compel Tana-Riri to perform in the Court. Rather than submit, the sisters immolated themselves on this spot— at left is the deri *(monument) of Tana and at right is the* deri *of Riri.*

—Harilal Gaudani—



CC-0. In Public Domain. [illegible] anj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

THE BOOCH BROTHERS: Vipin, Ramesh and Lalit. Vipin, the author of this article, is Associate Editor of Bombay's cultural Gujarati weekly Chitralekha, *the literary monthly* Beej *and the cine monthly* Jee. *Ramesh and Lalit, who have provided the drawings on these pages, are cartoonists whose contributions appear regularly in Gujarati and English publications. Their cartoon strip in the Gujarati* Janmabhoomi Pravasi *has been popular for over 25 years now.*

brahmins of Chamatkarapur, when they were persecuted by Naags, established the temple of Anandeshwara and gave the name Anandapur to Vadnagar.

The brahmins of Chamatkarapur were frequently persecuted by the community of Naags. It is believed that a child widow, named Bhattika, was kidnapped by them. This led to a bitter fight between the brahmins of Chamatkarapur and the Naags. It happened during the reign of King Prabhanjana. A son was born in his house at an inauspicious time. **At his request, the brahmins of Chamatkarapur performed a sacrifice for "shanti" (peace) but all they got in return was an epidemic.**

The brahmins came to learn from the Fire God that someone among them was not pure. One Prabhavadatta wore the cap, went to the forest, practised penance and propitiated Shiva. The brahmins of Chamatkarapur, who were persecuted by the Naag community, sought shelter from Prabhavadatta, who had now the blessings of Shiva. Shiva gave them the *Nagara Mantra* by which the Naags could be subdued. The brahmins of Chamatkarapur thereafter once again fought the Naags and defeated them. They accepted Prabhavadatta as their leader and since then Prabhavadatta is known as Bhartiyajna.

The famous savant, Manshankar Pitamberdas Mehta, identifies Prabhanjana on Anarta country with the Kshtrapa ruler of Gujarat, King Rudradaman II. He comes to the conclusion that the fight of the Vadnagar Nagar Brahmins with the Naag community took place in 347 A.D. and that Vadnagar was regained by the Nagars in 348 A.D. Hence the significance of the Samvat year 404 corresponding to 348 A.D. is invariably referred to by the Vadnagar Nagar Brahmins in the *Uptamani*, which is read at the end of the marriage.

Burnt Herself To Death

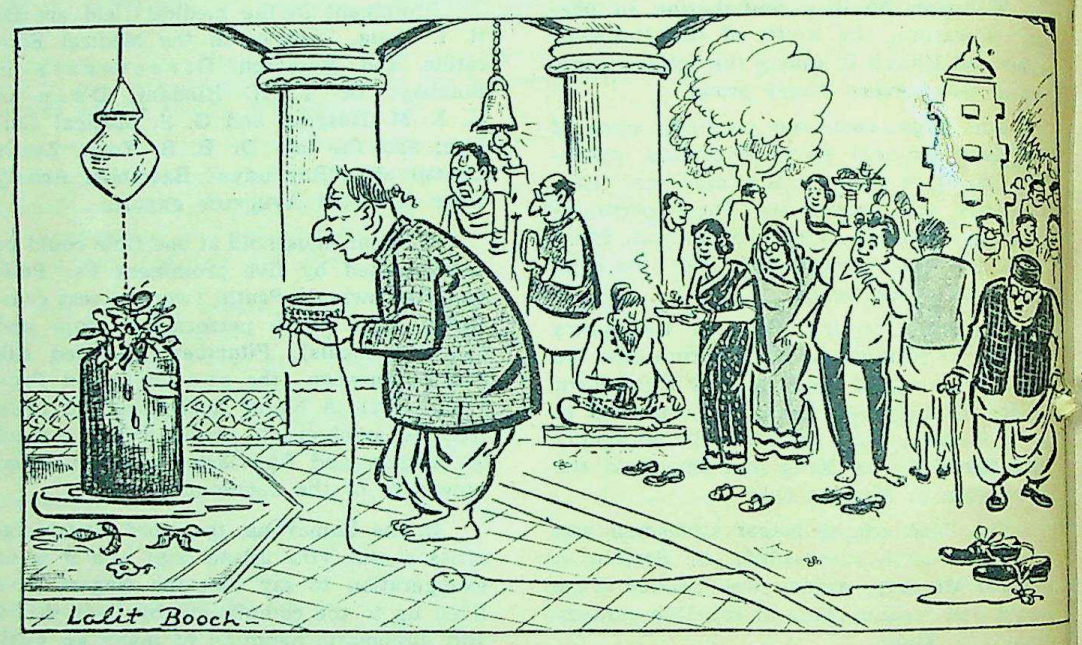
It is said that a man of a very low caste once impersonated as a Nagar and married a Nagar girl. When the truth was out, the girl burnt herself to death. After this incident, Prabhavadatta or Bhartiyajna, who had by then laid down special rules and regulations for the benefit of Nagars, declared that no one should have his daughter married without making proper enquiries and thus the custom of reading the *Uptamani* (in this the names of the leading members of the two families and other members of the community were announced) came into existence—from Samvat year 404 or 348 A.D.

It has now been established that the present *Nagari lipi* was first evolved by the Nagar Brahmins of Vadnagar. To quote Nagendranath Basu, the Nagar Brahmins came from North India in the third or fourth century A.D. into Gujarat. They invented the Nagari alphabet. From the eighth to the tenth century A.D., the Nagar *purohits* of the kings of Gujarat widely used this alphabet and gradually it was adopted all over India. The Nagars went to different places in South India but retained their customs and the Nagari alphabet. Nagars held a prominent position in Gujarat as ministers, *purohits* and *rajkavis*. Poet Someshwar was the famous *purohit* of King Veerdhaval and Visaldev, from whom he drew his pedigree.

There is the legend about Bappa Raval, a Nagar Brahmin of Anandpur, who conquered Chitor from a ruler of the Mori dynasty and established Mewar. In the inscription of 1216 A.D. of Prabhaspatan, Vadnagar has been mentioned as "Nagar". In the seven generations mentioned therein, some are cited as ministers of the kings of Gujarat, while others are believed to have held high posts in the State. Valla, a minister of King Kumarpal who constructed a fort for Vadnagar and built a temple of Shiva, was a Nagar as per the inscription of Vadnagar Prasasti of 1152 A.D. on the pillar of the Torana Gate at Vadnagar.

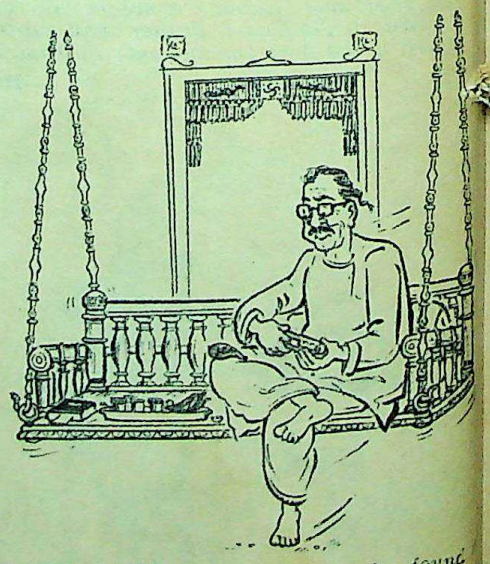
Vadnagar was famous as a place of learning. Abul Fazl has recorded that there were 300 temples in Vadnagar described by Hsuan Tsang as a "prosperous town connected with Malva".

Several annual fairs are held in Vadnagar. Apart from the fourteenth day of *Chatrashukla* (the foundation day of Hatakeshwara Mahadev), fairs are also held every Monday in the month of Shravan.

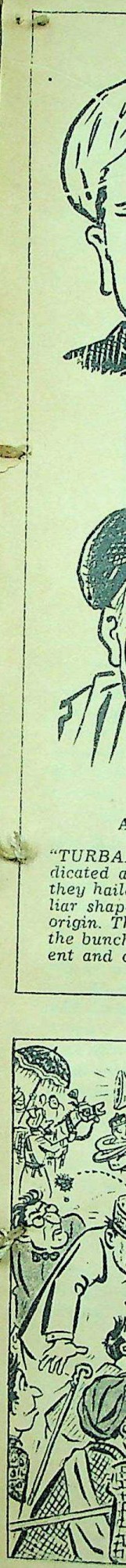


HE HOLDS THE STRING. A Nagar concentrates on prayer, happy that his shoes will not be stolen. In the Ramayana, Nagar signifies chatur *(the astute one). The name Na-Gar is derived from* Na = *no,* Gar = *poison—a legend that describes how Nagars earned from Lord Shiva the recitation "Nagaram Mantra" which, when sung, divested snakes of their poison.*

BEFORE A MEAL, a Nagar displays the dish in front of a deity and takes out the ardhya *(morsel of rice). He then sprinkles water on the floor in a semicircle and places three more morsels outside the* thali.



THE PATIYUN *(swing) is to be found almost every Nagar home. On it the Nagar sits and prepares his paan. The gentle sway is believed to inspire Nagar scholars, poets and philosophers to greater thoughts*

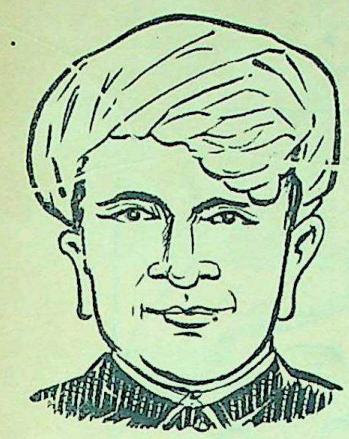


"TURBA... dicated a... they hail... liar shap... origin. T... the bunch... ent and ...

GETTING MA... designed to ke... (low seat), Pi...

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri



HALAR

SURAT

JAMNAGAR

BHAVNAGAR

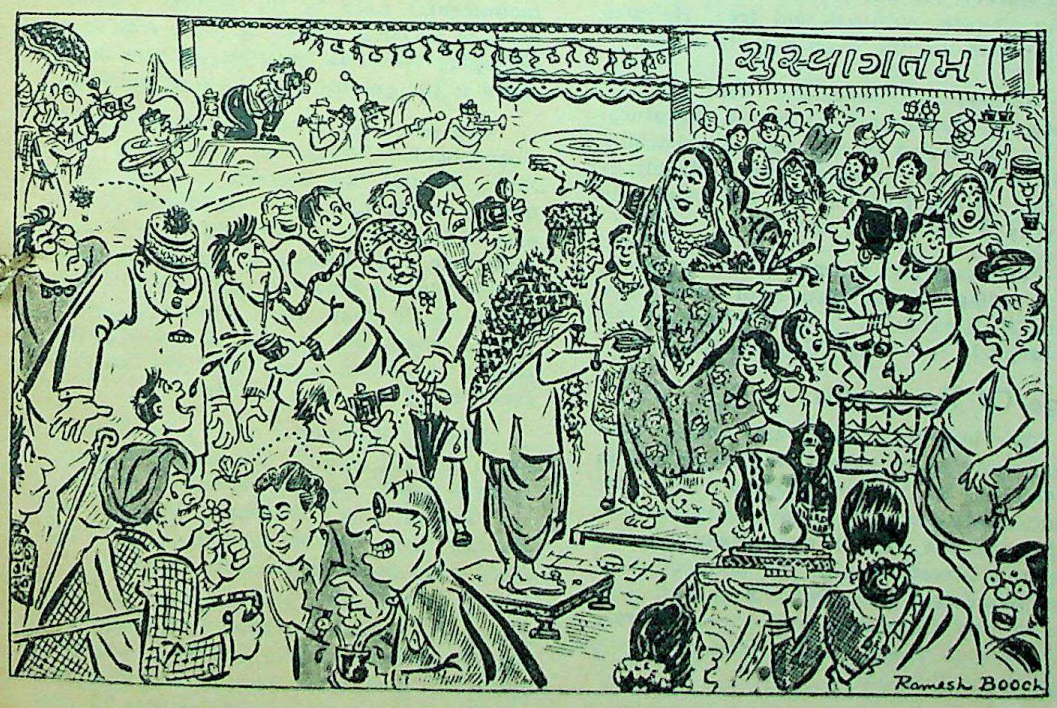
AHMEDABAD

PATAN

BANARAS

JUNAGADH

"TURBAN NAGAR". To the Nagars of olden times, the turban indicated and symbolised the particular place or town from which they hailed. The varied paghadis *(headgear) they wore had peculiar shapes and forms and from these could be determined their origin. The* Halari *turban, for instance, had plaits all round with the bunch in front over the forehead. The* Surti *turban was different and clearly distinguishable from the* Kathiawari *pattern. The* Jamnagar *turban had a heap of folds. The* Bhavnagari *turban had a different dimension altogether, while the* Ahmedabadi *and* Junagadhi *styles were flat in front. The* Patan *turban differed from the rest with a beak atop. The simplest of all was the* Banarasi *pattern. Some turbans required anything from 10 to 12 yards of cloth. The present-day Nagar is scarcely able to carry half the burden that his ancestors so proudly held over their heads.*



GETTING MARRIED IN THE MORNING. A Nagar bridegroom is pelted with balls of ashes designed to keep evil away. A Nagar is distinguished by his five Ps: Patiyun *(swing),* Paatlo *(low seat),* Pitamber *(silk dhoti),* Parnoon *(cradle) and* Paan *(betal-leaf).*

Nagar character is proclaimed by their *Kalam Kadchhi* and *Barchhi*—these symbolise proficiency in various spheres. *Kalam* (pen) is suggestive of statesmanship, scholarship and intellect. *Kadchhi* (ladle) stands for service, loyalty and religious fervour. *Barchhi* (small spear) is for defence, dignity and daring.

By custom, Nagars are forbidden from taking food or even water from any other caste. As a Nagar put it, there must be diplomatic foresight behind this custom too! For there was always the fear of sinister plots to get rid of an unwanted rival or foe by poisoning his food in those turbulent days of intrigue and political feuds. They were so orthodox in the old days that, if a Nagar went abroad and took food prepared by others, he was swiftly excommunicated.

The Nagars today are adapting themselves to the changing times and have bowed to certain reforms. There are today 40 Nagar Mandals—organisations and societies—carrying on social, educational and cultural activities. About 11 community periodicals are published from different parts of the country. There are more than 75 different surnames in this caste.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Contribution To Literature

The Nagars have made a profound impact on Gujarati literature and have contributed substantially to the enrichment of the language.

by JYOTINDRA H. DAVE

GOVARDHANRAM M. TRIPATHI (1855-1907). His novel, Sarasvatichandra, published in five parts, is a landmark in Gujarati literature. It is an anthology of Aryan literature and thought.

NARMAD (1833-1886) was not merely a man of letters but also a crusader and rebel. He enriched Gujarati literature with his socially significant contributions. He wrote poetry as well as prose and covered a wide range of subjects in his works.

"THE Pen, the Ladle, the Spear"—that's the Nagar motto. In the past, the Nagars liked to be considered good writers, good cooks and good fighters. Today creative literature is no longer a preserve of any particular community. Perhaps it is not quite right to talk about castes in the field of letters. Still, why a certain caste has made substantial and distinctive contributions in the spheres of literature, education and culture is a matter worth investigating. That, however, had better be left to the specialist. We are here concerned with the contribution of the Nagars to Gujarati literature.

The distinction of being the "Father of Gujarati Poetry" belongs to Narsinh Mehta. But numerous poets preceded him. Padmanabh comes first to mind. He was the Court Poet of the Otan King, Akheraj of Jhalcre. His epic *Kanhadade Prabandha* sings about the king's forbear Kanhadade. *Kanhadade Prabandha* may be cited as the first Gujarati heroic poem. His devotional poetry is still popular. At the core of his poetry is the Trinity of Knowledge, Devotion and Non-Attachment. At times didactic, at times descriptive, but always replete with devotion, his poems have won for him a secure place in the hearts of the people. He was an example of his own precepts set forth in the famous poem: *Vaishnavajana to tene re kahiye.*

The last important poet of the Middle Ages was the devout Dayaram. He was born in Chanod on the banks of the Narmada. His verses, his *garbis* in particular, breathe the characteristic softness of the Gujarati tongue. Lit with a tender grace, the *garbis* occupy a proud place in Gujarati literature. Poet Nanalal has called Dayaram the "Poet of the Call of the Flute".

The British introduced English education, Western civilisation and literature. The whole country underwent a sea change. Poetry ceased to be devout—it became worldly. It became socially conscious. It was the poet Narmad who heralded the new era with its new awakening, its reformist aspirations.

Narmad was a revolutionary. He left service to pursue literature. "Now do I rest my head in thy lap, Mother," he says to Sarasvati, Goddess of Learning. Struggling against misfortune and penury, Narmad enriched the world of Gujarati letters with his socially significant works. He practised almost every form of writing: poetry, prose, essay, prosody, biography, autobiography, dictionary compilation. He touched on society, politics, religion, history. He found his compatriots wriggling in the slime of superstition, stupidity, ignorance, indolence and slavery. He was anxious to make them truly literate, cultured and free. He was the first to use the word *deshabhiman.*

Narmad was concerned with creative literature, Navalram with critical literature. In an age devoid of any sort of apparatus criticus, of even critical terms, Navalram started writing book reviews and made this activity a respectable one.

Navalram and Narmad hailed from the same village in the district of Surat. The third *N* from Surat is Nandashankar. His *Karanghelo* is the first Gujarati novel.

Age Of The Pundits

Our leading thinkers and writers first went against our ancient civilisation and in favour of western civilisation. Then the position was reversed. Finally they came to harmonise the two. A new school rises in Gujarati literature with the publication of Narsinharao's *Kusum Mala,* a collection of poems, and Govardhanram's novel: *Sarasvatichandra.* These books ushered in the Age of the Pundits.

There were three main currents in Gujarat at this time: Narmad's reformist zeal; traditionalism; and a disposition to revitalise our own ancient culture with an injection of whatever good there was in Western civilisation. The Prarthana Samaj, the Arya Samaj and the Theosophist organisations were engaged in researching Hinduism. Majrusinhacharya sought to explain to the masses the importance of Indian civilisation and philosophy. His son Upendracharya took up his work and wrote articles and plays.

Govardhanram and Manilal Nabhubhai actively promoted the coordination of religion and culture. Govardhanram demonstrated the synthesis of the ancient Indian, modern Western and modern Indian cultures. He ranks high among the stalwarts of Gujarati literature. The publication of the first part of his novel, "Sarasvatichandra", proved a sensation in Gujarat. This monumental work is the highest acheivement in Gujarati fiction. It deals with man —ranging from the smallest and the most sinful to the greatest and the most spiritual.

It is also a prose epic of India's culture. Anandshankar Dhruv has called it a "Puran"; Nanalal has deemed it "a world novel". It has been said: "If all the languages of the world were called upon to present their best products to the divine court of the Goddess Sarasvati, the Gujarati language would take along *Sarasvatichandra* and it would not experience the slightest tremor in sitting along with the greatest creations of the other invitees."

Manilal Nabhubhai carried Gujarati prose to great heights. "He was distinguished by a stately rhetoric," writes K. M. Munshi. Manilal was a student of the Vedanta. He has made notable contributions to almost every form of Gujarati literature.

While Manilal and Govardhanram were pro-East, Narsinhrao Bholanath and Ramanbhai Nilkanth were pro-West. Narsinhrao was a poet, critic, essayist and philologist. His Bombay University lectures on the subject of "Gujarati Language and Literature" won Narsinhrao acknowledgement as the foremost Indian philologist. He was a stern critic and "the alert watchman of the

THE AUTHOR JYOTINDRA H. DAVE (b. 1901) is a noted humorist with more than 15 books to his credit. In 1941 he received the coveted Ranjitram Gold Medal. He has been Head of the Gujarati Departments in various colleges.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi. eGangotri

Jayantkrishna Dave

Ramanlal Vasantlal Desai

Ramprasad P. Bakshi

Jayantkrishna Dave (b. 1909), Honorary Director of the Bharatiya Vidya Bhavan, is a well-known Sanskrit scholar. He was General Secretary of the Gujarati Sahitya Parishad (1943-55) and is Managing Editor of Bhavan's Journal *and of the* Bharatiya Vidya *series. He is also Editor of* Samvid. *Ramanlal Vasantlal Desai wrote more than 80 books. Many of his novels reflected the social and political reforms of the period he lived in (1892-1954). Ramprasad P. Bakshi's critical and scholarly works have won several awards from the Government of Gujarat. Bakshi is a scholar of Sanskrit and Gujarati literature.*

Gujarati language". As a literary critic, Ramanbhai Nilkanth comes next to Navalram. Ramanbhai gave Gujarati literature its first humorous masterpiece: *Bhadrambhadra.*

Keshavlal Dhruv was a research student and compiler of old poetry; also a distinguished philologist, prosodist and translator. His rendering of the *Gitagovinda* is beautiful. In parts it is even better than the original. Dhruv's Gujarati versions of the Sanskrit plays of Vishaldatta, Kalidas, Bhasa and Shriharsha have an individual excellence of their own.

Anandshankar Dhruv went deep into the religious concepts of Manilal. He was a profound student of Indian and Occidental literatures and philosophical systems.

Manishankar Bhatt ("Kant" was his *nom de plume*) wrote only a few poems but they are things of beauty. *Vasant Vijay* is unique in its appeal.

Like K. M. Munshi, Ramanlal Vasantlal Desai was a prolific writer of novels. He made his literary debut with the play: *Sanyukta.*

Ramanlal then turned to fiction. He wrote novels with a social purpose, embodying Mahatma Gandhi's concepts of political and social reform.

Gunvantrai Acharya wrote social and historical novels, plays and satires. But his fame rests on his sea tales.

Ramnarayan Pathak took in his sweep poetry, the short story, the essay, literary criticism and the scientifically reflective tract. He had the head of a thinker and the heart of an artist. *Svairavihar* is one of his characteristic works.

Vijayrai Vaidya ranks among the most gifted of Gujarati critics.

The first scientific grammar of the Gujarati language was produced by Kamalashanker Trivedi. Narmadashankar Mehta wrote the authoritative work on the Shakta sect. Dolarrai Mankad did valuable research work and enriched Gujarati literary criticism with his erudite and discerning works. Atisukhashankar Trivedi's noteworthy volumes are *Nivrutti Vinod, Sahitya Vinod* and *Vinodanta.* Ramprasad Bakshi is also an excellent critic. Mention must also be made of Mohanlal Dave (critic), Yashodhar Mehta (novelist) and Jayantkrishna Dave (author of *Amarbharat*).

The achievement of the Nagars in the field of humour is both voluminous and various. The names that easily come to mind are Navalram, Ramanbhai, Mastafakir, Gaganvihari Mehta, Natvarlal Buch, Munikumar Bhatt and Bakul Tripathi.

For obvious reasons, it has not been possible to include in our rapid survey every name of note. While omissions are regretted, they are inevitable.

(Translated by M. A. Mazumdar)

Nagar Musicians

From Narsinh Mehta and Baiju Bawra down, the Nagars have a proud tradition of music.

by JITUBHAI P. MEHTA

MUSIC runs in the Nagar family. The day dawns with the tinkling of bells. The family god awakes amidst the sweet strains of the silver bell and the humming of bhajans by the *Nagrani* (Nagar housewife).

When the meals are ready, the food is first put in front of the deity before it is served and once again the bell rings in meditation.

After sunset and before "lights", the *ghee* lamp is lit and *aarti* follows the ringing of bells. This is a daily routine among the Nagars.

All the *vratas* in the twelve months of the year abound in song and ballad. Every occasion is greeted with song. The nine nights of Navaratra are marked by *garbas* based on various *raags.*

Narsinh Mehta

Baiju Bawra

Dayaram

Narsinh Mehta, the saint-poet of 16th century Gujarat, was also a great composer. He did not recognise distinctions of caste and propagated through his compositions the brotherhood of man. Baiju Bawra (Baijnath) was a contemporary of Tansen. A pupil of Swami Haridas, he was noted for his interpretation of the Raag Malkauns. Dayaram, a devotee of Krishna, was famous for his garbis. *He had an equal command over vocal and instrumental music.*

The marriage songs of Nagars derive their tunes from Indian classical music. They are composed in the *raags* Sarang, Bilawal, Dhani, Kalingda and Prabhat.

Music has pride of place in many festivals.

The Sound Of Devotional Music

Gujarat's Saint-Poet Narsinh Mehta was also a great music composer. Such was the worth of his compositions that, when Narsinh mortagaged the Raag Kedar, he was blessed with money by Lord Krishna.

Narsinh visualised the Supreme Being through the sound of music. His devotional songs among the untouchables of Junagadh knew no boundary. With the rhythm of Kartal, Narsinh immortalised his verses.

To him, there was no caste or community. Bhakti was his religion, Poetry and Music were his cults. Narsinh's "padas" were based on classical raags like Dhanashri, Asavari, Malav, Shree, Bilawal, Todi and Vasant.

Another poet-composer of note was Dayaram. Born at Chandod in Gujarat in 1776, Dayaram lost his parents at an early age. He was married to a girl called Ganga

—Continued

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Soon after you lose your heart... lose it again to

NESA

fabrics

Nesa offers you a wide range of
'Terene'/viscose, 'Terene'/cotton Sarees,
Dress materials, Suitings and Shirtings.

Fall in love with NESA—The fabric for today's youth!

NEW SWADESHI MILLS, Ahmedab

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Avinash Vyas

Ninu Mazumdar & Kaumudi

Dileep Dholakia

Vinayak Vora

Avinash Vyas, the famous poet-composer of Gujarat, has written over 6,000 songs and set them to music. Avinash won the Best Music Award of the Gujarat Government for four years in succession (1965-68). He has also scored with distinction in Hindi films (Har Har Mahadeo, Chakradhari). Ninu Mazumdar and his wife Kaumudi Munshi are popular exponents of light music; the family has a tradition of music—their daughter Rajul Mehta is a famous folk singer. Ninu composed the music for Mahesh Kaul's Gopinath (1948). Dileep Dholakia, who is attached to the Gujarati Section of HMV, distinguished himself as the music director of Kantilal Rathod's Kanku. A gifted composer, Dileep hasn't had a real break in Hindi films where he has impressed with his compositions for films like Private Secretary. Vinayak Vora performs on the taar-shehnai and has scored background music for documentaries and stageplays.

at the age of 8. Ganga's demise was a turning-point in Dayaram's life. He was attracted towards Krishna Bhakti. His *garbis* were literary gems. Dayaram had an equal command over vocal and instrumental music. To bring the different Indian languages closer to each other, he toured the country, composing songs in Hindi, Marathi, Punjabi, Telugu, Sanskrit and even Persian.

Baiju Bawra was born at Chanpaner in Gujarat. Young Baijnath was brought up in a religious atmosphere. His mother, an ardent devotee of *Murli Manohar*, inspired Baiju to develop a love for the fine arts. Once, when mother and son were visiting Vrandavan, Swami Haridas was impressed by the personality of the boy and asked Baiju to be his pupil. In the *ashram* of Swami Haridas, Baiju received training in music for many years. Tansen, then known as Tannu Misra, also learnt music here. Baiju composed many an original *bandish*, including the notes of Dhrupad-Dhammar which are still in vogue.

During Akbar's reign, Tansen became Court Singer and, by that time, Baiju had become a noted musician. Once, at a contest between the two, Tansen was so moved by Baiju's mastery over music that he bowed at his feet. Baiju restrained Tansen and embraced him as a colleague. Baiju immortalised Raag Malkauns.

Tana-Riri, the legendary Nagar Sisters of Vadnagar, learnt music from their father. Tansen once came to Vadnagar after singing Raag Deepak at Akbar's Court in Delhi and was lying before a well. Tana and Riri relieved him from the agony by rendering Raag Megh Malhar. The two *deris* at Vadnagar remind us of their tragic end.

Adityaram (1819-1880) had a gifted voice. When the Nawab of Junagadh heard of this talented boy, he assigned a State Singer to train Aditya. At 21, Adityaram himself started teaching music to Nawab Hamadkhan of Junagadh. In 1841 Adityaram came to Jamnagar. When Vibha Jam was crowned Jamsaheb of Navanagar, he appointed Adityaram as State Singer. Adityaram composed many a *bandish* and also wrote the famous volume *Sangeetaditya*. His research about Taalshashtra is of great value. The compositions of his *parajs* are well known.

In music and poetry, Avinash Vyas (a Padma Shri) has risen to great heights. At 15, he wrote his first book of compositions. Today Avinash Vyas has to his credit more than ten books of poetry. He has written over 6,000 songs and set them all to music. Many of the outstanding Gujarati dance ballets have been popular because of Avinash Vyas's music. He has composed music for nearly a hundred Gujarati and Hindi films and has won the Best Music Director Award of the Gujarat Government for four years running (1965-68). Avinash Vyas is President of the Bhartiya Sangeet Samaj and has toured many European countries to conduct research in music and theatre art on behalf of the Bharatiya Vidya Bhavan.

Another well-known composer and lyricist is Ninu Mazumdar, who belongs to a Nagar zamindar family of Baroda. Ninu is the eldest son of the late Nagendra Mazumdar, the famous producer-director of the stage and screen.

Ninu Mazumdar, now 56, has performed over AIR since 1937 and has been Producer of Music there since 1953. He has also composed music for a number of films —*Gopinath* and *Bhaisaab*, to name two. He is a master of the baton as well as the pen, having written innumerable songs and music features for the radio. He has to his credit two volumes of poems.

Kaumudi Munshi, the popular exponent of light music, is married to Ninu Mazumdar. She is a granddaughter of Raja Munshi Madhavlal (a well-known zamindar of Banaras) and a niece of the famous Gujarati novelist Ramanlal Desai. A graduate of the Banaras Hindu Univeristy with Music as her subject, Kaumudi was trained in light music by her husband and in light classical music by the famous Siddheshwari Devi of Banaras. She broadcasts regularly from AIR and has "cut" many discs.

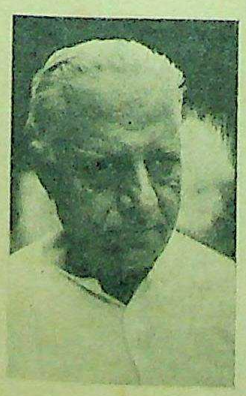
Rajul Mehta (b. 1939), the accomplished exponent of folk and light music, is the eldest daughter of Ninu Mazumdar. Rajul learnt light music from her father and folk music from the late Hemu Gadhavi, who was a great exponent of the folk music of Saurashtra. Rajul is a regular broadcaster from AIR and has a number of discs to her name. Her sister Meenal Mehta is a well-known Gujarati stage actress who has won several awards in drama competitions.

Dileep Dholakia has made a name for himself as a composer and singer. His musical scores in many Hindi and Gujarati films (*Private Secretary* and *Kanku*) have won acclaim and his songs over the radio have proved popular. He was bestowed with the Government of Gujarat's Best Music Director Award for the mythological film *Satyavan Savitri*.

Veena Mehta, the gifted light music singer, is the "Vocal Heroine" of many successful dance ballets of the Yogendra Desai troupe. She is an exponent of *lagna geeto* (traditional marriage songs), *garbas* and Gujarati folk songs.

Composer Kshemu Divetia and Raasbihari Desai are distinguished light music singers of Gujarat.

Vinayak Vora, the well-known *taar-shehnai* player and vocalist, is a Sangeet Visharad (vocal music). He has composed background music for documentary films and stageplays and is with AIR Bombay.



THE AUTHOR, Jitubhai Mehta, has to his credit more than a thousand essays on Hindustani music, 400 short stories and 10 books. He has written extensively for the Gujarati stage and screen. Jitubhai Mehta is Film Critic of Bombay Samachar.

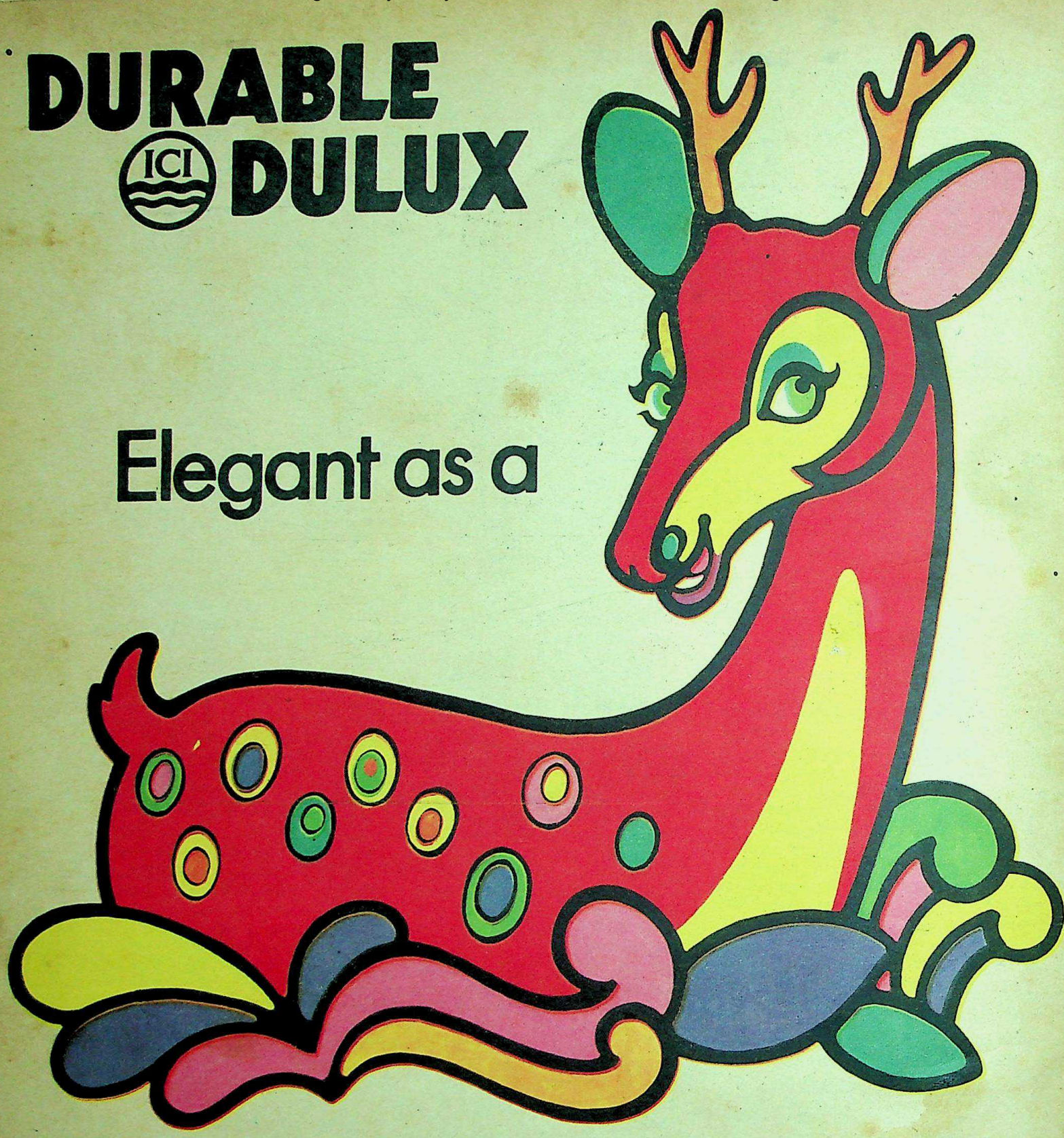
•Also See Pages 25-27

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

DURABLE
ICI DULUX

Elegant as a



Fewer coats of Dulux Paint
cover a larger area flawlessly,
give a washable finish
that never fades

Ask your contractor—he'll show you how
DULUX works wonders in your home.

DULUX—made and marketed in India by
THE ALKALI AND CHEMICAL CORPORATION OF INDIA LIMITED

ICI Dulux is a home's best friend

LUX is the trade mark of Imperial Chemical Industries Limited, London. Registered users: The Alkali and Chemical Corporation of India Limited.

ACC(P)1747

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

The Jacob's Pillow Dance Festival

by RITHA DEVI

Jacob's Pillow is situated in Berkshire Hills, Massachusetts. Here Ted Shawn has established a University of the Dance. Every year a dance festival is held, the participants come from all over the world. Ritha Devi, the noted classical dancer, gives her impressions of this unique institution and its founder.

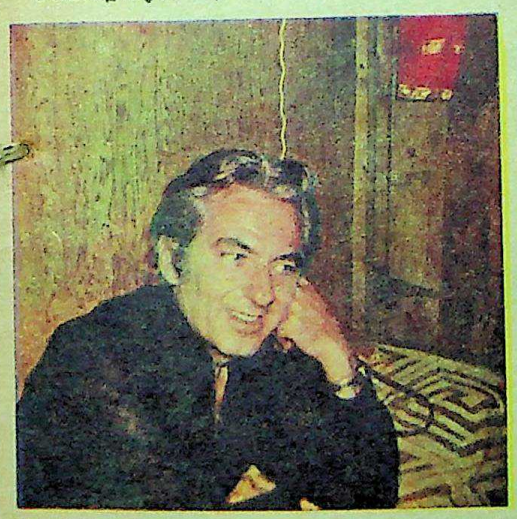
ON July 8, 1968, a dream came true for me. We had flown for almost twelve hours non-stop from Moscow to Montreal, then changed planes at Montreal to fly another hour and a half to arrive at Boston. Then we were driven another three hours to Lee, a town in Massachusetts. I was looking forward to some sleep at the end of this marathon journey. Imagine my dismay when I was told, *en route,* that I would have to dance immediately upon my arrival at my destination, for not only was a dress-rehearsal essential before my performances began the next day, but also this would be my only chance to show my art to Walter Terry, the foremost dance critic of America.

The time was 10 p.m., and I was drooping with fatigue as I heaved myself out of the car, but, immediately, I was engulfed in a warm embrace. I found myself looking into a remarkable face, a face known all over the U.S.A. and half round the world, the face of Ted Shawn, father of modern American dance, and "Papa" to his thousands of friends, pupils and admirers. In a moment, my fatigue vanished like magic,

—Continued

Photographs by S. SANTHANAM

THE ODISSI WAY of saying it. Ted Shawn (centre), *Mrs Grace Badorek and John Christian. Assuming an Odissi pose, Ritha Devi expresses her joy in being with them. Mrs Badorek looks after the financial and business side of Jacob's Pillow. The university offers three major courses: classical ballet, American contemporary dance and ethnic dance (i.e., racial, national and folk).*



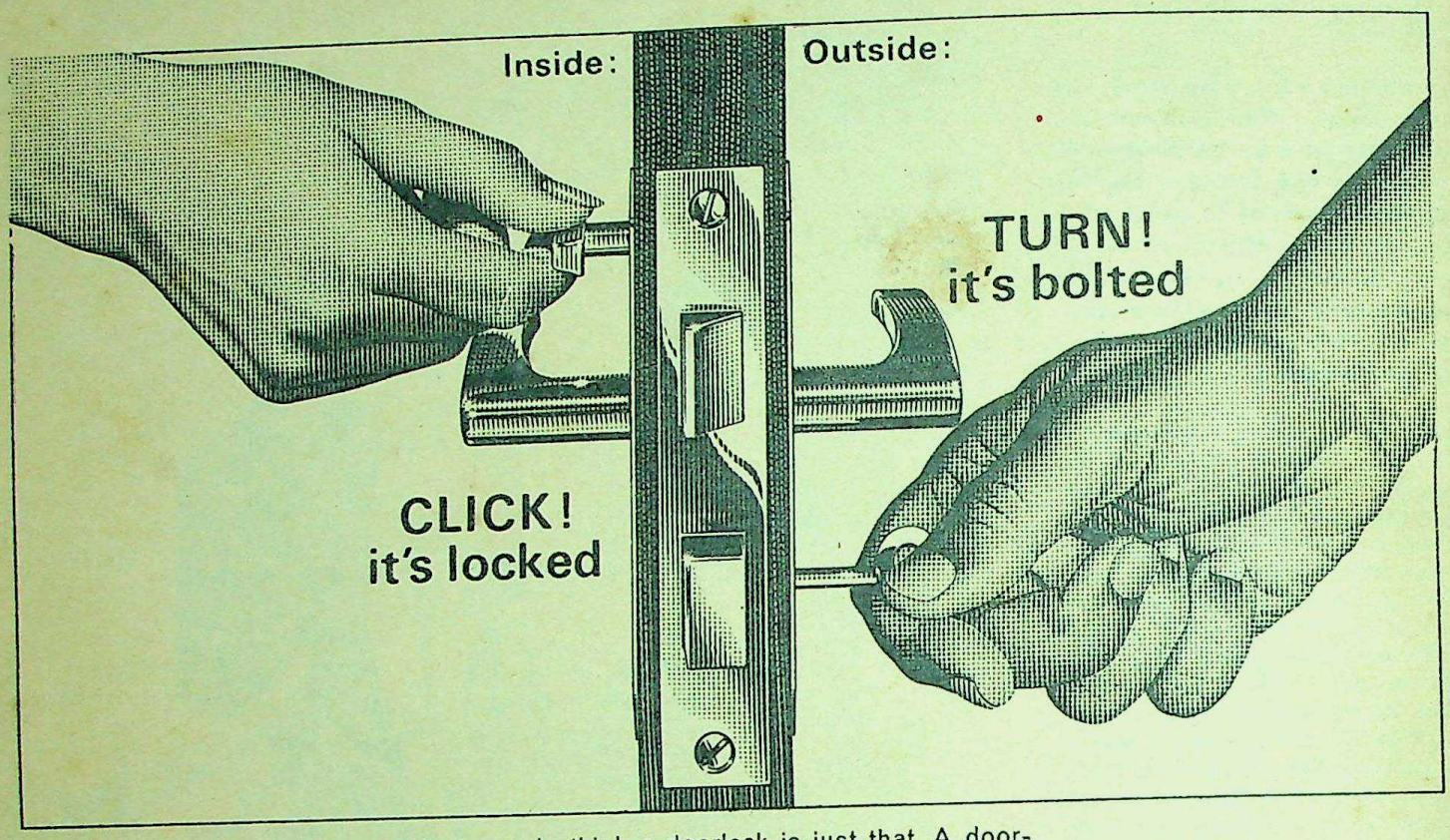
JOHN CHRISTIAN, one of the "big three" of Jacob's Pillow. He is stage manager, costume and decor designer—and offical gardener.

THE TED SHAWN THEATRE. Many world-famous dancers, including Balasaraswati, have performed here. As many as 25,000 people attend the annual festival.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

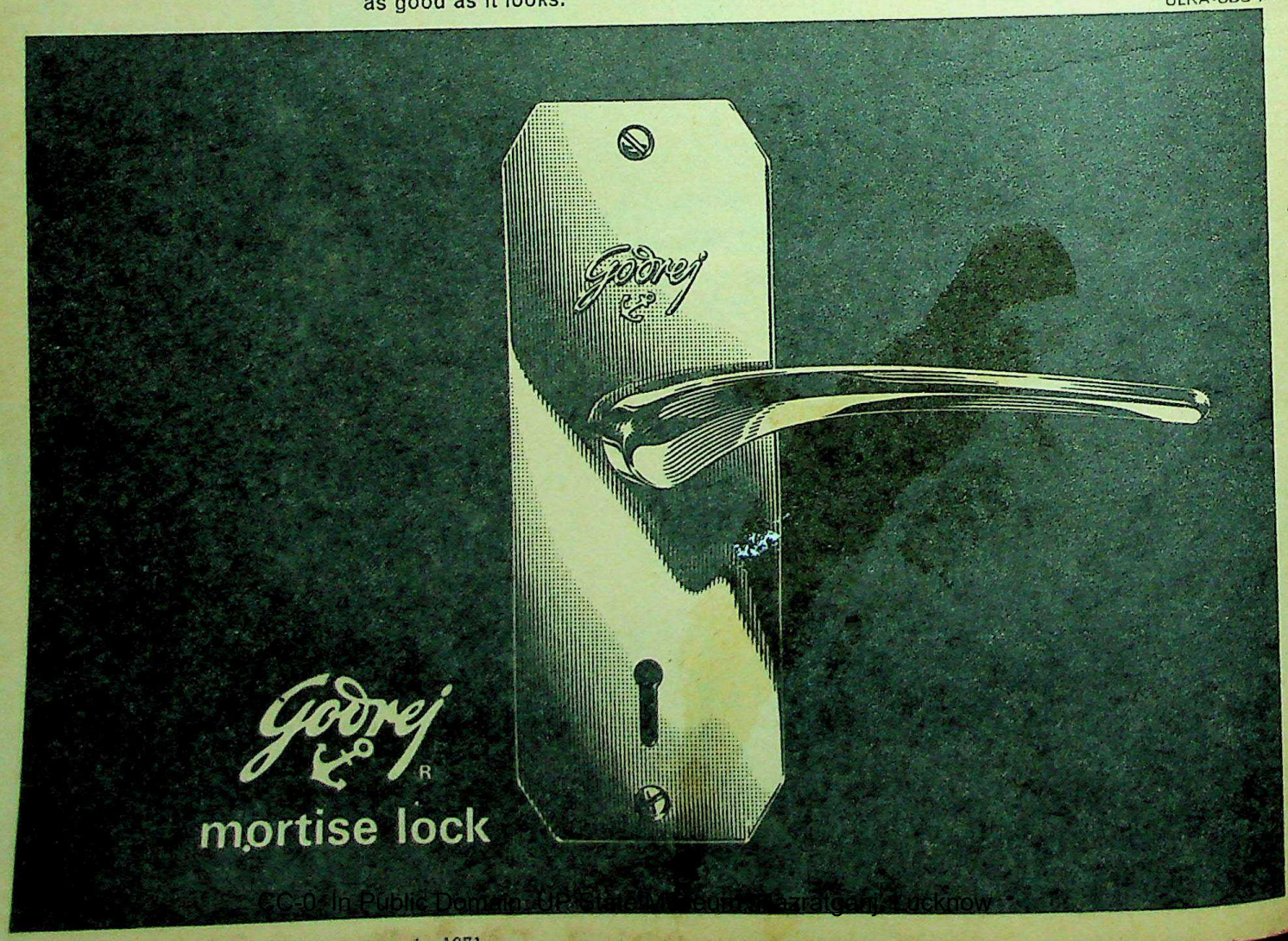
Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Exclusive! The double-duty doorlock from Godrej



Most people think a doorlock is just that. A doorlock. But not any more. The double-duty doorlock from Godrej works two ways; as a latch which locks from inside; as a lock from outside when you go out. Designed for cabin doors. Hotel room doors and service doors. Finished in bright chrome, it locks as good as it looks.

ULKA-GBC-1



CC-0. In Public Domain. UP State Museum, Hazratganj, Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

and I found myself in an "ashram", a hermitage for the true dance-devotee—and Ted Shawn, the benign sage, who presided over it. After years of dreaming, waiting, and working towards it, I had at last made my way to the Jacob's Pillow Dance Festival.

It was instant affinity, and my week's performances there only deepened this affinity, and redoubled my desire to return there, which I did, last year—I was there from June to July 1970. But this time I returned in the threefold role of performer, teacher and demonstrator, which entitled me to live on the premises. My daily contact with Mr Shawn and his associates gave me an insight into the way the Pillow worked, and its many remarkable features which had helped it survive in the face of many difficulties.

Edwin Myers Shawn (Ted), born in October 1891, is an artist who has become a legend in his lifetime. From his earliest years, Ted Shawn's life has been a story of courage and of determination to rise above all adversity. Soon after he finished his university education, he was stricken with diphtheria, and, at the end of a three-month quarantine in hospital, he returned home paralysed from the hips downwards, due to overdoses of antitoxin. He began taking ballet lessons to regain the full use of his body. This was the beginning of a new era in his life, and in the history of American Dance.

The Call of Rhythm

Dance became an absorbing passion with him, and, abandoning himself utterly to the call of rhythm, he formed his own school and company, and went on a coast-to-coast tour in 1914. At the end of this tour, he met Ruth St Denis, one of great figures in the world of dance. She was the first Occidental dancer to adopt Oriental themes, costumes and settings for her performances—Indian themes were particularly close to her heart. Dances like "Radha" and "Incense" were not only performed by her in Indian costume, but also choreographed by her.

These two kindred souls responded to each other instantly. Setting out first on a tour as dance partners, the end of the sojourn saw them united as partners in life also. **For over fifty years they not only enriched each other's lives, but also enriched the world of dance. The Denishawn School was founded in Los Angeles, and proved to be the nursery of many famous artistes of that generation.**

Nine miles east of Lee, in south-western Massachusetts, there nestles in the lap of Berkshire Hills a mountain-farm called "Jacob's Pillow", the name obviously deriving from a large pillow-shaped boulder situated opposite the old farm-house. Word reached Shawn of this remote country-place, and he felt it would be an ideal setting for creating and composing new choreographic works with the help of a musician friend. He saw the place for the first time in 1930, and lost his heart to it. By selling his previous studio, he was able to buy the 150 acres of this property, including the main house and three barns.

About this time, he conceived a plan—the first one to do so in the history of the dance—to form a company exclusively of male dancers, in order to convince society that dance was as honourable and dignified a profession for men as any other. He decided to assemble his young men at the Pillow, and choreograph special numbers for them, glorifying the role of the male dancer. While the house and barns were being made livable, and, in the process, converted into dance studios, he set out on the last tour of the Denishawn Dancers, a company of both men and women. From then on, he toured exclusively with his company of male dancers.

He, however, taught for a while at the Springfield College, where 500 men were being trained as physical education directors. In 1933, he gathered together his touring company again, and gave the first performance at Boston. And it was a success.

How The Festival Started

A good friend from the neighbouring town of Stockbridge used to watch the rehearsals, and suggested to Shawn one day that lecture-demonstrations be arranged for those people from nearby places who were interested in the dance and wanted to know more about it. **In July 1933, Shawn started his series of lecture-demonstrations, which commenced with the serving of tea, followed by his explaining the technique and the dancers illustrating it. The programme concluded with the presentation of a few complete dances. This was the nucleus of the Jacob's Pillow Dance Festival, which has today assumed such importance as to be described as the "world's largest dance festival".**

After seven years of continuous touring all over the United States, Cuba, Canada and England, the men dancers were disbanded, and Jacob's Pillow was leased to one Miss Ball to meet heavy debts. She inaugurated the system followed from then on—that of inviting stars of the dance-world to come and give performances in different styles. Some of the dancers were invited to stay on the premises to teach.

So far, the performances had been given in daylight, without curtains or other stage equipment. In 1941, a committee of Berkshire residents was formed to help Shawn in raising funds to build a proper theatre.

Over the years, the audiences have grown from a meagre 25 or 30 to packed houses. Now a total of 25,000 people attend the Festival performance each year.

Over 1,250 different dancers belonging to various dance companies have performed in the Ted Shawn Theatre. More than 250 world premieres of new choreographic works have been given on its stage, and U.S. debuts of dance-groups and solo dancers from all over the world have been presented before Jacob's Pillow audiences.

Debts, including mortgages and back taxes, have been paid off, and more than $15,000 (over Rs 1.13 lakhs) has been spent on improvements to the buildings and equipment, including nine new student houses, staff housing, and two additional studios. There are more than 60 performances each summer.

The "University of the Dance" is a unique institution of its kind. It embodies Shawn's credo, which he expressed as far back as 1915. "The art of the Dance is too big to be encompassed by any one system, school or style. On the contrary, the Dance includes every way that men of all races in every period of the world's history have moved rhythmically to express themselves."

The educational system at Jacob's Pillow reflects this all-inclusive curriculum. The three major courses are: classical ballet, American contemporary (modern) dance and ethnic dance (racial, national and folk). All resident students must have these three basic courses, and those working for college credit can earn two semester hours for each of these three. In the world of dance, training in one limited style or technique has been the accepted custom. Those wishing to expand their horizons had to go in quest of other forms at the cost of much time, money and energy. Jacob's Pillow is called "The University of the Dance" because here, under one institutional roof, various forms of dance are studied.

In 1942, the Jacob's Pillow Dance Festival was incorporated, chartered by the Commonwealth of Massachusetts as an educational, artistic, non-profit institution.

The "Big Three"

The "Big Three" of Jacob's Pillow are Ted Shawn, John Christian and Mrs Grace Badorek. Shawn made the first all-dance moving picture, he is the first American dancer to have been awarded an honorary degree by an American college. In 1957 he was knighted by the King of Denmark; he received the sixth Annual Capezio award; he has been given the Dance Masters of America 1970 award, to mention only a few.

John Christian came to the Pillow in 1948, first in the role of stage manager, little realising then that with each succeeding year he would become more and more indispensable. Thanks to a consuming interest in the theatre, and its varying facets, the special requirements of the Festival and its many problems were a challenge to his imagination. He became, in addition to being stage-manager, costume and decor designer, lighting expert, architect, and even official gardener!

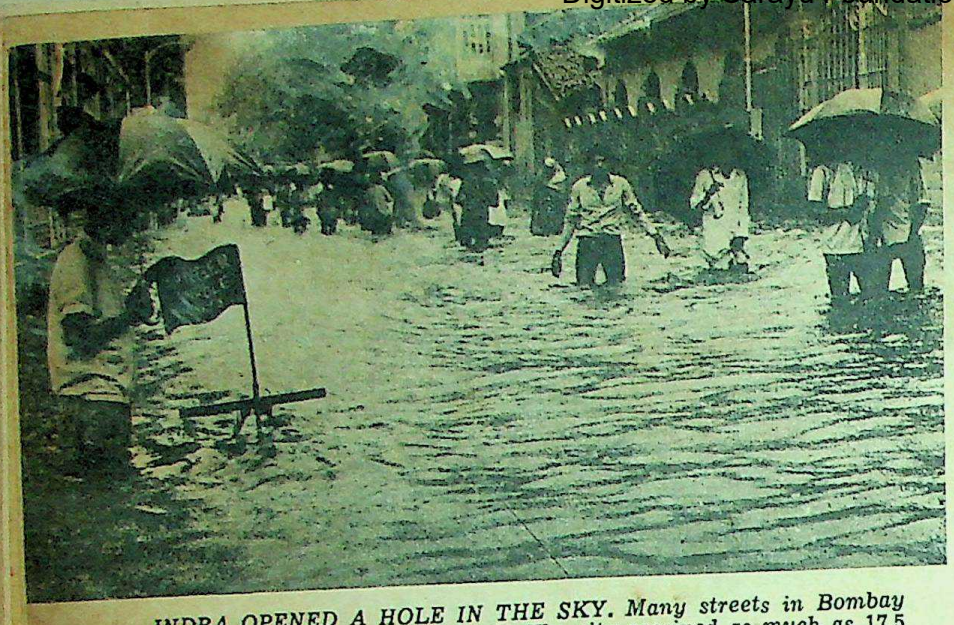
Barton Mumaw is a leading dancer of Shawn's group; a replica of his dancing figure adorns the top of the Ted Shawn Theatre as the weather-vane. An outstanding dancer of his generation, his poise and polish of execution remain remarkable, his harmony and felicity of movement inspiring.

The Jacob's Pillow Dance Festival has been hailed as "the largest", "the most important", "the most illustrious", "the most famous", in the world. To conclude, let me quote what the Boston *Sunday Globe* wrote of Ted Shawn on August 19, 1962:

"To have done something of such artistic significance that the cultural history of a nation is altered is surely the work of a great man. To have done that three times is the work of a genius...three times he has made a major contribution to U.S. and world culture...his work as a dancer, his fight for the role of the male dancer, and his founding of the unique university of the dance are accomplishments unmatched in the artistic history of his country."

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

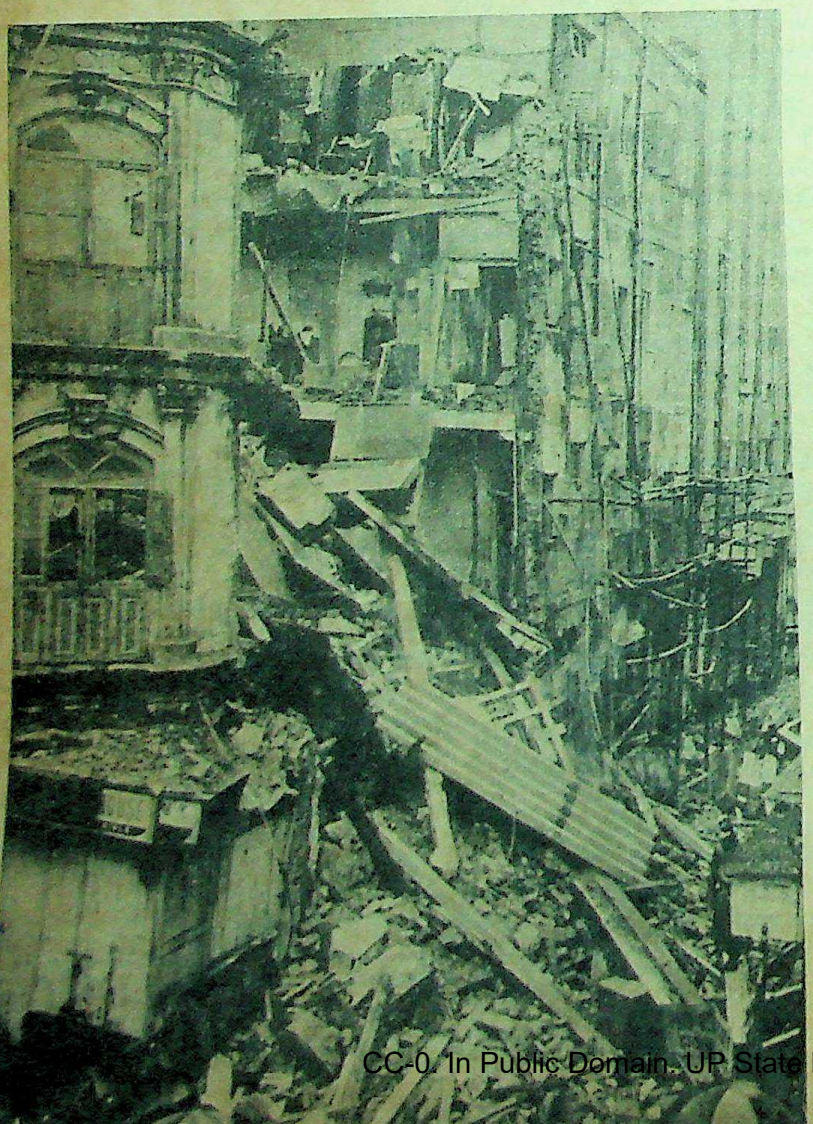
Digitized by Sarayu Foundation Trust, Delhi and eGangotri

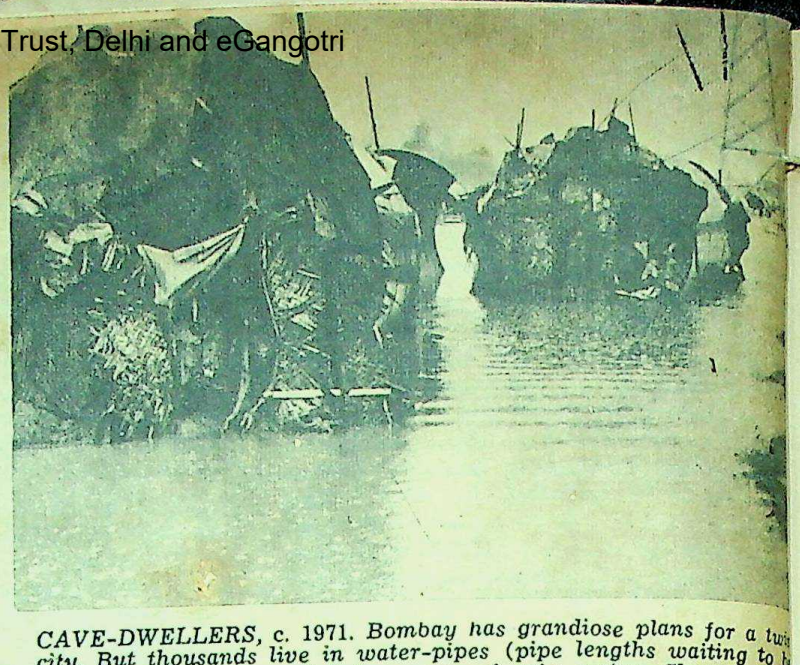


INDRA OPENED A HOLE IN THE SKY. Many streets in Bombay were turned into Venetian canals. The city received as much as 17.5 inches of rain in a 24-hour spell, breaking an 85-year-old record for June. The average annual rainfall of Bombay is 80 inches. The total at the time of going to press is 40 inches—and there are still two and a half months to go. Open manholes such as the one shown in the picture are a common feature of Bombay during the monsoon, and cases have been recorded of unwary pedestrians falling into them and losing their lives.

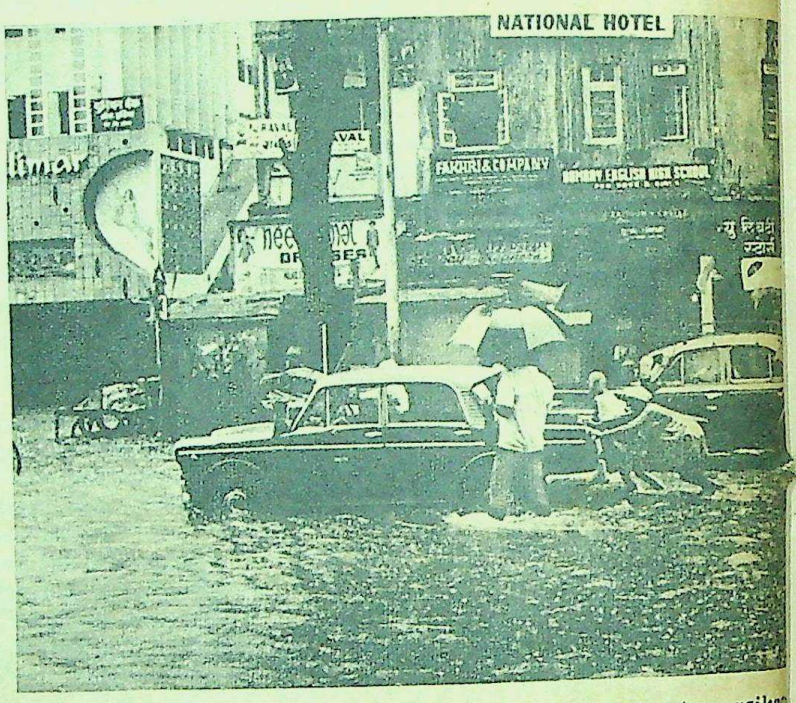
Rain Havoc in Bombay

THE RAINS DID IT. A section of a three-storeyed building in Kalbadevi collapsed. In the rescue operations a fireman lost his life. This disaster came soon after the house collapse in Kemp's Corner in which eight people were killed. Bombayman pays a repair cess and there is a board to look after the repair of houses. This has not made any difference to the number of houses which collapse every year.





CAVE-DWELLERS, c. 1971. Bombay has grandiose plans for a twi city. But thousands live in water-pipes (pipe lengths waiting to b laid)—caverns surrounded by a sea of rain water. Slum-dweller were the worst hit by the wet spell. Many hovels were either washe away or made unlivable by inundation.



PUSH YOUR WAY. Transport was dislocated. The two railway (Central and Western), which carry 23½ lakh suburban passenger every day, were completely disorganised. The municipal buses roughe it through waterlogged roads. Sullen taximen either turned dow savaris or charged exorbitant rates.

OIL TO POUR on troubled waters. This is a scene from Centr Bombay. Business was at a standstill. The stock exchange was close and banks could not clear cheques. Some offices reported 90 per ce absentees.

CC-0. In Public Domain. UP State Museum, Hazratganj, Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

CYRUS THE GREAT

by GODREJ NAVAL DOTIVALA

UNESCO recently celebrated the 2500th anniversary of Cyrus's proclamation of human rights. India also issued a special postage stamp to mark the occasion.

THE Empire of Cyrus encompassed all the civilised nations then in existence: Greece, Cyprus, Ethiopia, Libya, Egypt, Syria, Babylonia, North-West India, Southern Russia, Armenia and Macedonia.

It has been established from the evidence available that Cyrus was the son of Cambyses I, King of Anshan (then a part of Elam) and his Queen Mandane (daughter of Astyages, the last king of Media). Cyrus was born in Hegmataneh in 599 B.C.

It is said that Astyages had a vision which upset him terribly. He dreamt that, from the womb of his daughter Mandane, a vine sprang forth which ultimately overshadowed the whole of Asia. Astyages consulted his soothsayers and they predicted the doom of his kingdom at the hands of his grandson.

So, no sooner Mandane gave birth to a son, Astyages ordered his trusted nobleman Harpagus to destroy the child. Accordingly Harpagus handed over the infant Cyrus to a herdsman with instructions to abandon him on a hillock. But by a strange coincidence, the shepherd's wife had, about that time, given birth to a still-born child. She prevailed upon her husband to exchange the one child for the other. Thus Cyrus grew up in the herdsman's family. Soon the name and fame of young Cyrus spread far and wide and, when King Astyages heard about his exploits, he immediately punished Harpagus by ordering the killing of his son..

Years later, Cyrus and Harpagus waged war on Astyages and subjugated the Medians. From the nucleus of the small kingdom of Anshan (which he inherited from his father in 549 B.C.) Cyrus, within the short span of a decade, built up the mightiest empire in antiquity. He linked the tribes of Pars and defeated his titular overlord and maternal grandfather Astyages. He captured the capital of Media in 550 B.C.

THE SILVER PLAQUE with a bas-relief of Cyrus was to be placed at the Shahyad Memorial, Tehran, on behalf of the Parsis of India during the 2500th Anniversary Celebrations of the founding of the Persian Empire. Photo shows Professor Phiroze Shroff (left) with Abbas Nadjm, Iranian Consul-General in India.

Cyrus however spared the life of the Median king and brought about the fusion of the two great warring Aryan races. Thus the first civilisation of Aryan stock in Iran —that of the Medes—yielded place to another Aryan civilisation: that of the Persians, which has remained intact till the present day.

Meanwhile, Croesus, the King of Lydia who had been an ally of Astyages, decided to curb Cyrus before he became too strong. He forged a grand alliance against Cyrus with the rulers of Babylon, Egypt and Sparta.

Cyrus forestalled his enemies and defeated Croesus, the richest king on earth.

Leaving the task of capturing the Ionian cities to his army chiefs, Cyrus turned eastwards and fought on for eight years. He consolidated the eastern and northern borders of Iran and, in quick succession, overran Bactria, Azerbaijan (probable birthplace of Zarathushtra), Khorasan, Sogdiana, Parthia, Afghanistan and North-Western India.

Only Babylon, called the "Bride of the World", held out independent and defiant.

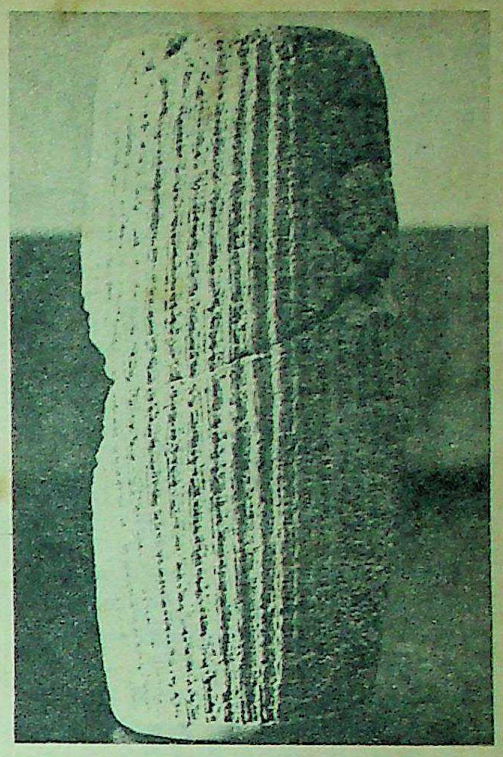
Fall Of Babylon

According to the Greek historian Herodotus, Cyrus soon realised that, though the city appeared to be invincible, it had a weak spot: the River Euphrates ran under the city walls and, if he could divert the waters of the river elsewhere, his men would storm the citadel by marching up the river-bed, once it dried up. Cyrus straight away put his soldiers on the job of channelling the river in another direction and soon they achieved this remarkable feat of engineering.

While the King of Babylon, Balshazar, his nobles and generals were feasting—wining, dining and merry-making—the Persian Army stealthily got in. The Babylonians, caught unawares, were routed.

On entering Babylon, Cyrus freed from bondage all the Jews who, 47 years earlier, had been enslaved by the Babylonian King Nabonidus and sent them back to the Holy Land, escorted by his troops. In Palestine he ordered reconstruction of the Temple of Solomon—which King Nabuchadnezzar had razed to the ground—and returned to the Jews the riches which the Kings of Babylon had pillaged.

In his life and works, Cyrus imbibed the quintessence of the Zoroastrian religion: Good Thoughts, Good Words and Good Deeds. While in Babylon, he visited the temple and paid homage to the local god Marduk.



CHARTER OF CYRUS THE GREAT. The edict on human rights was issued in 539 B.C. The baked-clay cylinder is preserved in the British Museum, London.

Cyrus the Great's biggest gift to mankind was the proclamation issued by him in Babylon 25 centuries ago, wherein he restored to the people he had just vanquished their religious and civil liberties and decreed that the dilapidated dwellings of the populace be repaired.

By the great King's royal command, these edicts were inscribed in the Babylonian script on a baked-clay cylinder. A team of archaeologists excavated this priceless treasure from the ruins of Babylon in 1879.

This first Charter of Freedom was the forerunner of the United Nations' Universal Declaration of Human Rights. The world —at the behest of UNESCO—celebrated in October 1971 the 2500th Anniversary of the Founding of the Persian Empire by Cyrus.

In the Old Testament—revered by Jews, Christians and Muslims—there are sixteen references to Cyrus. This glorious Shahanshah of Iran has been hailed in the Bible as the "Lord's Anointed".

Cyrus lived in the "Golden Century"—6th century B.C.—in which Confucius, Buddha and presumably Zarathustra flourished.

With the establishment of the Achaemenian Dynasty, the enlightening and ennobling influence of the Persian civilisation spread to the four corners of Cyrus's realm. Thanks to its strategic location, Iran for centuries has been a golden link between the cultures of East and West.

According to Plutarch, Cyrus's tomb bore the following epitaph:

> O MAN, WHOSOEVER THOU ART, AND WHENCESOEVER THOU COMEST (FOR I KNOW THOU WILL COME), I AM CYRUS, WHO FOUNDED THE EMPIRE OF THE PERSIANS. GRUDGE ME NOT THEREFORE THIS LITTLE EARTH THAT COVERS MY BODY.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

OCCULT PHENOMENA

Telepathy, Ghosts, Previous Births, The Future...

by URMILA MANAKTALA

Can thought be transmitted without the usual sensory channels? Can one have knowledge of future events? Is it possible to be in two places at the same time? Do ghosts exist? Can people remember their past lives?

OCCULTISM is a belief in mysterious powers and the possibility of human control over them. For centuries man has been fascinated by secret and awesome forces which he cannot fathom. The occult is no respecter of rules and hence the bugbear of scientists.

There are unexplored depths, strange things which are inexplicable, but which none the less exist. The occult makes one feel small and vulnerable, for it is a kind of twilight zone (at least for the uninitiated) where no known or rational laws work, where everything that happens is contrary to what one has been taught.

The occult sphere has its poseurs and fakes. The credulous are often taken for a ride by so-called Maharishis, whose ethereal flights turn out to be more earthbound than transcendental. A great many occult powers are attributed to yogis but genuine yogis are a rare breed.

Bombay still remembers the case of the flopping "Hatha Yogi" who had the city agog with his boast that he could walk on water. Amidst an excited crowd of newsmen, photographers and others, the "Hatha Yogi" put his feet on water—only to sink like a stone.

SUBSTANTIATING THE SUBSTANCELESS. Infra-red photographs taken, at intervals, during a seance that was held in 1953 at a spiritualist summer camp in Ephratta, Pennsylvania, USA. They show four stages in the gradual manifestation of the spirit Silver Belle, guide of the medium Ethel Post-Parrish, seated inside the curtained cabinet. Eighty-one persons witnessed the "materialisation", some of whom are reported to have walked arm in arm with the spirit. Most spiritualists claim that materialisations are formed out of ectoplasm—a quasi-material substance that emanates from the medium's body and is capable (among other things) of assuming human form.

HE BOASTED HE COULD WALK ON WATER. He did, but the Hatha Yogi sank like a stone. Here he is, "easily" swallowing nitric acid for the benefit of journalists in London.

What exactly happened? Swami Vivekananda tells us that, by conquering the nerve current, *Udana*, the yogi can become light in weight and does not sink in water. *Udana* is the nerve current that controls the lungs and all the upper parts of the body. Obviously our Hatha Yogi did not quite have his *Udana* in control.

Throughout history there have been instances of events beyond the laws of nature. Saint-Saens, that well-known French composer, had many psychic experiences. He relates an incident in his own life: "One day I was up to my ears in work when I suddenly thought of a lady acquaintance. Some time later—the time it would take to walk across the courtyard and go up the stairs —someone rang. It was the lady of whom I had thought. I thought it was chance but not when it happened for the twentieth time."

Saint-Saens had another extraordinary experience. A painter-friend of his, who wanted to submit an entry for the annual exposition, showed him a painting. As soon as Saint-Saens set eyes on it, he saw it hanging in a room of the Palais d'Industrie in a particular spot. "On the day the salon opened, I saw the painting exactly where I had foreseen it," said Saint-Saens.

Explains one mystic: "When you think of someone, the thought takes a form and goes out to that particular individual. If your thinking is associated with some will behind it, the thought form that goes out from you makes an attempt to realise itself."

The science of Psi is known as parapsychology and includes telepathy, clairvoyance, precognition and psychokinesis in its fold. In a sceptical age, where everything is subjected to cold scientific tratment, Psi gets a dubious reception but, like jack-in-the-box, it has the disconcerting habit of sticking out its head and demanding attention.

It is generally believed that animals have some form of ESP (Extra-Sensory Perception) and see omens of an impending death. Scots and Highlanders believe that some dogs cry at night when a family member is to die.

Stefan Elg, in his book *Beyond Belief*, tells us about a woman and a child whose bodies were found in a mountain stream at a place where, many days earlier, a grey bitch, belonging to a neighbour, used to go and howl piteously.

There was an ESP experiment, carried out recently by astronaut Edgar Mitchell on board Apollo-14, in which four people participated. He used 25 numbered cards and tried to send a thought message to the four as to what the symbol on each card was. Two of the four got the message correctly. Mitchell was in Durham recently to meet Dr J. B. Rhine, Head of the Foundation for Research on the Nature of Man.

Dr Rhine, an outstanding figure in the world of parapsychology, was the creator of the first series of experiments which helped detect and measure Psi. In 1934 Rhine published *Extra-Sensory Perception* in which he affirmed the overwhelming existence of Psi.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

An instrument called plethysmograph was used by Douglas Dean, an American Archetypal Engineer, to test for ESP--a device to measure the blood volume in a finger which increases and decreases with the pulse. Doing mental arithmetic or anything emotional produces vasoconstriction—a rapid decrease in the volume of the finger capillary cells. It was found that someone doing mental arithmetic can produce vasoconstriction in a distant person acting as a receiver. This was confirmed by various experiments.

Some researchers believe that Psi may prove to be an electro-magnetic process akin to the radio. Observed one Russian scientist: "The brain is the emitter of radiations with various wave-lengths and thus the source of electromagnetic fields." Experiments in long-distance telepathy were conducted, with the help of an ultra short-wave radio transmitter, by Leonid Vasiliev, former Head of the Physiology Department of Leningrad University. **Vasiliev, who had been studying this phenomenon for forty years, stated that his experiments offered scientific proof of telepathic communication.**

The Russians have been known to spend Rs 18 crores annually since 1964 on psychical research projects. They eventually hope to concentrate on a "target figure" and to introduce suggestions and ideas. **Professor Vasiliev is known to have conveyed written instructions mentally to a patient put to sleep by hypnosis. Professor Kotkov has hypnotised a girl, who was many miles away, several times in front of scientific observers.**

Padre Pio's Siddhis

Some people have the power to see into the future. Padre Pio has been credited with some strange *siddhis*. One evening in January 1936, Padre Pio begged Dr Sanguinetti and a couple of laymen in his room to pray with him for a soul soon to appear before the tribunal of God. When he finished, he told them that they had been praying for the King of England. The king died precisely at that time.

Poet Shelley is said to have received a premonition of his death near the Bay of Spezzia. His wife one day found her husband staring into space, evidently in trance. Shelley explained that a figure wrapped in a hood came to his bedside and beckoned him. Some time later, he claimed he saw a child (Byron's daughter Allegra who had recently died) rise from the sea and smile at him. Not long after this vision, Shelley met his own death in the same bay.

Does the curtain covering the future swing aside sometimes, revealing events which are to come? One cannot lightly dismiss all phychical phenomena; their persistence has an uncomfortable quality.

There are many theories on the nature of time. There are those with the idea of time as an eternal "now" and those that state that time is another dimension.

Is there a higher level of consciousness where past, present and future exist in synchronous potentiality? Space and time, after all, are human inventions, conditioned by our very limited sense faculties. Herman Hesse's *Siddhartha* propounds the theory that time is an illusion. **Hesse argues that if time is unreal, then the dividing line between suffering and bliss, good and evil, past and future, is also unreal.**

Another occult phenomenon which leaves one wondering is the ability of some people to be in two places at the same time. There is the story of Quillon Hopper, a colonial service officer in Central Africa, who had an appointment with a wizard called Nzige. Before Nzige arrived, Hopper received an urgent telegram to go and deal with a herd of elephants causing devastation. Nzige however arrived in time and stated grandly: "There is no need for you to travel, my friend. I will deal with the problem now." After snuffing a mysterious powder, Nzige disappeared for an hour and a half. His body remained there in a state of trance but Nzige was obviously elsewhere.

Later Perkins, sender of the telegram, said that a man called Nzige appeared from nowhere, borrowed a drum, played some weird rhythm and the elephants went back from where they came. Of course all this time Nzige was with Hopper.

This is the testimony of an intelligent man and the story was published by Hopper in a magazine called *Fate*. Apparently some kind of subtle body exists and this is obviously not composed of the chemicals which go to make up our physical body.

Dr Crookall, in his book on the study of astral projection, recounts histories of people who have found themselves outside their bodies and conscious of the immaterial body in which they moved around. Russian scientists have succeeded in photographing the body, emanating not only from men and animals but also from plants.

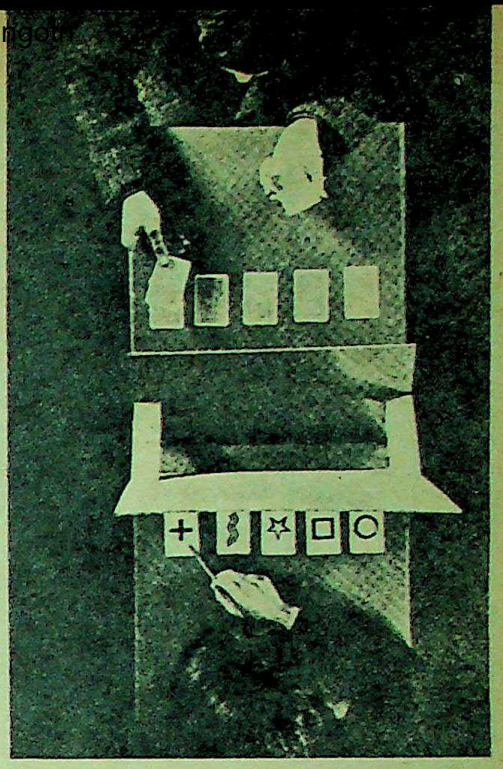
Queer Happenings

Another curious phenomenon is the appearance of the spirits of deceased persons in bodily likeness. Ghosts have disconcerting habits and when time hangs heavy on their hands, they make sorties into the earth's atmosphere. Tales of ghosts are often the result of some fertile imagination but there is a nagging ten per cent for which there is no explanation.

Swami Brahmananda, a disciple of Sri Ramakrishna, had a strange experience near Brindaban. For several days, whenever Swamiji sat down to meditate, he was disturbed by peculiar noises and the falling of pebbles and dust all around him. Finally one day, he saw the spirit of the dead man and asked him why he was being harassed. The spirit said that he wanted to attract Swamiji's attention and begged him to free him from his pitiful condition. Swamiji replied that he did not have the necessary knowhow. "You're a holy man," the spirit said. "If you pray for my release, I shall be liberated." Swamiji did as he was told and there were no more disturbances.

The appearance of such phenomena suggests that there are levels of existence other than the human and the animal. Perhaps the unfulfilled desires and hungers of certain beings persist after death and float about in the earth's atmosphere.

If something survives after death, reincarnation seems a probability. There are many people who claim to remember their past lives. Shanti Devi of Delhi is one. As a little girl, she stated that she had a husband, Kedar Nath, in Madura, described her former home and also informed her parents that she had hidden some money under the floorboard. She was finally taken to her "husband", who admitted having removed the money after his wife's death. She even described the clothes she had worn and the changes in the position of the furniture.



PSYCHICAL RESEARCH is mainly concerned with the possible nature of research that often takes the form of strictly controlled "card-calling" tests. In this experiment for clairvoyance, the subject is pointing to the symbol (one of five) that she thinks is on the card that is being dealt, face downward, by the agent.

The Dalai Lama mentions an interesting incident. Shortly after his enthronement, his baby brother died, bringing great grief to the family. The oracles however stated that the same child would be reborn in the family and he made a mark on his body with smears of butter. Later the Dalai Lama's mother bore a child with a pale mark on the spot where the body had been smeared. "He was the same being born again in a new body to start life afresh," said the Dalai Lama.

And what about prodigies? Mozart composed at the age of 5 and Yehudi Menuhin, at 11, astounded Toscanini with his music. How were they born like this? Does the physical mind really disintegrate after death?

Supernatural phenomenon is beyond the scope of human understanding. But there is ample evidence that there are higher levels of consciousness which occasionally impinge upon our own. The climax of the ordinary consciousness is science and it is clear that the scientist does not have all the answers.

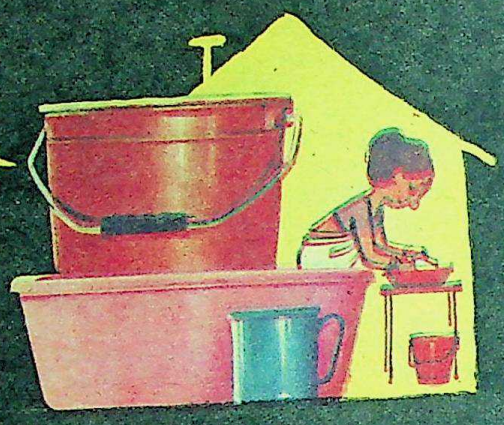
Parapsychology has made an attempt to understand occult mysteries but it is still groping in the dark. It has registered facts but it cannot explain them. Who can? Yoga puts before humanity a scientifically worked-out method of reaching the truth. It is based on thousands of years of knowledge and experience and it promises a direct proof of things.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

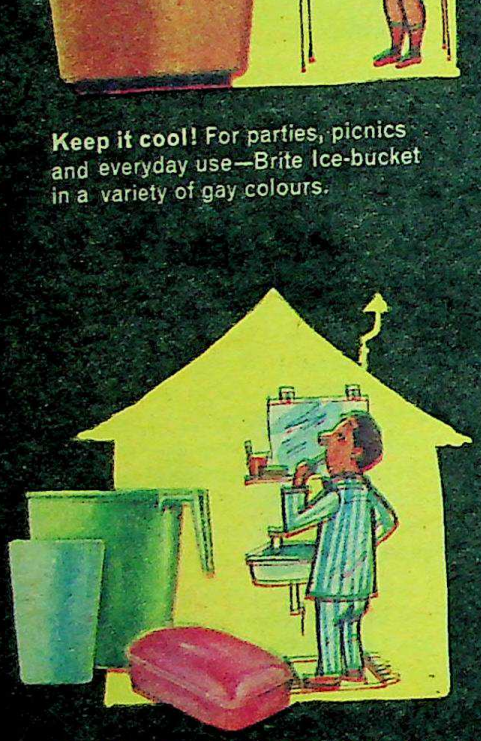
What wonderful things happen in your home!

Keep it cool! For parties, picnics and everyday use—Brite Ice-bucket in a variety of gay colours.

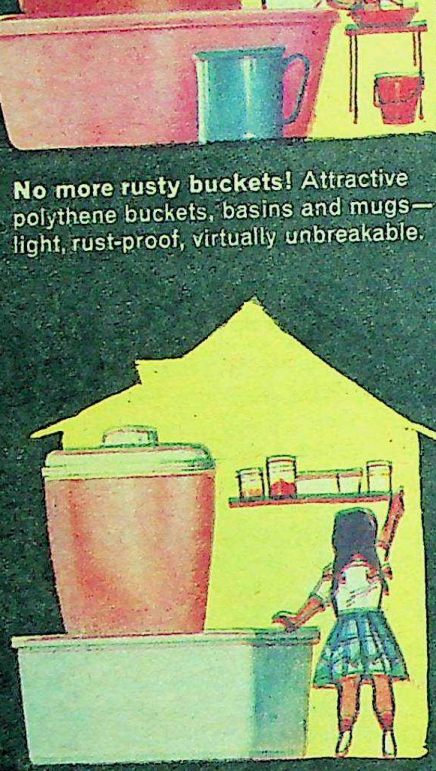


No more rusty buckets! Attractive polythene buckets, basins and mugs—light, rust-proof, virtually unbreakable.

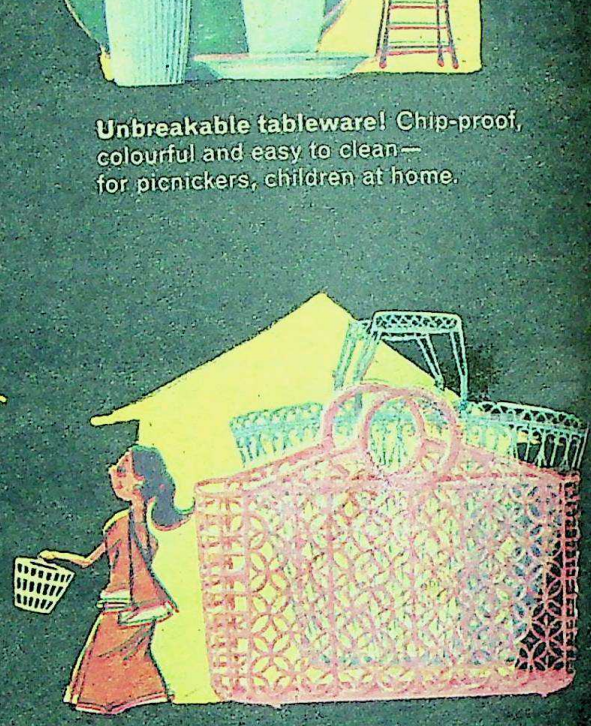
Unbreakable tableware! Chip-proof, colourful and easy to clean—for picnickers, children at home.



Toilette De Luxe! Smart colourful unbreakable tooth mugs for the bathroom. Soap boxes for travel. They won't break if they fall.



Keep it fresh! Seal-tight containers to keep bread, butter, biscuits, sweets, etc. fresh and clean.



Make shopping easy! Excellent convenient shopping bags for the modern housewife—in attractive colours.

Today and everyday, exciting things are happening in thousands of modern homes. Plastics have been fashioned and fabricated into household utensils and fittings for more convenience, utility and beauty. They have been designed to make house-keeping and home-making easier and more pleasant than ever before. New things replace the old—to the everlasting joy of modern home-makers.

Foremost amongst the leaders are Brite products—smart, clean, durable—most of them virtually unbreakable—in the finest finish and most attractive colours. See these "modern home" articles at leading shops. Put them to use in your home to make life more pleasant.

You're Right WITH A Brite

Add new luxury and utility to your home with

Brite PLASTICWARE

Bright Brothers Private Ltd., 156-A, J. Dadajee Road, Bombay-34.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

The Editor's "Trap"

Sir—I was quite amused to read in the WEEKLY about the reply you gave to a question on Mujibur Rehman from a German audience by referring to Shaikh Abdullah. What is more, you seem to be proud of narrating it to your readers. As one who has lived in Europe for more than a year, I daresay the brick dropped by you must have damaged the effect created on the foreign audience by all that you perhaps said in favour of Bangla Desh. You could have at least kept quiet for the sake of your country. Many Indian visitors, and some who live in Europe, do a lot of damage—much to the embarrassment of our diplomats—by their indiscreet talk, foolish pride, misplaced frankness and pseudo-intellectualism.

New Delhi — N. KUMAR

Did Gandhiji Fail?

Sir—I suggest you organise a symposium in your magazine on "Why Gandhism Failed in Independent India". You may invite contributions from Gandhians like J. B. Kripalani, C. Rajagopalachari, Vinoba Bhave and Jayaprakash Narayan, and also from those whose stance is anti-Gandhian. There could be contributions from leaders of the Muslim League, the Jana Sangh and the Communist Parties. Those who disagreed with the Mahatma will then be able to show the other side of the shield.

Jabalpur — P. DASGUPTA

Charminar

Sir—Adity Syam has made a gross omission by not mentioning Vazir Sultan Tobacco Co. Ltd, manufacturers of India's largest selling cigarette, CHARMINAR. Their factory at Hyderabad is the largest in South-East Asia. And among other personalities connected with the cigarette industry, the names of the late Mohammed Sultan, Founder and Chairman, A. M. Lal, the company's Chairman at present, D. A. Shah and A. K. Mukerji, Secretary and Director respectively, are also missing.

Hyderabad — V. N. BASA

"Humourlessjee"

Sir—I am sorry to notice that, in your "Jest A Minute" (September 5), Nirmala Vaidyanathan of Bombay has made fun of Bengali surnames and also laughed at the plight of refugees from Bangla Desh. You not only dared to publish this cruel joke but also gave her a cash prize. *Jee* is a Hindi word, and Bengali surnames (Bandyopadhyay, Chattopadhyay, Mukhopadhyay) were pronounced as Banerjee, Chatterjee, Mukherjee by Englishmen, as their vocal organs could not easily pronounce the unfamiliar Indian words. *Refugee* is an English word. Therefore, adding the suffix *jee* to refu*gee* by Bengalis, as noted by Nirmala Vaidyanathan, is out of the question. There cannot be any comparison as between the words *jee*, Banerjee, Mukherjee and refu*gee*. If there is a link, it is only between *jee* and *Sardarji*.

Nadia — GANGOPADHYAY B. CHANDRA

The Illustrated **Weekly** of India

Vol. XCII. 41. Regd. No. MH9
Sunday, October 10, 1971

CONTENTS

COLOUR PAGES

Millions Of Babus And Miles Of Red Tape 6
Robbing Our Temples And Museums 19
A Signorina In Search Of Truth .. 25
Comics 67

FICTION

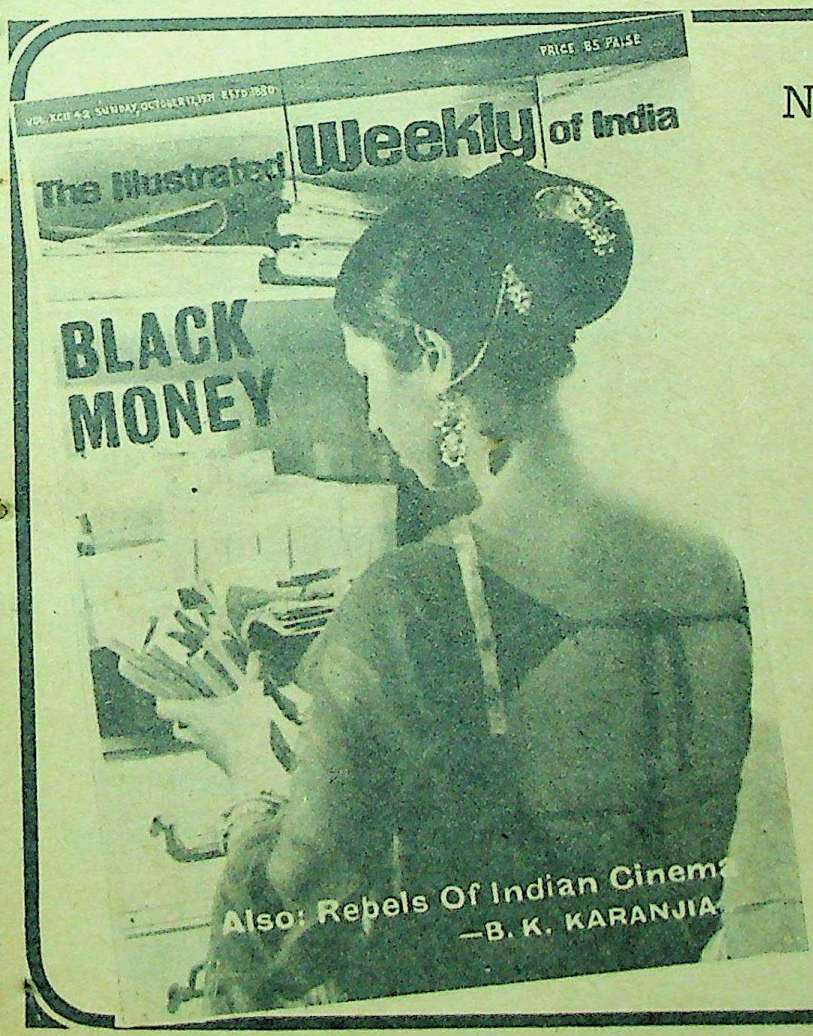
The Contact 49

ARTICLES AND PICTURE PAGES

One Crore Civil Servants 11
Mercy Mission Sabotaged 17
Winds Of Change 31
Bahrain Is Free 32
Birsa Munda 35
Cricket By Computer! What Next? 45

AND OUR REGULAR FEATURES

COVER: File Dream—designed by J. S. Joglekar of our Art Department



NEXT WEEK

BLACK MONEY: Hundreds of crores by way of black money in circulation! Want to know how to make it, how to change it to "white" money, why the Government can't keep track of it? Read Hannan Ezekiel's report. With Mario's inimitable cartoons. Plus: Foreign Exchange Racket by B. V. Kumar; Black Money in our Eastmancolor Cinema; and Why This "Short Change"? by Ashok Row Kavi.

REBELS OF INDIAN CINEMA: FFC Chairman B. K. Karanjia provides a close-up of our refreshingly different new-wave films. With photographs.

HAPPY DIVALI: A colourful centrespread to celebrate the festival of lights and sound.

ALSO: Spanish Period by CRM; Dialogue—story by Gopi Gauba; Tokyo by Night—spectacular photographs by Amiya Tarafdar; and India's Hockey Prospects in the World Cup at Barcelona —by Pat Sarte.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Millions of BABUS AND Miles of Red Tape

BY

BACHI J. KARKARIA

There are ten million people on the Government's payroll—one Government servant for every 54 Indians. They waste money and they waste time —theirs and ours.

Sketches by MARIO

INDIAN Democracy is government by forms—in triplicate. Quotas, permits and licences have replaced the sceptre, orb and crown as symbols of power.

What is wrong with this thing known officially as "bureaucracy" and privately as "damned bureaucracy"?

The prime cause of its unwieldiness is its size. Like some horrendous science-fiction monster, it continues to grow, developing growths upon growths. Its body is composed of dusty files, its head is a rubber-stamp and red tape courses through its veins.

The country's administration is manned by one crore (10,000,000) civil servants. According to the 1968 Central Staff census, there were 28,07,400 people employed in Government offices. At the end of March 1970, various State Governments employed 39.38 lakh people, out of which 17.77 lakh were in quasi-Government institutions and around 18.77 lakh in local bodies. In 1969-70 the total cadre strength of the IAS was 3,234, with 2,725 officers in position.

Even as early as 1966, the UP Government confessed that one out of every four of its staff was surplus. The corresponding figure for Mysore was one out of three. In 1968 the Maharashtra Government, realising that the dropsical swelling of its bureaucracy was a symptom of crippling disease rather than a sign of blooming health, set up a commission to streamline its organisation. In Assam an economy committee found there were 3,000 employees surplus in various departments who cost the administration a needless Rs 62 lakhs.

CC-0. Panigrahi Domain. UP State Museum, Hazratganj, Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

This cumbersome bureaucracy does not merely result in passive stagnation. It actively puts development and economy into reverse gear. There is duplication and overlapping of work. In Kashmir, educational problems are tackled by the Education Adviser, the Secretary of Education and the Director of Education: a system bound to result in delays and corruption. In 1966, in Mysore State, the posts of Joint Director and Deputy Director of the Secretariat were created—only to do the work formerly handled efficiently enough by gazetted assistants. **In UP, similar statistics were collected by the Board of Revenue, the Agricultural Department, the Industries Department, the Bureau of Statistics and the Planning and Research Institute.**

During the Third Plan, the Mysore Administration's wage bill totalled the grand sum of 30 crores. It ate up a large portion of additional tax revenue and made serious inroads into Plan-project resources. In 1956 the Kashmir Government spent Rs 2.64 lakhs to maintain its motor garages. Ten years later, this figure rose steeply by 600% to 15.42 lakhs. Some years ago, it is reported, the Madras Government spent Rs 6 lakhs to collect Rs 24 lakhs worth of excise duty, and the Registration Department spent Rs 40 lakhs to collect Rs 61 lakhs of revenue!

Waste More, Want More

The bureaucracy wastes money. It wastes time even more. Take Assam's celebrated "Washer Case". In the Balbari subdivision, a tubewell stopped functioning because of a washer, costing not more than Rs 1.50, wearing out. This caused great hardship to the villagers, as the tubewell was their only source of drinking water. They informed the Gramsevak, who informed the Balbari District Officer ("Hereafter referred to as BDO"). The BDO said that audit rules forbade local purchase, so a new washer could not be bought. The villagers then went to the District Commissioner (DC). The DC referred it to the Sub-Divisional Officer (SDO), who referred it back to the BDO, who in turn asked the Gramsevak what had happened. The Gramsevak reported to the BDO, who reported to the SDO, who merrily informed the DC that the worn-out washer could not be replaced. The same absurd rigmarole was repeated when the DC asked why local purchase was not permitted. The BDO told him that the practice had been discontinued because there had been many instances of irregularities in the case of local purchase. But, at the same time, he told the DC that he had passed on the villagers' plea to Shillong and had been granted permission to call for tenders for the one-and-a-half rupee washer.

Never before in the history of mankind has so little been done by so many to the detriment of so many more. The Indian bureaucracy may well have served as the premise for the Parkinsonian law: there is an inverse ratio between the size of an organisation and its efficiency. And in this hierarchy, outdoing even the Peter Principle, every man has risen far above his level of incompetence.

Truest symbol of the bureaucracy is the dog-eared, crumbling, dusty, red-tape-bound file. In Bihar, some files have to pass

—Continued

TEA—BUT NO SYMPATHY FOR THE FILES. The yellowing, dog-eared file is the truest symbol of our bureaucracy. In 1964 it was calculated that Central Government files occupied 125 miles of shelf space. In Rajasthan a Minister once passed orders on the same file nine times. Below: *Would that the wheels of administration moved as freely!*

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

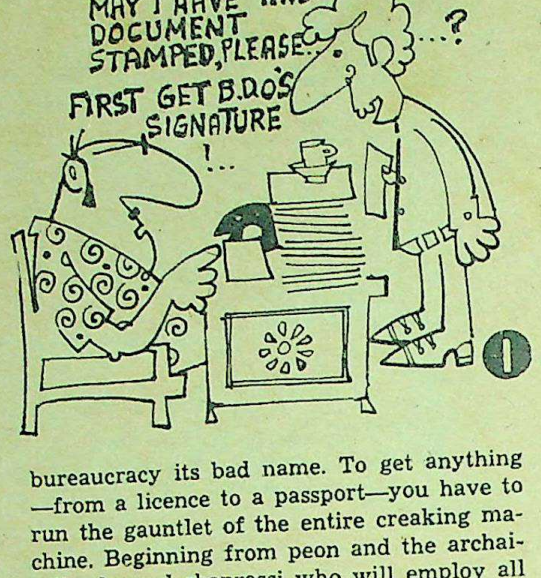
through 32 people. Two days (which is considered a miraculously short time per person) for each would mean that at least two months would elapse before any decision was taken. Hundreds of files have been yellowing with anxiety, silently awaiting their turn for the past five years. In Rajasthan a Minister once passed orders on a particular file nine times. Every time the file went back to him with notes, explaining why the order could not be executed. In another case, the Minister's orders were countermanded by the Deputy Minister.

In 1964, the Organisation and Methods Department discovered that, even after clearing 10 lakh files which had accumulated over the years, 32 lakh files still remained. Desperate, the department started calculating them in miles. They occupied 125 miles of shelf space!

Procrastinators, Unite!

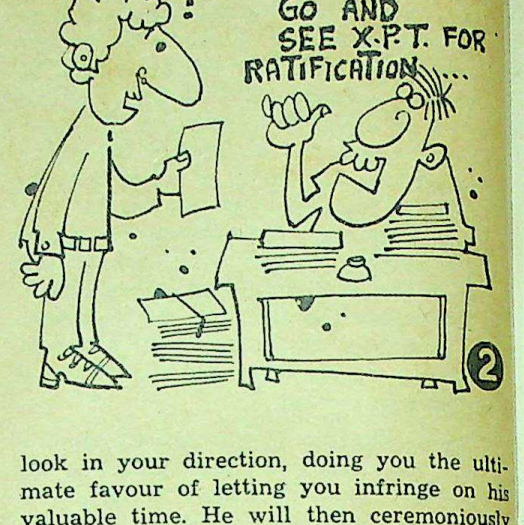
These mammoth figures, of course, do not include the hundreds of files which are lost by inefficient clerks and even peons whose job it is to look after them. Embroidered somewhere in the cobwebby recesses of their mind must surely be the motto: *Procrastination is the thief of work.*

In some departments, there is excellent top-level management. But the lower echelons of bureaucracy remain the most exasperating specimens of humanity. Yet it is the unfortunate lot of most of the public to deal with just them. It is this unofficial Public Relations department that gives the



bureaucracy its bad name. To get anything —from a licence to a passport—you have to run the gauntlet of the entire creaking machine. Beginning from peon and the archaically dressed chaprassi who will employ all their wits to keep you from meeting the person you want. They will tell you he is out "on business", or "on C/L" (Casual Leave to the uninitiated), or direct you to quite the wrong department.

When you are finally ushered into the august presence, the clerk will keep you waiting for the good part of an hour, while he finely sharpens six black pencils, three red ones and two blue, savours the unique flavour of Government Canteen tea and exchanges political opinions with his neighbour. After that, he may cast a disgusted



look in your direction, doing you the ultimate favour of letting you infringe on his valuable time. He will then ceremoniously hand you a form.

Now the form is a Very Important Document. Without it you cannot move a single step forward in the bureaucratic jungle. A drug company executive complained that with the Drug Prices Control Order (1970) was born a masterpiece of a form. It was 4½ pages long and had to be filled in for each separate packing. If a drug company makes 250 preparations (each in three different packings) it will have to submit 3,375 typed pages! The Ministry of Petroleum and Chemicals will have to process a total of six lakh forms. What a perfect bureaucratic paradise!

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Floods And Finances

The recent devastation in UP, West Bengal and Bihar a couple of months ago has been worsened by ministerial and bureaucratic lack of attention to flood control. Even elementary precautions, like raising and strengthening bunds and embankments, were not carried out. In UP, 50 out of 54 districts have been affected and the State has suffered a loss of 71 crores.

While each year UP loses up to Rs 50-60 crores in floods, the Fourth Plan earmarked only Rs 8 crores for implementing preventive measures. There is no saving as ultimately much more is spent on flood relief. Though UP has a Flood Control Board, it has no separate staff of engineers under it. In a way, Flood Control is just one of the activities of the Irrigation Department. The Union Minister for Irrigation and Power has pointed out "that the gaps left in the flood protection works hurriedly sanctioned after the disastrous floods of 1960 made them ineffective, and that this carelessness was compounded by the failure to open the primitive weir gates in time to let out the excess water. The same incredible incompetence was shown in the failure to demolish old bridges across the Gomati, even after new ones had been built, obstructing the flow of the river. Result: the sum of Rs 2 crores spent on flood protection in the few months that the work was undertaken has been wasted. The work will now cost Rs 6 crores. The officials responsible for leaving the vital flood protection works incomplete have presumably been promoted or are now enjoying pensions at the cost of the public exchequer. The Ministers responsible have—since this is Uttar Pradesh—run through several other portfolios with equal incompetence while skipping in and out of office." (Times of India *editorial*)

Between 1955 and 1970, the total outlay on flood protection programmes was Rs 185 crores against a loss of Rs 1,231 crores in terms of damage to crops, public works and unaccountable human agony. Does this make economic sense?

However, the truly destructive power of this great juggernaut manifests itself in an emergency. Victims of flood and famine suffer even more due to its petty norms, its bunglings and its inhuman determination not to stir a centimetre away from the rigid boundaries of the written law. (See Box alongside.)

It is this rigidity, the reluctance to take an individual decision, that is one of the bureaucrat's gravest faults. But it is inevitable in a set-up where the ruling party will not back the bureaucrat's decision and will instead deny all responsibility for the action. An Opposition member with a mania for publicity will blow up the issue out of all proportion and the administrator will have to face an unpleasant Parliamentary Inquiry, even perhaps apologise. Is it any wonder he is content to let well enough alone?

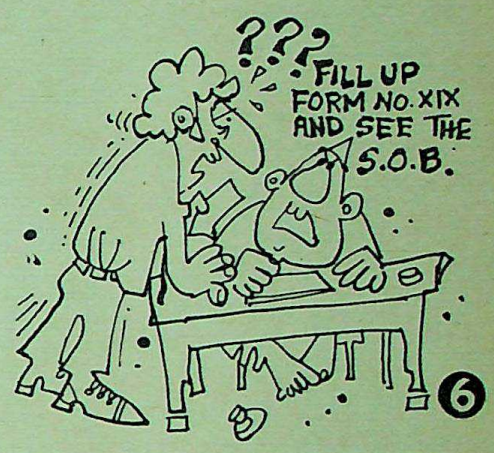
Red Tape vs White Cap

Political interference may not be the sole cause of the inefficiencies of Babudom but it is an important one. The conflict between Red Tape and White Cap is a real one. Definitely the ICS man, and to some extent his IAS counterpart, is a brown saheb. His superiority in education and social background makes him look down on the politician, whose origins are usually humble. On the other hand, the *dhotiwalla* wields a lot of power and often puts in his own trusted henchmen near him—that is, at the top. Transfer is a useful weapon in the politician's armoury. Most postings and transfers of the Punjab Administration are primarily on the recommendation of Akali legislators and Dal leaders. Administrative corruption, which formerly aided rich landlords and capitalists, has now been diverted to favour the politician. It is alleged that, in the Punjab, each of a favoured group of politicians has to provide a fixed sum towards the political fund of Ministers and their party.

Politicians have exposed bureaucrats and *vice versa*. The ecological balance between the two is delicate and difficult to maintain.

The bureaucrat's snobbery does not only exist vis-a-vis the politician. It is also obvious in his attitude to the public. Feudalism, a leftover from the Raj, remains and we have the paradoxical situation of a public servant who looks down upon the public.

Aggravating the inefficiency is the conflict within the service. Between general administrator and the specialist brought in for technical jobs; between revenue-oriented schemes and development-oriented projects.



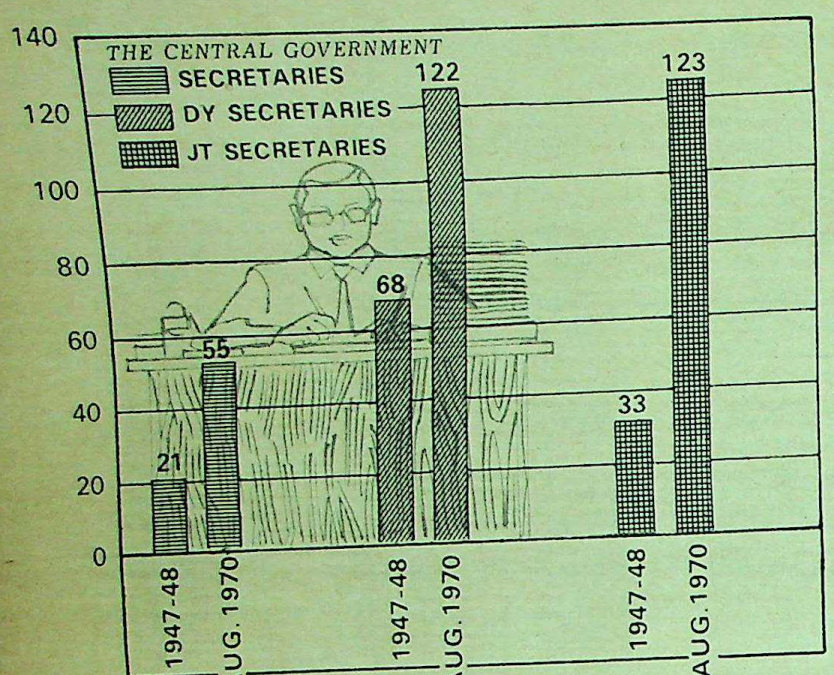
Which brings us to recruitment. Too many Arts graduates are getting into the IAS and, policywise, this is faulty—for development demands much more specialisation, especially scientific. Even in the lower cadres, employment is on the basis of general proficiency rather than on the skills needed for the job. No one, in the present set-up, insists on a potential clerk knowing typing, filing and indexing. Training is not given and the man just drifts along. Even at the National Academy of Administration, Mussoorie, where officers are trained, the student-teacher ratio is too high for efficiency.

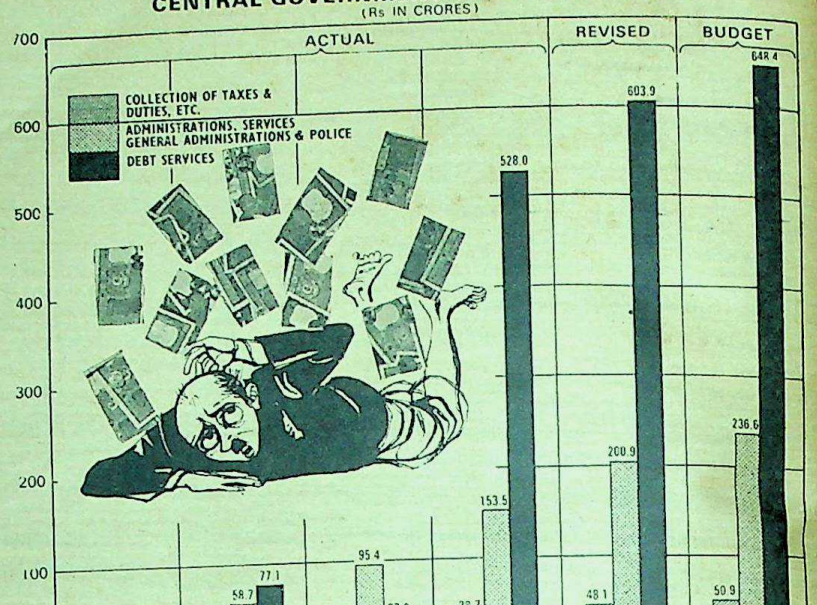
Thus, if inefficiency exists at the very root, what hope is there for smooth

—Continued

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri





"They Came Back From The Ride With The Babu Inside . . ."

Two tigers broke away from Delhi Zoo and weren't caught till six months later. Back in their cage, they started telling each other of their experiences. The first tiger, who looked thoroughly emaciated and mangy, said: "Arre bhai, what shall I tell you, I had the worst luck ever. I wandered into the Rajasthan desert by mistake and didn't get a thing to eat. Even the occasional man was so skin and bone that he wasn't worth eating. Finally, almost on the point of death, I gave myself up. At least here in the Zoo, we get two square meals a day."

The second tiger looked fat and sleek. "Oh, I was much better off," he said, licking his chops. I went and hid under the staircase in the Delhi Secretariat and every day I nabbed a Babu as he came in. And no one was any the wiser. I continued this way for six months, having the time of my life. Then, one accursed day, I nabbed their chaiwalla. His absence was at once noticed. And all hell broke loose. My presence was discovered and the Zoo chaps arrived with their nets. And here I am!"

Moral: 360 Babus are more dispensable than one *chaiwalla.*

J.D.K.

Jai Hindi !

When there was an earthquake at Anjar in the Kutch port of Gujarat State, Jawaharlal Nehru visited the place to ascertain the damages and console the affected residents. He was to address a public meeting there. A Government official of the region told his departmental subordinates that Panditji would lose his temper if the loudspeaker was not in order and, as Panditji would be addressing the meeting in Hindi, the microphone should be tested in the rashtrabhasha. *There was nobody at Anjar who knew Hindi, so a Government jeep was sent to the headquarters town, Bhuj, to find immediately a man who knew Hindi. The man, a Hindi pandit, was located, rushed to the site and tested the loudspeaker in the* rashtrabhasha.

J. M. THAKORE

"Call Me God"

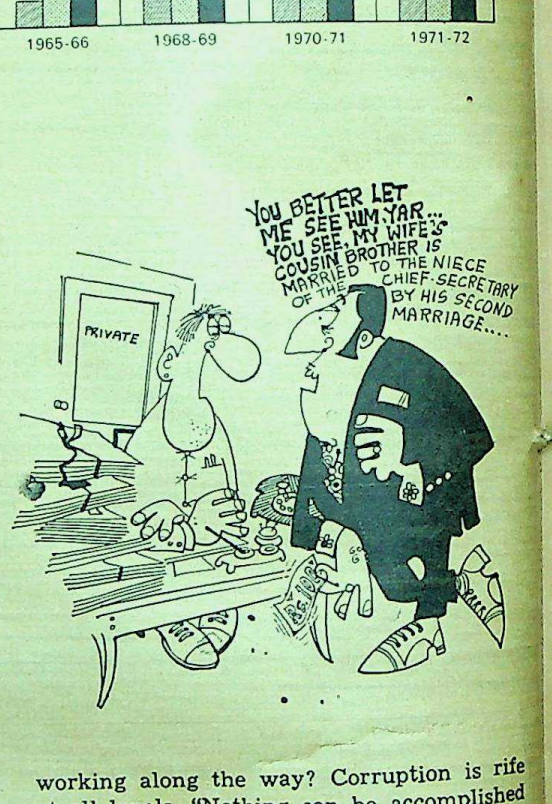
The Indian Empire was at its peak and the British Civil Servant, who had just been made a C.M.G. in the King's Honours List, was asked by the fawning Sir Betel Nutt Chandrawadkar: "What does C. M. G. stand for, Sir?"

"Call Me God," was the answer.

Suitably awed, the brown knight squeaked: "My Gawd! What is G.C.M.G. then?"

"God Calls Me God!" came the reply.

S. R. MUNDKUR



working along the way? Corruption is rife at all levels. "Nothing can be accomplished without a bribe" is the public's unhappy experience of the bureaucracy. A bribe and that magic talisman against bureaucratic delay: influence. Corruption is endemic to the system. If the process were fast and efficient, there would be no place for corruption. But the bribe-hungry politician| bureaucrat finds it more profitable to keep it this way.

The bureaucracy's greatest error is to confuse routine for efficiency and lack of initiative for necessary caution. After that, the deadening delay is inevitable.

V. V. John quips that, in the Bureaucrat's Bible, the Beatitudes should be read as "Blessed are the meek, for the question of their inheriting the earth shall be taken up in due course." May I add on behalf of all the meek who have waited these many years: "We trust you will expedite the same at your earliest convenience and oblige."

CC-0. In Public Domain. UP State Museum, Hazratganj, Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

One Crore Civil Servants

by Dr S. P. AIYAR

The Indian Babu has become the symbol of inefficiency, delay, red tape and corruption. This study tells you how and why.

CHARLES DICKENS in *Little Dorrit* immortalised the bureaucracy of his day by the description of the "Circumlocution Office" without whose acquiescence no public business could be transacted. "Its finger was in the largest public pie and in the smallest public tart. It was equally impossible to do the plainest right and undo the plainest wrong without the express authority of the Circumlocation Office." Dickens suggested that if another Gunpowder Plot had been discovered half an hour before the match was lit, nobody would have been justified in saving Parliament without first disposing of half a score of boards, half a bushel of minutes, several sacks of official memoranda and a family vault full of ungrammatical correspondence in the Circumlocution Office. But the Indian counterpart of Guy Fawkes would today have at his disposal much more fuel for his glorious bonfire!

Although sociologists since the days of Max Weber have spoken of the rationality of the bureaucracy, ordinary men and women would be more inclined to give their unqualified approval to the observation of Harold Laski that the bureaucracy is characterised by "a passion for routine in administration, the sacrifice of flexibility to rule, delay in the making of decisions and a refusal to embark upon experiment".

Phenomenal Growth

The Indian bureaucracy, like its counterpart everywhere in the underdeveloped world, is a *phenomenon*—no other word can so aptly describe it. It now extends to the heart of Village India thanks to "Community Development"—and it spans the sub-continent, touching everything, great as well as small.

The total number of people now employed under Government, local bodies and public sector undertakings is fast reaching the ten million mark—so we are told on the high authority of the Administrative Reforms Commission. Ministries and departments and their sub-offices have mushroomed under the aegis of the Union and State Governments. In fact it is often difficult to tell who does what, how and when. In spite of this expansion—or, more correctly, because of it—the Indian bureaucracy has become a byword for inefficiency, delay, red tape and corruption. Let us inquire into the causes of this astounding growth.

The Indian Government's efforts to bring about vast changes on several fronts simultaneously, in response to the enthusiasm and aspirations roused by the country's independence, must be put down among the principal reasons for the expansion of the bureaucracy. With each Five-Year Plan, since the first blueprint of 1951, organisations had to be created for planning and routine executive tasks; ministries and departments sprang up. Bureaucratic personnel expanded all over the country at the rate of about 6%.

PULL—you need a lot of it to go anywhere in the caste system of the Secretariat lavatories. The Minister has a special room. The Secretary sometimes shares his. The Jt Secretary preserves his privacy with a screen. There are separate general bathrooms for senior officers, junior officials, "other ranks" and menial staff.

The Planning Commission illustrates this process well. Asok Chanda has described its growth, resulting in 500 officers, 348 clerical staff, 225 orderlies and messengers. It also employs some 45 senior research officers, 81 research officers and 118 economic investigators. This grand establishment with its air-conditioned rooms costs the nation 10 million rupees annually! A series of articles in *The Times of India* analysed the expansion in the States and described it as "The Bureaucratic Bulge". No one, not even Nehru, could stem this tropical growth, which he once picturesquely described as an "administrative jungle". Centralised planning with decentralised implementation through India's federal system necessarily involved the creation of new departments in every State. A related factor was the belief that, in order to be effective, all major planning activities should encompass the entire country. The most outstanding illustration of this point of view was the decision to expand the Community Development programme to cover the whole of India.

Different agencies were soon performing the same or similar functions, for the personnel requirements of these agencies were never carefully assessed. It is also doubtful if there ever was any direct correlation between the quantum of work in an agency and the number of people it employed.

The Government is one of the major employers in India's underdeveloped economy and surplus staff has been maintained through fear of increasing unemployment. Nor has it been politically feasible to streamline the administrative system by getting rid of excess staff, as political parties and trade unions exert continuous pressure on the Government. In January 1966, for instance, members of the Federation of Central Secretariat and allied offices (with its ten affiliated unions) threatened a demonstration outside the residence of the Minister for Home Affairs if administrative reforms, involving retrenchment, were carried out.

—Continued

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

NOW THEY KNOW WHAT IT'S LIKE TO WAIT. Babus at the bus stop. Government is one of the country's major employers and surplus staff is maintained through fear of increasing unemployment. Added to this is the pressure of political parties and trade unions.

So strong are the pockets of power within the bureaucracy that some of the organisations even resist scrutiny of their staff position by the Staff Inspection Unit of the Ministry of Finance. The Class III and Class IV personnel, who constitute the bulk of surplus staff employed by the Central Government, cannot be got rid of easily.

In his *Twenty-One Days In India* (1910), George Aberigh-Mackay gave a vivid and entertaining picture of the "Red Chuprassies", the ubiquitous red-turbaned peons who dotted the corridors of the Secretariat in British days. Corrupt and inefficient, they successfully prevented people from meeting the Sahib. Most of the colourful turbans have gone but the men have remained.

Paul Appleby described India's top administrators as ranking among the best generalist civil servants in the world but he hastened to add that the top administration had failed to involve the entire body of personnel in carrying out a dynamic administration. **The rank and file of the bureaucracy is still untouched by the enthusiasm and devotion of the best of officers and it functions in situations which provide few incentives for hard work. Motivation burns low, if it has not already died down. Yet it is on such personnel that there is a continuous overloading of paperwork. The staff has learnt to survive by putting off work from day to day, resulting in the dilatoriness which everybody bemoans.**

The organisation and procedures of work are even more to be blamed for the red tape in India's administration. Needless paperwork and defective arrangements for filing and file maintenance (which is generally in the hands of clerks and office peons) often result in the misplacement of records, much to the despair of officials. The fact that files can get lost or stolen is hardly surprising when one recalls the accumulating "lumber" in Government offices.

Defective delegation is one of the outstanding features of India's bureaupathology. The Organisation and Methods Division analysed the problem in its earlier reports but could do no more. And such is the virulence of the disease that, in course of time, the O & M Division, itself paralysed, was finally wound up in 1964.

We must not forget, moreover, the frequent modifications in rules (particularly in Income Tax and Excise) which confuse the official as much as the citizen. The notorious situation which prevailed in Income Tax is well described by a leading Indian authority on the subject: "The provisions of the Income Tax Act nowadays are like a railway ticket—good only for one journey in time from the first of April of one year to the 31st March of the next, and sometimes not even for the whole of that journey... it has been amended and re-amended more often and most drastically during the year of its existence than the 1922 Act was during the forty years that it remained on the statute-book. The provisions of the present Act have undergone more than 250 insertions, 230 substitutions and a hundred omissions."

Corruption has been a part of the history of all nations and India is no exception. But as a result of planning and the growth of the bureaucracy, officials have discovered new sources of power. Inefficient and dilatory operations of Government under conditions of all-round scarcity have fertilised the soil for corruption.

Talk about corruption in high places is as common as the phenomenon itself. Formal agencies like the Central Bureau of Investigation, the Central and State Vigilance Commissions and the Special Police Establishment have not been very successful in scrutinising and checking corruption. There

Who Are THEY ?

The Indian Administrative Service is today the core of the country's "Administrative Class" and it shares the tasks of administration with a number of All India Services as well as Central and State Services. Selected on the basis of a competitive examination, its young recruits undergo a course in foundational training at the National Academy of Administration in Mussoorie before they are eventually sent out to the States. It has been estimated that, at any given time, some 70% of the members of the IAS work for one State or another. The IAS is believed to provide a strong administrative link for the large and diverse country that is India.

We know little about the social composition of India's higher civil service but, from a study carried out about a decade ago, there is good reason to believe that the service is no longer the preserve of the well-to-do. Owing to the availability of scholarships and freeships at the universities, many students from the low-income group (less than Rs 3,500 per year) have the opportunity to appear for the competitive examination. However, boys from rich families still enter the services, except from Western India, where business and industry provide more fruitful and, sometimes, more challenging opportunities. Of late the Government of Maharashtra has been dismayed by the small number of recruits from the State and has now instituted scholarships to enable deserving candidates to study and appear for the competitive examinations.

Although studies in the social composition of the bureaucracy are interesting and have their uses, they do not enable us to establish any direct correlation between the economic status of the recruits and their orientations. In his study of IAS officers in Orissa, Richard P. Taub found that an overwhelming number of those interviewed seemed to like development programmes relating to industrialisation, power, irrigation, flood control, dam technology and mineral resources; those interested in agriculture and land reforms were in a negligible minority. As Taub observes, they preferred big programmes—those that they see as being the most effective for transforming the economy into a modern industrial state. They have little patience with programmes designed to help villages directly." In the context of the many problems of Indian agriculture requiring a combination of scientific knowledge and communication skills in getting that knowledge across to ordinary farmers, such attitudes can only inhibit the country's balanced development.

S.P.A.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

has been too much of permissiveness and too little indignation with corrupt officials who have often been shielded at the highest political levels. From time to time, scandals are brought to light and investigated by commissions; today the extent of corruption prevalent in the country's administration, often with the connivance of political bosses, can be studied from the large number of reports now available.

The power of the bureaucracy in issuing licences and permits and fixing quotas has been a major factor in administrative corruption. In Orissa Biju Patnaik is reported to have bragged that, in ten years of industrial activity, he had amassed a hundred million rupees; and the wife of a former Chief Minister in that State admitted that, in two years, she had built up, with a meagre capital of Rs 2,000, business worth Rs 1,60,000! Even if one makes allowance for a generous margin of error, it is still startling when we are told, according to one estimate, that corruption has been costing the national exchequer Rs 1,200 million per year!

Corruption seems to be steadily on the increase, as the reports of the Central Bureau of Investigation show. There are still honest administrators at the highest levels of our services, as some impartial studies have rightly observed. Yet popular imagination feeds on gossip and tends to regard corruption as having entered every nook and cranny of the administration.

It was Lord Lytton who described the de-Europeanised English officer in India as the "White Baboo". Completely "acclimatised" by the Oriental practice of sycophancy, he functioned against an awesome background with the "red chuprassie" adding to his power and his importance. The White Baboo is part of history; the Baboo Bureaucrat now dominates the country. The pomp and power has rapidly faded in the country's passion for equality but the "Sahib" attitudes of the bureaucrat remain. Contrasting the environment of the Indian bureaucracy with that of the American, Paul Appleby wrote:

"In our democracy we believe that Government is there to serve the people. A man writing to Government is entitled to a reply. If he does not get one, he will probably call the office of the Senator or the Congressman of his district and that gentleman will raise hell with the Department... Apart from procedure, the fundamental difference between our democracy and yours is that of attitude. Your people are evidently accustomed to not getting replies from Government."

In a recent survey of voter attitudes carried out in Nagpur, only 16% of the people interviewed said that politicians and administrators cared for the needs and feelings of ordinary citizens. It is thus difficult to overstate the bureaucracy's weak citizen orientation, and it is from this fact that many other weaknesses of the system stem: its poor public relations, for instance. In most departments of Government and in public sector undertakings, the office of the PRO is often a decorative arrangement, its incumbent performing few functions of genuine public relations. Even a casual inquiry into the working of this office (say in the Income Tax Department or in the General Post Office) is likely to reveal the shoddiness of much that passes for public relations.

Complaints Machinery

Likewise, machinery for the redress of citizen grievances exist only in name. Grievance cells are created and complaint books are supposed to be available to citizens but, for the most part, all that they will receive, in response to complaints, will be a printed form stating that the matter is receiving attention and that you will hear again in due course.

Whether we like it or not, the bureaucracy has entrenched itself and we have to depend upon it for the slender mercies of our daily existence. Throughout the underdeveloped world, the bureaucracy carries on the routine tasks of administration in a singularly undistinguished way. But an inefficient and corrupt bureaucracy is the Achilles' heel of any development programme.

In India's Community Development, for instance, the most sophisticated tasks devolved upon the multi-purpose village-level worker. His ranks had been swelled by rapid recruitment followed by a short period of the most unimaginative kind of training. Instead of imparting to him the necessary technical knowledge, a lot was told to him about "communication", "motivation" and "felt needs". With their humble educational background, village-level workers could not figure out what all this was about. The result of the programme is well illustrated by the following dialogue between S. K. Dey and a village level worker:

Dey: How long have you been here?

VLW: Four months, Sir.

Dey: What have you been doing?

VLW: Collecting data.

Dey: About what?

VLW: Felt needs, Sir.

Dey: What do you mean by felt needs?

VLW: Mass Approach Method, Sir.

Dey: Mass Approach Method!

VLW: Yes, psychological approach, Sir.

The village-level worker has generally cut a sorry figure in Village India—and for no fault of his. Poorly paid, he has functioned in a hierarchy which successfully dried up the springs of motivation. He works under officers who seldom appreciate his work when it is good but are

—Continued

How THEY Work

When my wife Leila came home the other day, all wrapped up in flu, I telephoned the doctor from the nearest CGHS (Central Government Health Scheme) Dispensary. The doctor promptly came home and gave a prescription with my wife's name, age and sex all stated thereon. Then he asked me to present the prescription at the counter of his dispensary as soon as possible and collect the medicine.

Two counters, several entries, two rubber-stamps and twenty-five minutes later, I found myself presenting the prescription to the compounder, a bespectacled Sikh in his mid-forties. He read the prescription, gave me a searching look and queried: "Is it for you?"

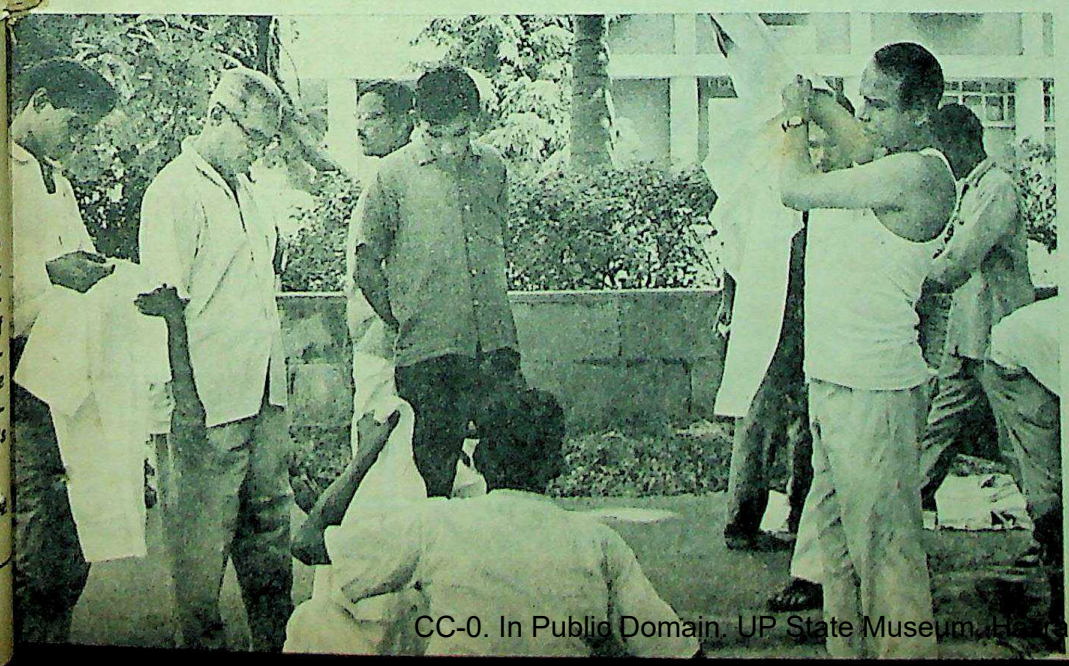
I raised my voice a shade above its normal casualness and said sternly: "No, it is for my wife." Now he gave me a questioning look and shot back in an almost menacing tone: "Is she an adult?"

On being assured that she was, he moved away to the medicine chest and quickly produced the medicine.

I have since then been thinking of the solemn declaration made by Leila and myself before the Registrar of Marriages on the day we were married that we are both above the age of eighteen and that, should this statement be false, we are prepared to pay a fine and be imprisoned.

George Fernandes

NOT MADE TO MEASURE—JUST LIKE THE BUREAUCRACY. Babus try on shirts at a roadside stall during lunch break—a common sight on Parliament Street, New Delhi. Bureaucratic personnel has expanded all over the country at the rate of 6%.



CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

The year of Cyrus the Great

Twenty-five centuries have passed since Cyrus came to power, yet we have a remarkably clear picture of him, both as a King and as a man. As a King and warrior his brilliant generalship secured him repeated victories against great odds and his just and efficient administration put him on a higher plane than almost all other conquerors.

As a man, he is greater. A humanitarian, he has immortalized himself with his famous charter that has been described as the forerunner of the U.N. Charter of Human Rights.

1971 has been proclaimed the year of Cyrus the Great. This year the heads of 55 states will be flying to Iran to celebrate the 2500th year of nationhood with the Iranian people.

Iran Air sporting Cyrus' emblem, the proud Homa on its tail will fly them in supreme comfort to Cyrus' birth place.

1971—the 2500th anniversary of the founding of the Persian Empire by Cyrus.

IRAN AIR

Sunder Mahal, Marine Drive, Bombay-20. Tel: 297070

CC-0. In Public Domain. UP State Museum, Hazratganj, Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

IS HE THE P.A. TO THE P.S. TO THE P.P.S. TO THE P.M.? The rank and file of the bureaucracy is still untouched by the enthusiasm of its best officers. It functions in situations which do not provide much incentive for hard work.

quick to reprimand him for his mistakes. He is bogged down by routine formalities (like maintaining a detailed diary) and he is generally ill equipped with the technical knowledge necessary for extension work. It seems incredible that he was taught farm techniques through classroom instruction!

With all these and other defects, is it surprising that community development has been a colossal failure? But such is the "Babudom" in the country's politics and administration that agriculture is unattractive to most officials and few Chief Ministers have ever thought of taking it over as their portfolio. Functioning in such an environment, rural development programmes were bound to suffer, more so when they were sought to be carried out through the existing bureaucracy.

The weaknesses in India's bureaucracy, which have become so evident in the country's experiences with "Development Administration", have often had the most tragic consequences during emergency situations. Its record during famines (like the one which afflicted Rajasthan in 1969) would make dismal reading. The Jaipur Correspondent of *The Times of India* who visited the famine-stricken districts of the State (Jaisalmer, Jalore and Bikaner) has described the unimaginative way in which one of the Collectors had provided for the payment of the food allowance. The amount due for November and December was paid only in January, without so much as considering what people would do for the three months prior to receipt of the allowance.

Equally shocking was the information, furnished by a district official himself: that, of the 85,000 persons who were supposed to be working on famine relief works, at least, 35,000 were non-existent!

At Jaisalmer, while workers were entitled to a rupee and a half on relief works, they were actually paid only a rupee, the difference finding its way into the pockets of PWD officials.

Similarly, when Banaskantha was in the grip of famine in the winter of 1969-70, the Government of Gujarat tried to provide works, like repairs and construction of wells, tanks and roads. A visitor to this area categorically reported the existence of irregularities in the payment on the relief works and the lack of rapport between workers and the Government officers in charge of relief operations. When one remembers that the line dividing normal situations from the abnormal ones is exceedingly thin in India, the weaknesses of the bureaucracy tend to acquire alarming proportions.

One of the main problems of democratic countries is to ensure that the departments of Government are accountable and held responsible for their work. In parliamentary systems like ours, it assumes the specific form of responsibility to Parliament. The formal links of responsibility are provided by the office of the Comptroller and the Auditor-General, the financial committees of Parliament, the Committee on Public Undertakings which has been working since 1964 and, in general, through debates and Question Hour in Parliament.

These committees, let it be said straightway, have done excellent work in their investigations into the management of Government's activities. The Estimates Committee's reports have examined the working of specific Ministries and made valuable suggestions. A content analysis of about 2,172 recommendations of the committee in some 42 reports, dealing with the public enterprises, showed that 58.8% of them were accepted by Government.

But statistics do not tell the whole story, for much depends on the nature and importance of the recommendations accepted. When one recalls the astonishing fact that there are about 500 units—Ministries, departments and other important offices—working under the Central Government alone, one gets an idea of the limitations of the Estimates Committee, which cannot examine more than a few during a single year. The Public Accounts Committee is, in some ways, more fortunately placed, for it has the audit reports at hand and also the assistance of the Comptroller and the Auditor-General who guides the process of investigation. The reports of the PAC have, time and again, lifted the veil of secrecy which lies over the operations of our Government and revealed, both to Members of Parliament and the public, the financial irregularities involved.

However, one of the weaknesses in the chain of responsibility is the "formalism" of report writing in the Indian bureaucracy. At times, whole paragraphs are mechanically lifted from the previous year's report, even if the specific agencies which they are supposed to report on have ceased to exist! David Potter, who has carefully analysed some of the reports, has drawn our attention to the fact that, while the Report of the Ministry of Communications for 1955-56 mentions the nice profits made by Air-India International, it remains silent on the substantial losses incurred by the Indian Airlines Corporation during the same year!

Veil of Secrecy

The carelessness and "window-dressing" thus involved in much of Indian report writing and the bureaucratic secrecy, which makes access to information difficult, have had unfortunate effects in the working of our political system. Members of the Opposition have been driven to explore "informal" avenues for securing information for their use in Parliamentary debates.

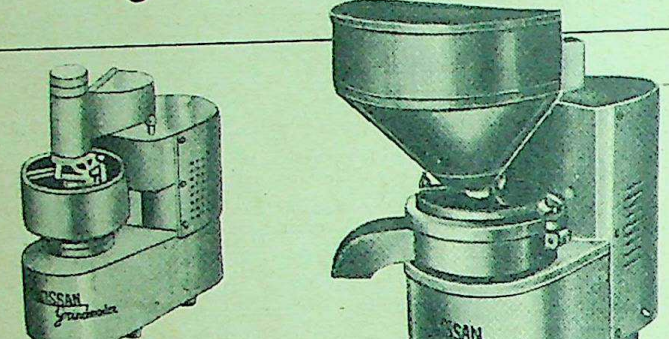
Concern for economy, which is so fundamental to development administration, is not a visible characteristic of our "system" of administration. So formal are the rules of accounting in India that a great deal of money can easily disappear without anyone knowing it. The reports of the Public Accounts Committee of Parliament alone—not to speak of those in the States—point to the colossal leakage of public funds. Minoo Masani, as Chairman of the Public Accounts Committee from 1967 to 1969, has revealed that, even in the small number of departments examined by the Committee in those two years, no less than Rs 90 crores had gone down the drain.

The principal task of administrative reform, in the present situation, would seem to lie in contracting the bureaucracy, making it both efficient and economical. If this is not done, India's experiment in doctrinaire socialism can only result in further disruption of the country. In the language of Richard Taub: "The administrative apparatus of the state will one day collapse, prey to the rage of its hungry and frustrated people, who will turn to demagogues to accomplish what their present national leaders have so far failed to do."

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

LET KISSAN Grindmaster TAKE CARE OF YOUR GRINDING PROBLEM



KISSAN MANUFACTURING IND. (P.) LTD.
WORKS:— 186, JAKERIA BUNDER ROAD-BOMBAY, 15 — Tel. No: 374186-440553
SHOW ROOM:— MARATHA MANDIR, Dr. A. NAIR ROAD-BOMBAY, 8— Tel. No: 378101
BRANCH:— 56, PANTHEON ROAD, EGMORE MADRAS. 8

AUTOMOBILE
ENGINEERING

HETC offers excellent opportunity to qualify as Automobile Engineers/Accessors and Technicians.

COURSES OFFERED:

1 C & G (Lond) Duration 3 years. Recognised as the highest Diploma in Commonwealth in Automobile. Successful candidates get excellent employment opportunities in foreign countries also. Our previous results are about 75% in this exam.

2 A.M.I.M I. (Lond): (2 years)
3 Diesel Engineering: (2 years)
4 Motor Mechanism and Driving: (1 year)

All the Courses are Practical oriented with ample facilities for Training on Petrol/Diesel vehicles. Elaborate facilities for Practicals include modern Machine Tools such as Lathes, Drilling Machines and Painting, Fabrication, Arc and Gas Welding.

OTHER COURSES OFFERED:

A.M.E., A.M.I.E. (India), A.M.Ae.S.I. (India), Grad I.T.E. (India), L.M.E., Air-conditioning and Refrigeration.

Minimum qualification for admission is S.S.L.C., but candidates with lower qualifications also may apply.

POSTAL TUITION:

Offers expert Postal Tuition with Text Books.

For Prospectus send Re 1/- by M.O./P.O.

Director:
K. C. G. VERGHESE, C.G.I.A. (Lond), A.M.I.E. (India).

Principal:
Dr. K. S. MURTHY, M. Sc. (Hons), Ph. D.

HINDUSTAN ENGINEERING TRAINING CENTRE
(Regd. Educational Society)
Cantonment, St. Thomas Mount, Madras-16
Gram: ELLFIVE Phone: 801389

Pure, Safe
SACCHARIN
from Sarabhai Chemicals
madhurin®

no sugar, no cyclamate dissolves instantly

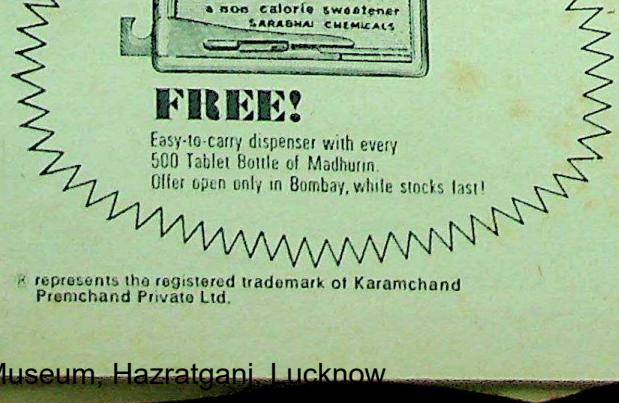
Madhurin Tablets in this convenient 500 Tablet Bottle are back for you again—so handy in the house and elsewhere!

Madhurin is the ideal substitute for sugar. Sweetens deliciously. No bitter after-tas and no calories.

So, if your doctor or your slimming diet forbids sugar, take Madhurin. Use it to sweeten tea, coffee, even cooked puddings and sweets.

Keep Madhurin handy always.

Also available: Liquid Madhurin in 100 ml. & 20 ml. bottles.
Mini Madhurin at reduced rates.



® represents the registered trademark of Karamchand Premchand Private Ltd.

Shilpi HPMA 2

CC-0. In Public Domain. UP State Museum, Hazratganj, Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Mercy Mission Sabotaged

The Omega as well as the Alpha. Six Britishers and two Americans have vowed to enter Bangla Desh, no matter how many times they are thrown out. The first batch entered East Bengal on August 17. They were arrested and then expelled. Another relief group crossed on September 5 and met with a similar fate. More batches will enter Bangla Desh with relief supplies.

by SATYEN DUTTA

THEY were 300 feet inside Bangla Desh when they heard unintelligible noises coming from a loudspeaker very near to them. They tried to catch the words: "Leave your vehicles and walk in twos towards us. Don't keep off the road."

The second car pulled up by the first and the members got out. Before them were three Pakistani Army officers: two Majors and a Captain. They had emerged from the thick foliage. Roger Moody, the team's spokesman, said that they only wanted to distribute relief among the distressed and the needy.

"Do you have correct travelling papers?"

"No"

Theirs was a non-violent group, Roger went on to explain. And added that they would go to any length to bring succour to suffering humanity in any part of the world. The Pakistani Army had "no moral authority" to ask for such papers in view of what it had done in Bangla Desh.

Four members of the team (Roger, Christine, Dan and Marcus) left for Benapole in the company of an Army officer. The remaining four stayed behind. Making their way through two miles of mud, slush and watery paddyfields, the four met the C.O.

On the Indian side of the border were Bernard Rivers, Ellen Connet and Joyce Keniwell. Walking close to the border, Bernard cupped his hands and shouted: "Are you OK? If so, wave your hands." The four members, who had meanwhile sat on the middle of the road, waved back.

"Are you staying on for the night?"

"Yes."

The Omega members settled down in their two cars to sleep. At 9.40 p.m., an Army Captain turned up to tell them that they could not sleep there. Some of the members were already asleep. The others said they would not leave. "You are under arrest," said the Captain in a polite but firm tone.

Meanwhile, Roger had developed high temperature and an acute pain in his abdomen. Half an hour later, a stretcher was brought for him. Some soldiers carried the stretcher. The other members of the team walked in the darkness. This time the C.O. was consistently abusive. What he said could be summed up thus:

All good emanated from Islam, all bad from Hinduism. Anyone who did not believe in Allah was an animal. Roger Moody loved the Hindus and was their collaborator. He wished Roger would drop down and die.

It was past midnight. The journey was painfully slow. The cars stopped at every checkpoint. Every culvert was guarded by civilian volunteers and the road was flanked by soldiers at intervals. Ben heard the crackle of three rounds of fire in the darkness.

They were shown three rooms with a total of eight beds. Food was offered but the members of the team, though exhausted and hungry, did not accept the Army's hospitality.

The next morning too they refused breakfast, much to the chagrin of the Army authorities. The Brigadier, a tall broad-shouldered handsome man, came with four other senior officers, proudly displaying the British Military Cross on his chest.

Calm and poised at first, he lost his temper when the Omega members told him that, if turned out, they would again come back. He branded them Indian spies who had crossed the border through enemy territory. He harped on racialism—an obsession peculiar to the Pakistani officers. He was furious with them for having refused the Army's hospitality. The Brigadier warned that they would be pushed back into India and that, if they dared return, they would be arrested and tried in accordance with international law.

He promised to show them "stockpiles of food and some well-fed men". But he forgot all about it.

THE LONG ROAD TO CALVARY. "We are prepared for all hardships, we are unarmed," said Doreen Plamping (left), a nurse from Liverpool and mother of two, and Christine Pratt, a company secretary from Middlesex.

THREE HUNDRED FEET INSIDE BANGLA DESH. This photograph was taken from the Indian side of the border. Pak personnel stopped Omega members on Jessore Road and whisked them away to a police station.

"WE HAVE COME HERE TO DISTRIBUTE RELIEF among distressed people!" blared the loudspeaker on top of the Land Rover. The first batch went across Petrapole. The Pakistani authorities described them as "narcotics addicts and nothing more".

Photographs by Shyamal Maitra

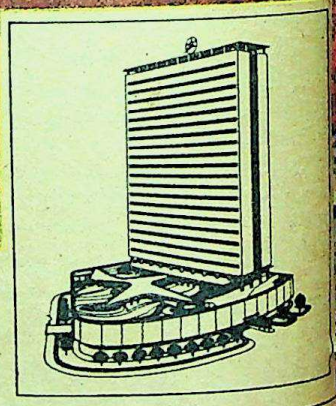
CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Formica come through with flying colours

BENSONS/6093

This well-known ruler decreed FORMICA laminate for his new palace overlooking the Arabian Sea at Nariman Point, Bombay. He likes his decor a flight above the rest.



FORMICA* decorative laminate -the choice of top-flight companies

FORMICA decorative laminate has been specified in the new Air-India Building, Bombay, for its international quality and range. Just one of many projects where Formica score for improving and beautifying modern furniture surfaces.

FORMICA

* FORMICA is the registered trade mark of Formica International Limited, of which Formica India Limited are the licensed users in India.

Let's show you how to give your home a beauti new look! For your FREE copy of our attract folder on FORMICA decorative laminate, fil and post this coupon to:

Dept. No. 13DR

Formica India Limited P.O. Box 64, Poona 1

Name.....

Address.....

.....

Town..... State.....

FORMICA is the only brand of decorative laminate available in India and 120 other count

CC-0. In Public Domain. UP State Museum, Hazratganj, Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Robbing Our Temples And Museums

by Saryu Doshi

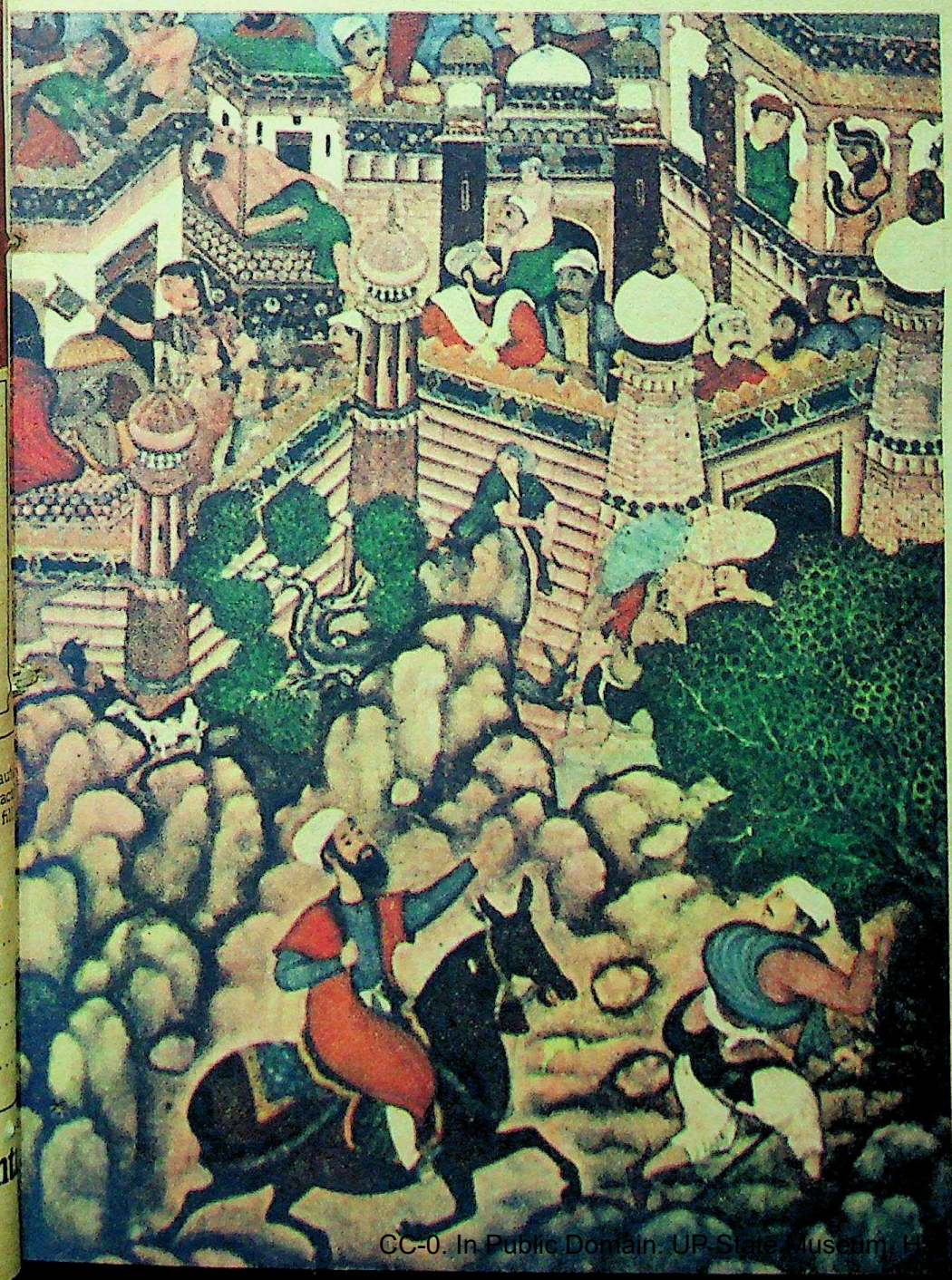
UMA MAHESHVARA: Pala period; 10th century (The Cleveland Museum, Ohio). Such exhibits are better displayed in foreign museums and form the subject of intensive study; but this is no reason why Indians should forsake their heritage and condone the smuggling of art objects.

Big business . . . under the counter. Smuggling out art objects has become as profitable as smuggling gold into the country.

NEWS items warn us periodically of the growing menace of organised plunder and criminal depredation of our historic sites, museums and temples. But even more alarming is the direct correlation that is apparent between these thefts and the appearance of Indian *objets d'art* in the international art markets. "It is Western Imperialism all over again!" is the outraged cry of art lovers in India. "It was bad enough," they observe, "when in the days of the British Raj our best sculptures and manuscripts were carried away for display in the British museums. But what is worse now is that Independent India has succumbed to the might of the dollar, which is systematically draining our country of its cultural wealth."

The drain on our cultural wealth began when, in the post-war years, a Westerner was able to pick up genuine antiques

—Continued



FOLIO FROM THE HAMZA NAMAH: Mughal School; 16th century (Freer Art Gallery, Washington D.C.). These large cloth paintings are amongst the finest specimens of Indian art of the Akbar period. It is reported that, in the first decade of this century, these cloth paintings were discovered in an old mansion in Kashmir: one of them was stretched across a broken window. They were auctioned for £10 (Rs 180) each and were mostly bought by European collectors. Today each is priced at around £500,000 (Rs 90,000,00).

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

BRONZE IMAGES are high on the list of smuggled art treasures and find a ready market abroad—being in demand both by individual buyers and museums.

and art objects at prices that were dirt cheap in comparison with what one would have to pay for comparative items abroad. This trend has received a big fillip in recent years with the wild enthusiasm for things Indian among the younger generations of the West. Prices of art objects have been spiralling. The business of trading in antiques and art objects has become so lucrative that it has virtually invited unscrupulous dealings and has paved the way for illegal traffic. Smuggling of art objects out of the country has become as profitable as smuggling of gold into the country—and that without the attendant risks.

For the Indian antique dealer, this boom in the trade has triggered off a rise from rags to riches. No longer does he have to trudge, footsore and weary, with a sackful of art objects on his back, virtually hawking his wares from museum to museum. He is today the owner of a curio shop fitted with a lot of brass bric-a-bric and any number of innocuous antiques. Unfailingly he will bemoan "the complete unavailability of good pieces", while what he really means is that they are not available except against "foreign" prices.

Hidden away, in a tiny room attached to his shop, the finest bronzes and paintings are on view. It is in this sanctum sanctorum that the biggest (and perhaps the most crooked) transactions take place, involving fantastic sums of money in every important currency of the world.

Invariably, such deals are made for objects whose authenticity can be easily established but whose original ownership, though known, cannot be proven in the absence of accurate records. The dealer guarantees and sees to it that the goods reach the buyer's destination anywhere in the world—how this is done is nobody's business.

NATARAJA—unearthed and enshrined in the Sivapuram temple (South India) was proclaimed in need of repairs by a self-styled expert. Under this pretext, the image was taken to stapathis (artisans) and a replica cast. The original was dispatched to New York, where today the dealer is faced with the problem of disposing it—since the news of the trick played on the temple authorities is now widely known.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Delhi ...

The relative ease with which he accomplishes this speaks volumes not only for his efficient organisation but also for his shrewd ability to persuade the officials of the CBI and the Customs to turn a deaf ear and a blind eye to this activity.

There can be no doubt that the art objects—particularly the ones sold to the markets abroad—have come into the possession of these dealers by illegal means, usually by theft. Even though the big dealer in antiques himself may not be directly involved in such thefts (and this point, of course, is open to question), his very willingness to buy these objects is tantamount to commissioning their theft.

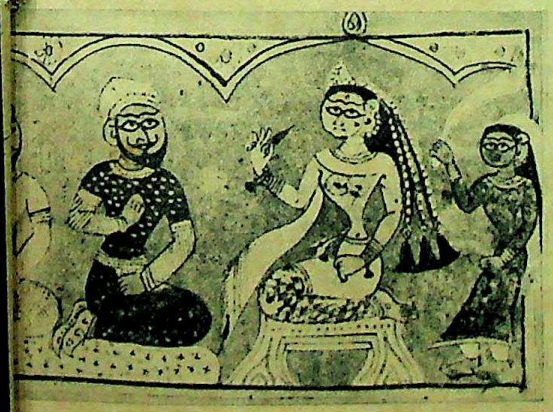
There is an intricate network of agents and sub-agents who supply goods to the big dealer who in turn may himself be involved in the underhand business. The tentacles of this enterprise spread far and wide. The *modus operandi* is as ingenious as it is varied.

Caught Red-Handed

For instance, it is known that their sensational offers have succeeded in tempting high and inaccessible officials of the various Government departments to work for them. On one occasion an IG of Police was involved who, for a price, agreed to bring two age-old stone statues from a temple courtyard to his house. From there the statues were to be put on a truck and sent off to their destination. Apparently one of these statues was dispatched without any problems. But on the night the second statue was being loaded, the workmen started a rhythmic hoisting chant as they heaved the stone figure aloft. The noise awoke a resident who felt something was wrong in the neighbourhood. He also saw an opportunity to spite his neighbour. The IG was caught red-handed, the statue was confiscated and is now in a museum. Its companion piece, however, is in a private collection in New York.

The wily dealers have also corrupted the clergy. Many a monk has been persuaded into stealing invaluable icons and ancient manuscripts by stuffing them under his robes. An extremely important image—the Sirpur Tara—formerly in the collection of a Jain monk is now in the County Museum at Los Angeles.

The culture thieves, whether lone operators or part of an enterprise, have been denuding the monuments systematically.



FROM THE SIKANDAR NAMAH (the Book of Alexander), a Persian classic. Illuminated manuscripts too command a high price abroad.

MITHUNA FIGURE, Orissa; 13th century. Erotic art has perhaps the most appeal to foreign buyers. This stone piece is now the property of the Philadelphia Museum of Art.

At first the attacks were evidently planned on monuments in secluded and scattered sites. But now there is not a temple in Madhya Pradesh and Uttar Pradesh that has not been recklessly pillaged by these vandals. In many places, the heads of the deities have been chopped off, leaving behind ugly decapitated figures. Why? Because heads are easy to sell and fetch a good price. At other places, attendant figures in the larger panels have been hacked away in a hasty effort to dislodge the principal figure. Result: the entire panel has been totally ruined. Figurines have been known to be sawn off from the temples at Khajuraho and Konarak. The gaping holes and open gashes tell their own painful tale.

Of the damage perpetrated on monuments, the most horrifying is the success with which a whole fresco panel was lifted from the Bagh Caves. The entire operation bespoke high professional skill, deliberate planning and undoubted connivance of local authority. Though the precise whereabouts of this particular piece are not known, many pieces of stone sculptures, some of them very large, have certainly found their way abroad into the collections of the various museums and private collectors, as is evident from catalogues and bulletins periodically published by them.

Every major museum in the country has been the hapless victim of thefts. The Mathura Museum lost almost 200 pieces of its excellent collection including a 2,000-year-old Buddha head. This ancient head was sighted in Paris and purchased by a museum in Switzerland. Through the active support of the Interpol, it was later possible to get the head back, but not without making a reimbursement to the Swiss Museum for the prohibitive price it had paid to acquire the piece.

Is it not ironical that we should have to pay a colossal sum just to recover an object which was stolen away from us in the first place?

Even if this situation were to be excused under the barbaric code of "finders-keepers, losers-weepers", it is not always either possible or ecnomically feasible to recover such stolen objects. Thus we can only watch helplessly when the bronze "Standing Buddha", which was among the 188 priceless pieces stolen from Orissa's Nalanda Museum, makes its appearance

—Continued

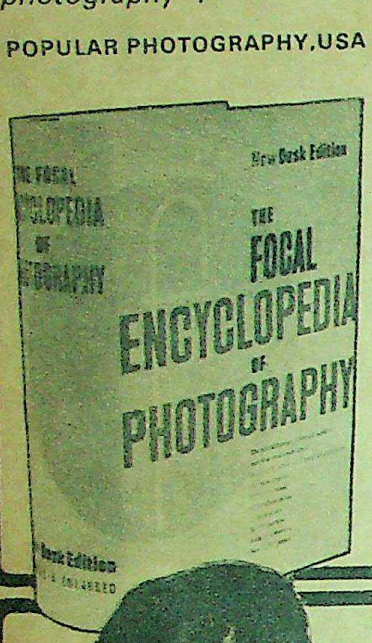
CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

" . . . this masterwork answers all the hows and whys and whats and whos and whens that are photography".

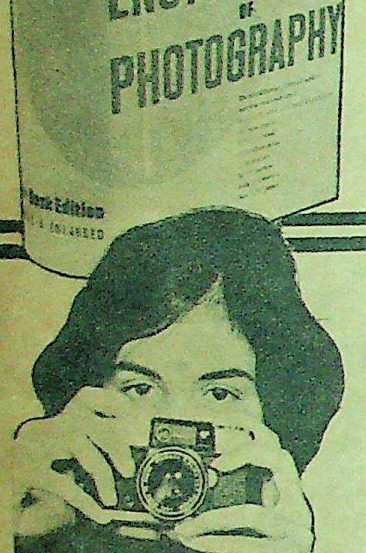
POPULAR PHOTOGRAPHY, USA

276 expert photographers and technicians from 28 countries provide you with up-to-date knowledge on all aspects of photography —from basic rudiments to the highly specialized techniques...



FOCAL ENCYCLOPEDIA OF PHOTOGRAPHY

New Desk Edition



2,400 Articles by Experts

In addition to the A to Z information and explanations, it contains 2,400 articles specially written by experts from various fields of photography (a few random examples: *Abstract Photography* by Wadenoyen, *Close-Ups* and *Colour Techniques* by Mannheim, *Lighting The Subject* by Purves), offering the fullest possible information in plain, readable and commonsense English, illustrating every important point with lucid diagrams...**over 1,750 illustrations throughout the book!**

Whether you're a professional or an amateur—or planning to take up photography as your hobby—this book tells you everything there is to know about photography!

The compleat Encyclopedia

Arranged alphabetically for easy reference, Focal Encyclopedia provides complete photographic knowledge at your fingertips: from amateur,—commercial,—freelance, and industrial photography to electrophotography, darkroom techniques, animation, cinematography, color film processing, infra-red photography, photo-etching, portraiture, remote control, underwater photography, and zoom lenses. "It would be most difficult to name any subject of photographic interest which has been left out", says *The Librarian*, London; and *Popular Photography*, New York, adds: "This is a book to stagger the imagination of the photographic expert, to encourage the curiosity of the less-than-expert, to enlarge the horizon of both..."

New, Revised Edition

Originally published in 1956, the Focal Encyclopedia proved so popular that it was reprinted eleven times within 9 years. And this REVISED AND ENLARGED edition took the experts *more than three years to revise and update!* Now this revised enlarged edition (Containing 416 *more* pages) made available for the first time in India at regular low price—Rs. 70 only (plus Rs. 4 packing & Postage).

EXAMINE AT NO RISK: Examine this monumental work in the comfort of your home for 10 days *at absolutely no risk*. If you are not completely satisfied, return it to us within 10 days for immediate refund under our Money-Back Guarantee.

Mail this coupon today...NOW!

SUPER BOOK HOUSE
Mail Order Service
Sind Chambers, 1st floor
Colaba Causeway
Bombay 5

SUPER BOOK HOUSE

Mail-Order Service, P.O. Box 16 Bombay-1 BR

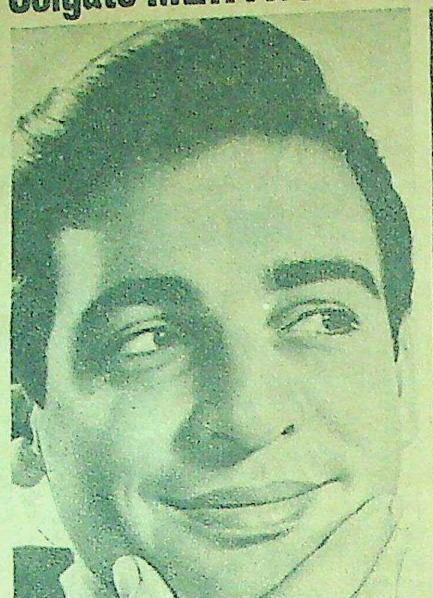
Rush immediately FOCAL ENCYCLOPEDIA OF PHOTOGRAPHY Desk Edition by VPP to my address for 10 days' no-risk free trial. I will pay the postman Rs.70 only (plus Rs. 4 p&p) If not satisfied, I shall return the book within 10 days for immediate refund.

NAME _____

ADDRESS _____

SAVE RS. 4 ● **Enclosed:** Bank Draft/M.O. Reciept for Rs.70 only. Send the book by registered bookpost, postfree!

Colgate MENTHOLATED Shave Cream



gives you THE COOLEST SHAVE YOU'VE EVER KNOWN!

Colgate Shave Cream has cooling *Menthol* which makes your skin so tingling-fresh! Feel the exhilarating difference in the creamy lather, the *extra* coolness as Colgate Mentholated Shave Cream conditions your skin for a smooth, comfortable shave. Start your day *cool*. Start your day *smart!*

For a really cool shave, buy a tube of COLGATE MENTHOLATED SHAVE CREAM today!

CMS G.4 (R)

RAMTIRTH BRAHMI OIL

Special No. 1 Registered

An invaluable Medicated Hair Oil for falling hair, Ramtirth Brahmi Oil is manufactured scientifically with many precious ingredients. Most ideal for body massage. It is useful to everyone in all seasons.

Umesh Yoga Darshan

(First Part)

In four languages: English, Hindi, Gujarati & Marathi.

(Author: Shri Yogiraj Umeshchandraji)

An excellent treatise on the true meaning of Yoga, which explains to you how to control your digestive, nervous, respiratory and other body systems. The book is fully illustrated with 108 real Yog Asana photographs and explains you about their efficacy in attaining complete remedy of various ailments or disorders through the medium of Yoga Naturopathy, Chromopathy, Psyco-Therapy, etc.

Price Rs. 15/- plus postage Rs. 2/80 paise extra.

ACHES & PAINS TREATED NATURALLY AT OUR INSTITUTION OR EXPERT YOGA INSTRUCTIONS IMPARTED AT YOUR RESIDENCE ON REQUEST

NATUROPATHIC TREATMENT OFFERS SIMPLE AND LASTING RELIEF FROM MOST ACHES AND PAINS SUCH AS: BACKACHE, PAIN IN THE JOINTS, STRAINED SHOULDERS, STIFF NECK, Etc.

For further particulars, contact :—

Shri RAMTIRTH YOGASHRAM

Dadar, Central Rly., Bombay-14. 'Phone : 442899.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

66*
Manasā
Possibly Kurkihar, Bihar, circa 9th–10th century A.D.
Bronze, 18¼ × 11 inches

The snake goddess, Manasā, is seated in the *lalitāsana* pose on a double lotus pedestal under a nine hooded serpent canopy. In her right hand, which is in *varada-mudrā* is a round flat object of uncertain identity. With her left hand she holds her child, Āstika, who is seated on her lap. On both sides she is flanked by *nāgini*. To the left of the cobra canopy, at the level of the goddess' head is a seated, four armed figure of Ganeśa, and to her right an unidentified figure seated in *mahārājalilā* pose. Above the cobra canopy are leaves associated with worship of the deity, and above the configuration is a three tiered umbrella.

Worship of the goddess is believed to have become especially popular in Bengal during the tenth to eleventh centuries, and images of that period have been found in Bihar and Bengal. (See N. K. Bhattasali, *Iconography of Buddhist and Brahmanical Sculptures in the Dacca Museum*, Dacca, 1929, pp. 224–50; R. D. Banerji, *Eastern Indian School of Medieval Sculpture*, A.S.I. New Imperial Series, No. 47, pp. 121–22.) Stylistically, this figure is closely related to the Kurkihar bronzes of the ninth and tenth century. (See *Catalogue of Buddhist Sculptures in the Patna Museum*, Patna, 1966, Figs. 38, 39.)

MANASA; possibly from Kurkikhar, Bihar; circa *9th–10th century. This bronze, part of the Heeramaneck collection, was offered to the Prince of Wales Museum, Bombay. It was however not acquired, for want of funds, and the entire collection went to the County Museum, Los Angeles. Governmental and public indifference to the national heritage is one of the reasons why the trade in art objects is flourishing. Even the major museums in the country fail to display and publicise art in a telling manner.*

in the Seattle Museum, USA; or the fabulour 1,100-year-old Sun-God image—once the pride of the Baroda Museum—is on view (as now) in the Dableim Museum of Frankfurt, West Germany.

Over a hundred paintings were stolen from the Chandigarh Museum. The miscreants used a ridiculously simple gimmick to gain entry into the building. They hid themselves under an unused stairway while the guards locked up the museum for the night. In the dark, they munched chocolates as they nonchalantly removed the miniatures from their frames. Apparently, one from the group even went up to a portrait of Guru Nanak and touched it with reverence, and probably with gratitude, for a task completed without a hitch.

The thieves were obviously well briefed. They knew precisely which paintings to take and which to leave alone. Their exit from the museum was just as simple as their entry—they broke open a window and left the place silently. The nine guards at the various points in the museum were none the wiser—or were they?

A very clever method of deception practised in the trade is the making of copies—fakes of masterpieces. The copies are often such faithful reproductions of the original that only a trained eye can detect the difference. Thus a priceless original can be smuggled out with its numerous copies.

In the case of the famous Sivapuram Nataraja, the tactics employed were different. An exact replica was made when the image was sent for repairs. The original was spirited away to New York, while it is the replica in the temple which now gazes benignly at the worshippers.

A unique case in the realm of fakes is the case of the large stone pillars from Amin (Haryana). Three excellent copies of these 2nd-century pillars have come to light. The originals have disappeared without any trace.

If the authorities were less apathetic, this destruction that threatens our artistic heritage could be stopped. A case in point is the recent much-publicised bid to smuggle out of India the colossal bronze image of Vishnu from the Hari Raj temple in the Chamba Valley. Had it not been for the furore in Parliament (reliable sources report that the Prime Minister had said "Find it, or else..."), it is doubtful whether the attempt could have been foiled at all.

THE AMIN PILLARS; Sunga period; 2nd century B.C. These pillars were seized by the Customs in Bombay. Later enquiries revealed that the pillars were fake, as were also those in the Amin temple, Haryana. A third set of these pillars adorn an American home. The question now is: Where are the original pillars?

When all the facts came to light, it was apparent that the operation had been planned with bold deliberation. Undaunted by the fact that this 1,600-year-old statue was in daily worship and would be missed within hours of its disappearance, the looters carried it off in a taxi by night and then transported it in a truck to Bombay. Had the hunt for the image been delayed by even a few hours, it would have been on the high seas—its destination: New York. But the *uncharacteristic* speed with which the CBI, the CID and the Customs authorities were propelled into acting resulted in their being able to locate the idol in a godown in the docks and intercepting it before it left the shores of this country.

Pathetic Pride

When the press reported that this image was to be sold for Rs 50 lakhs, every Indian was awed by the figure. It was incomprehensible in its staggering immensity and a feeling of pride welled up in him. Such stupendous prices offered for the art objects of his country! What should appear disconcertingly pathetic to every Indian is the fact that, in the international art market, this particular Vishnu did not command even the price that was paid for a rather indifferent painting by the Spanish painter Velasques. **It should fill us Indians with a weird sense of distortion to know that not all our art objects fetch handsome value abroad. The lesser pieces of Indian art can be picked up anywhere in Europe at prices that are substantially lower than those prevalent in India.** For the appeal of such objects lies chiefly in their value as decorative items and, for that, most people will not venture beyond a modest price.

In the ultimate analysis, we have to be reconciled to the fact that it is just ignominious greed that incites us to part with our invaluable past. The loss is incalculable and permanent. And to what end? So that it may grace the galleries of museums abroad or adorn the homes of millionaires?

Also See Pages 36-37

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

IT'S ONLY LOVE

by P. S. REGE

Love is such a fascinating and ever-interesting project because of the women you love. They are generous, whimsical, unpredictable, mysterious, subtle.

THE S. S. RANCHI, which left Bombay for England on August 8, 1931, carried about 20 Indian students going abroad for higher studies. In the dining hall of the steamer, as was natural then, they had to sit apart from the other white passengers. It was therefore very unusual for a white girl to leave her tribe and the better service they got at the other half of the hall and join the blacks, most of whom were having their first taste of western life and manners. Her looks and hair, the quiet gaiety of her speech, marked her out as almost a maid from Wordsworth's poems. She was about twenty-four or so, slim and always neatly dressed.

I forget now if she was married or was going home to get married. Probably it was the latter. She put us all at our ease and was. for fourteen days, jolly good company for most of us who were inwardly very, very home-sick. It was at her suggestion that some of us went to see a picture with her at Marseilles before we took the train for Calais and eventually branched off in our various directions. This was friendship for me, and love too, for both involve a relationship without strings, in which willingly you only give.

> *Alas! the love of women! it is known*
> *To be a lovely and fearful thing!*
>
> —Byron

Over the last forty years, I have had a number of similar encounters. For no earthly reason you meet someone, a mysterious web develops and shrouds chance words and looks, a gesture you never expected, perhaps a touch, even a long silence which you interpret in various ways—the process never ends. It builds up a world of its own. And surprisingly, this world has no quarrel with the other worlds which are simultaneously having a life of their own. And I am now inclined to think that if one does not expect too much, lives the rare moment through in all its finer directions, one meets love.

I remember another girl during my English days in the early thirties. She was a student of law at the London School of Economics where I was reading for economics. She had a rare gift. She would care for you almost in a casual manner. She would take you home and feed you. Her mother, a sweet old lady (she was the widow of Tolstoy's Latvian secretary), was a still grander person. For a long time I was in love with both of them.

But love is one thing, to know a woman is quite another. Nature has rightly made her more secretive. She can withdraw more easily and quickly from any position. When she does not, it is probably because she does not want to. Love for her is inextricably mixed up with sex. More so than in the case of a man. Biology has certainly a good deal to do with this attitude, but I would say social mores have a lot more to do with it. Love lyrics have a truer ring when a man composes them—yes, even when they sing of woman's love—than when a woman, by some rare chance, composes them. For love is basically a product of fancy, in which there are only additions and multiplications. And to be fanciful in this sense one must be free both biologically and socially.

> *Whosoever approaches women still faces the immemorial dangers. Civilisation has not made them a bit more safe than they were in Solomon's time; they are still inordinately menacing, and hence inordinately provocative, and hence inordinately charming.*
>
> —L. Mencker

How then does one know a woman? The answer is simple: Only by sleeping with her —and then too, partially. This was what Pururavas came to know in his bid to come to terms with Urvashi. Others have tried and have been trying ever since and possibly this search will go on for ever.

The trouble is you can never know where the heart of a woman is when you are with her. The surrender, if it can be so called, is never complete. You can only be sure of yourself—that you are there with her at that honest moment. What you know is that she is a bundle of sensations, a strange physiological phenomenon of deceptive weaknesses. Beyond that there is a complete blank. You get a feeling of supremacy but that is because you are allowed to get it. For her, sex is always sex plus some unknown quantity x. She is not free to give freely and therefore there is something which is inevitably held back. This is why the Sanskrit poet laments:

> *The one, whom I long for craves him,*
> *He, in his turn, is after another one,*
> *Who, alas, is pining for me—*
> *Fie upon her, upon him, upon Madana himself,*
> *upon this one and upon me!*

A veritable lovers' 'pen-tangle' indeed!

> *Frivolous, always in a hurry, forgetting the address,*
> *Frowning too often, taking enormous notice*
> *Of hats and backchat—how could I assess*
> *The thing that makes you different?*
>
> —Louis MacNeice

And what about seduction? In spite of *Kuttanimatam* and a host of other treatises, Kalidasa's verdict is still true. Seduction is not an art a woman has to learn. It is just an untutored expertise inherent in all females. The real trouble is that sometimes—perhaps more often than one would like to admit—one is too obtuse to fall for it.

This time she is a young bride from India. You are staying with them in the same digs in London. The husband, a dashing young barrister, leaves her alone and goes off to the Continent, possibly for a spree. You are quite new, very keen on your studies, busy reading in your room on a bright summer afternoon. The landlady, a huge Austrian Jewess, suddenly comes to your room and says Mrs L. has a splitting headache and would like you to see her in her room. You go there and find her lying on her bed. She has tied a kerchief around her temples and wants you to untie it and massage her brow. You sit on a chair and diligently do as told. Only that and nothing more. Days later you realise what a fool you were.

Then years later, in India, you are once fascinated by a 'storm' poem written by one whose work is still traced by innocent critics to the memories of a romantic married life, prematurely cut short by the husband's death. A massive correspondence develops. She even comes to meet you in the attic room which you were lucky to have in the old college building. And somehow, within days, before you are clearly aware, the whole affair fizzles out.

As a writer, I am inclined to believe it helps you in your craft if you take your fancy as you go, give yourself a certain deliberate freedom to try out the engaging

> *Hail wedded love,*
> *mysterious law—!*
>
> —Milton

possibilities of the heart's stirrings. You get to know yourself better. The exercise, of course is not very easy. It becomes much more difficult if you are happily married, have a wife (as I have) who can teach you a few more things about love and its technique than you dream of in your writings. You then tend to be a little inhibited. But there is something like destiny. And a writer, like any other individual, cannot escape its call when it comes. The only difference is that, in the case of the writer, the exercise gives a new dimension to his art. If for nothing else, the game is worth this result. Could Goethe, for example, have enthralled us without the women whom he courted?

The quest, however, does not always end in regrets. There are occasions when you really heave a sigh of relief. The bright, vivacious, scholarly girl whom you court for a brief interval does not respond. You hear now, there were other suitors too. God knows why she did not choose anyone from among them, for she is still such a homey, loving type in spite of the inhuman burden of research lore she so lightly carries on her

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

frail shoulders. When you meet her now, the old pangs hardly bother you. You get a feeling of escape, and yet you are almost ashamed of it.

Somehow, over all these years, I have never been able to make a clear-cut distinction between love and friendship. They seem to merge into one another. One important reason for this is, perhaps I am too self-centred, almost self-sufficient. You need a friend for company, for possible help and advice. I have generally not felt a need for these. If you have a need for these, you will find that men are more demanding in all these matters than women. They will take too much of your time and attention than you can afford to give. They will always expect from you something in return for what they consider they have given you. My relations with men with whom I have come into contact are therefore strictly limited by this defensive outlook.

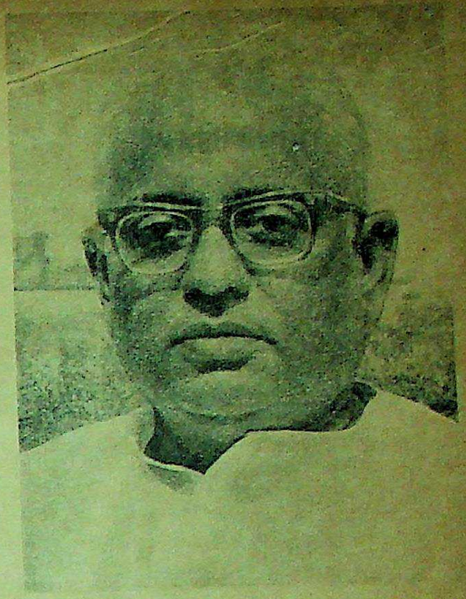
> *If thout must love me, let it be for nought*
> *Except for love's sake only.*
> —Browning

But women are different—bless them! They are more understanding, even when capricious. It admirably suits them to be at the receiving end. And actually I have found they give you a lot even without knowing it. They tone up your entire human philosophy. They will go to any length to be of help to you. Their demands are nothing more than a little attention at the right moment, a word or phrase that has hidden potentialities and yet never tends to hint at anything, a quirk of the pen with the right flourish—and, above all, silence; absolute and rewarding.

Draupadi and Krishna symbolise for me this sort of relationship admirably. The story has the right tone even if it is an invention. In it, without a moment's hesitation she tears off a piece from her brocade sari to bandage Krishna's cut finger, when others, including his wives, are searching for a piece of cloth. The moral of this is not, as many usually interpret it, that a sister's love is more selfless than that of a wife, but that for a woman who loves, these distinctions are meaningless. If she has desired you, you are a part of her, no matter what the outward worldly relationship happens to be. You are a lover because she has taken you unto herself.

Above all, love keeps you young. Your options are always open. You are a part of a woman's world and you enrich yours with her little mysteries. If you do not ask for too much, you are bound to be pampered. She will do this and that, carry you to unknown heights, even translate your difficult poems for some fool magazine.

Love And Friendship:
Next in the Series: Maheshwar Neog



P. S. REGE, the author, b. 1910, educated in Bombay and London, is a modern Marathi writer of renown. He is a sensitive and complex poet and an innovator of language. His novels Savitri and Avalokita have been translated into English and his plays, Rangapanchalik and others, into Hindi. He has been a teacher of economics in various Government colleges and a Principal of Ismail College and later Elphinstone College, Bombay. At present, Principal, Smt Parvatibai Chougule College, Goa. Books: Fulora, Dola, Pushkala, Dusara Pakshi, Roop Katthak, Manwa, Rangapanchalik, Savitri.

The Illustrated Weekly of India

ANNUAL SUBSCRIPTION

Inland by Post — Rs. 49·00
Foreign by Sea Mail — Rs. 75·00

NOTE:— THE ILLUSTRATED WEEKLY is air delivered to subscribers in the following countries. Please contact the dealer in your country for further details.

UNITED STATES
NEW YORK
Messrs. India Publications Ltd.,
307, Fifth Avenue,
New York, NY 10016.

UNITED KINGDOM
LONDON
Messrs. Bennett, Coleman & Co. Ltd.,
No. 3, Albemarle Street, London W.1.

A.B.C. Magazine Distributors Ltd.,
143, Goldershaw Road, London W. 13.

MAURITIUS
Messrs. Nalanda Co. Ltd.,
P.O. Box No. 202, Port Louis, Mauritius.

EAST AFRICA
NAIROBI
Messrs. Woolworths Ltd.,
P.O. Box No. 30184,
Nairobi, Kenya.

KUWAIT
Messrs. Jashanmal & Sons,
Post Box No. 99, Kuwait, State of Kuwait.

DUBAI
Messrs. Jashanmal & Sons,
P.O. Box No. 1545,
Riqa, DUBAI,
Trucial States.

DOHA-QATAR
Messrs. Abdul Aziz Namah & Noor,
P.O. Box No. 186,
Doha-Qatar,
Arabian Gulf.

MALAYSIA
Messrs. P. Sivaguru Book Depot,
P.O. Box No. 255, 27, Jalan Scott,
KUALA LUMPUR (Malaysia).

SINGAPORE
Messrs. S. Balakrishnan Book Depot,
3, Kerban Road,
Singapore 8.

HONG KONG
Davidson & Partners Ltd.,
9th Floor, Kaijt Building, 58, Pak Tai Street, Kowloon,
HONG KONG, B.C.C.

Please send
THE ILLUSTRATED WEEKLY
for one year to:—

Please attach addressed slip when you change the address or if you have any query about your subscription.

Remitter:

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

lose it again to NESA FABRICS

And ten thousand compliments will come your way. Smart NESA Terene/Cotton shirtings, suitings and dress materials are now available in startling shades, from morning mist to midnight blue. Subtle patterns. A handsome range: in manly plains, cuban checks and bold stripes. * *Fall in love with NESA—the fabric for today's youth.*

स्वदेशी

NEW SWADESHI MILLS, AHMEDABAD

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Sir—Sav
the pre-abo
in the bedr
city like Bo
can't you at
drawing-roo
Allahabad

"WE For

Sir—In
(September
Richard Hu
sekhar. The
of *all three*
the size of
than the ot
New Delhi

Sir—A
tried to sm
phonetic h
"WE For V
ing stand
New Delh

Sir—A
of team s
credit sho
moting su
series aga
a "fluke".
the conce
Test has
India disp

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Sir—Saw your abortion issue and also the pre-abortion one. You meet us either in the bedroom or the bathroom. If in a city like Bombay you can't afford a study, can't you at least meet your readers in the drawing-room?

Allahabad DEVESH CHANDRA MISHRA

"WE For Victory"

Sir—In the "WE For Victory" feature (September 5), there is a photograph of Richard Hutton being bowled by Chandrasekhar. The right bail is off but, in spite of *all three wickets (stumps) being intact*, the size of one of the stumps is much less than the other two. How's that?

New Delhi HANS KUMAR BHATIA

Sir—A quicksilver friend of mine has tried to smuggle a topical meaning into the *phonetic* heading given by Raju Bharatan: "WE For Victory". He says *WE* in the heading stand for Windies and England!

New Delhi SUNDERLAL

Sir—As Raju says, it has been a triumph of team spirit and fighting spirit. And the credit should go to Ajit Wadekar for promoting such team spirit. When we won the series against West Indies, many dubbed it a "fluke". They were not ready to recognise the concept of team spirit. But the Oval Test has proved that the "71" cricketers of India displayed a fighting spirit and team spirit never in evidence before. Every cricketer, all eleven players, were party to the victory.

Raju has explained it tellingly with Ashok Mankad's illustration in the opening. Truly it was Ashok Mankad's dour and steady knock with Wadekar for an hour and a half that broke the morale of the England bowlers, not allowing them to seize the initiative after the shock of Gavaskar's early departure. Ashok played that day at the Oval like a genuine opening bat and that is what laid the foundation for victory. What is more, it was Mankad's fine running catch earlier that separated the "getting-set" pair of Hutton and Underwood. Because at that stage even one more run might have cost India the match.

Ahmedabad HARISH A. PARMAR

Sir—Our cricketers have set up yet another "record"—they have won a Test series without any one among them scoring a century. Cricket pundits may correct me if I am wrong.

Trivandrum HARIKRISHNAN NAIR

Sir—On the day India registered a historic victory at the Oval, I referred to the Number Code of Telegrams provided by the P & T. Twenty-seven different kinds of greetings available but none suitable for greeting winners in sport! P & T, please note!

Madras M. V. NAGARAJAN

The Illustrated Weekly of India

Vol. XCII. 40. Regd. No. MH9
Sunday, October 3, 1971

CONTENTS

COLOUR PAGES

Harijans 6
Eminent Harijans 14
Last Of The Gandhis In South Africa 19
Harijans At Work 40
The Art Of Naren Panchal 48
Personalities: Edward Kennedy .. 49
Comics 67

FICTION

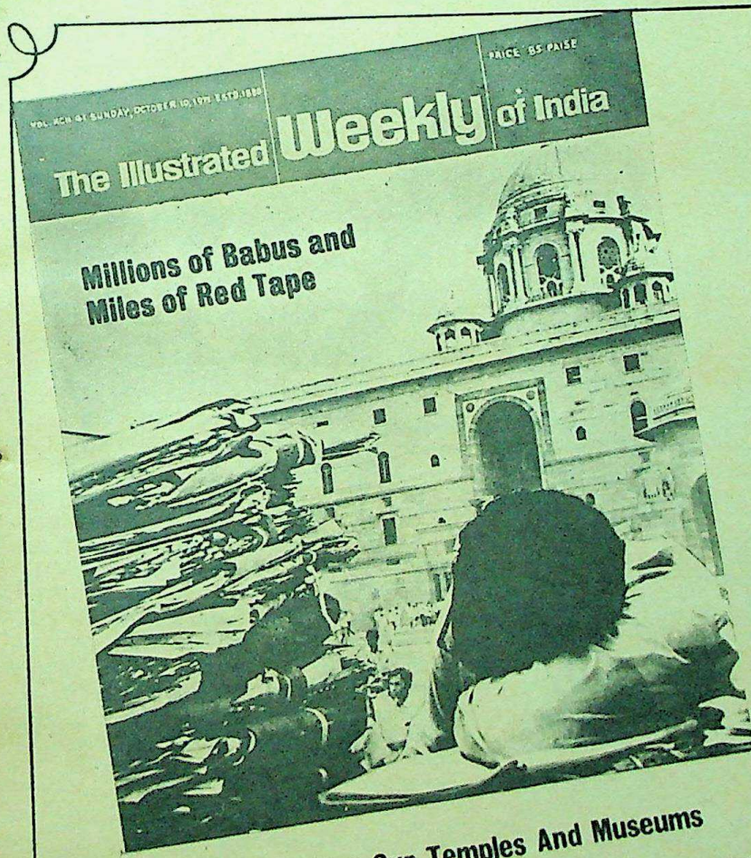
And Under The Pines 25

ARTICLES AND PICTURE PAGES

Fasting As A Political Weapon 11
Bapu's Bhangi Colony Today 16
"Death Of A Mother"—1 23
A Tourist's Prayer 29
After Apollo — What? 30
Poetry Of The Month 35
Love And Friendship 43
Monthly Snapshots Competition Results 47

AND OUR REGULAR FEATURES

COVER: Harijan Girl—by Jayant Patel



NEXT WEEK

MILLIONS OF BABUS AND MILES OF RED TAPE: Bachi J. Karkaria and S. P. Aiyar fight the Battle of Babuland to protest against bureaucracy's swelling ranks and mounting inefficiency. Cartoonist Mario joins the fray.

ROBBING OUR TEMPLES AND MUSEUMS: Sarayu Doshi calculates how much art thefts cost the country in terms of rupees and cultural legacy. Fully illustrated.

SASTHI ("INDIAN WOMAN-EATER") BRATA: In the second instalment, he comes face to face with death and revolution in Calcutta.

THE CONTACT: Story by C. L. Proudfoot

AND MANY OTHER FEATURES

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Harijans

by P. N. RAJABHOJ

Untouchables, Scheduled Castes, Harijans—whatever they are called, they are still India's oppressed: more than 10 crores.

Unfortunately for the minorities in India, Indian nationalism has developed a new doctrine which may be called the Divine Right of the majority to rule the minorities according to the wishes of the majority. Any claim for the sharing of power by the minority is called communalism while the monopolising of the whole power by the majority is called nationalism.

—B. R. AMBEDKAR

TODAY the word minority is applied to communities on a religious basis—Muslims, Christians, etc. But the basic fact is that the real minority in India is and was the Untouchables, known officially as Harijans or Scheduled Castes. In spite of all the talk of an egalitarian society, the right of the majority to rule the minority still persists in one form or another.

We in India have now passed the stage of discussing the problem of the origin or sanctity of the institution of untouchability. But, as a historical fact, untouchability is a basic and unique feature of Hindu society. It is embedded in the religious and social institutions of the Hindu and is still practised everywhere in many forms. It is an attitude of social aggression and segregation which arose out of the deterioration of the *varna* system. This caste system further degenerated into compartmentalisation and social stratification. Castes and subcastes proliferated as separate identifiable entities. At the bottom, the untouchables became victims of discrimination from all those above them.

Untouchability is practised on such a wide scale and in such a variety of ways and forms that it is impossible to define it in precise terms. **From barber's shop to burning ghat, from teashop to temple, there are innumerable ways of shunning an untouchable.** The practices are well known, but the law does not define an untouchable. The Joint Committee of Parliament which considered the Untouchability (Offences) Bill, 1955, at one stage thought of defining the term "untouchable" with reference to the status of a person. For instance, an untouchable would be a person who, by custom or usage, was "regarded as an untouchable by any community or section thereof".

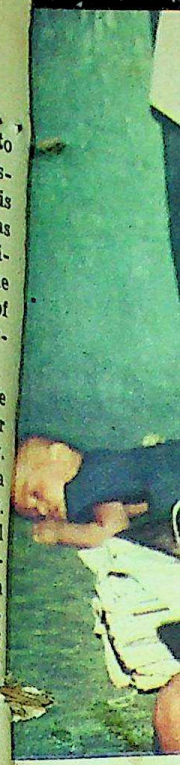
The Position Now

But eventually the Joint Committee dropped that definition. Now the position is that untouchables are, in constitutional terms, called the Scheduled Castes and are identifiable by caste labels such as Mahar, Bhangi, Khatik, Chamar, etc. These are listed in the various Scheduled Castes Orders issued by the President of India under Article 341 of the Constitution. The term "Scheduled Caste" appeared for the first time in the Government of India Act, 1935. Prior to that, these castes were generally known as the "Depressed Classes", and had been systematically categorised by Hutton in 1931. Harijan is a glorified term coined by Gandhiji for them in 1933.

Untouchability has been practised in a variety of ways. In the earlier days, when the brahmanical hold was strong on society, even the shadow of an untouchable was abhorred and his sight was an ill omen. He lived maintaining himself on the crumbs of society, and died like an animal. If a history of social persecution is written, the atrocities perpetrated on the untouchables in India since the days of Manu will find a prominent place in it.

Even today untouchability is practised in extreme forms and sometimes on an

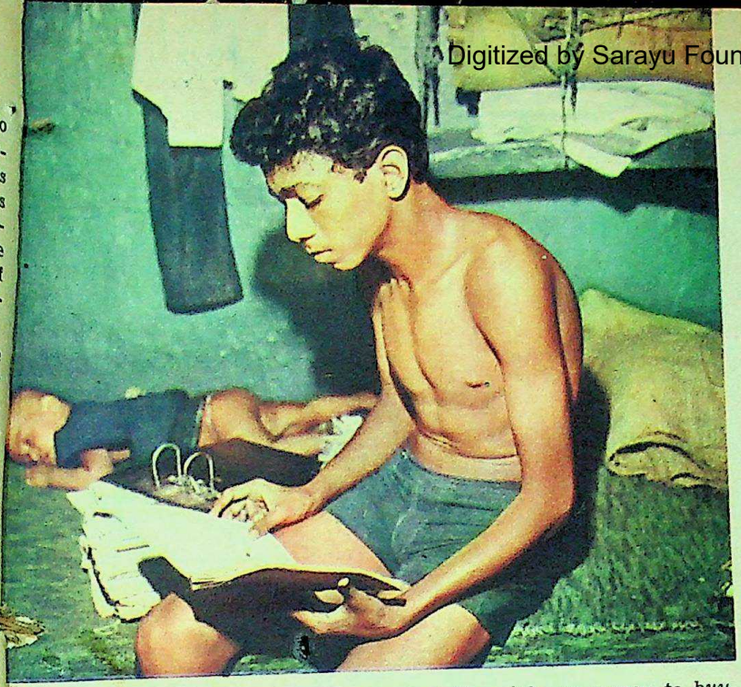
IN THE CITY it is no better than in the village. Most Scheduled Caste workers live in slums, in the dirtiest suburbs of the city, have low-paid jobs and suffer almost as much discrimination as they do in the villages.



DIRTY, CR... books—all ... exams. The... 5% in some... scholarships

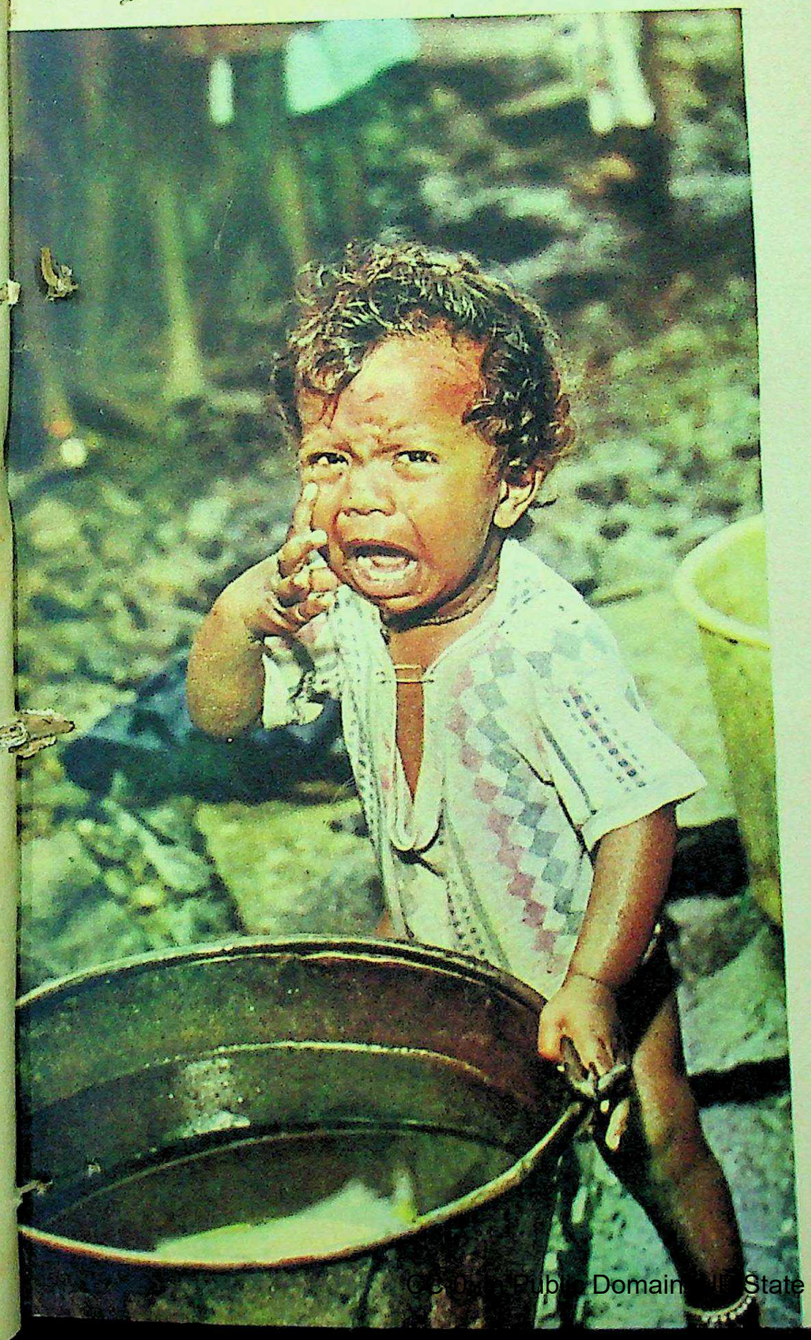
CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri



DIRTY, CRAMPED QUARTERS, a part-time job, no money to buy books—all this makes it very difficult for Arjuna to work for his exams. The literacy rate among Harijans is very low—as low as 5% in some States. Government gave Rs 4.37 crores in 1966-67 for scholarships and freeships to the Scheduled Castes.

A SHANI TEMPLE (a shrine to Saturn) reflects the greater prosperity of a chamar (leather workers') area. The pujari is a Maratha. Brahmin priests will not perform rituals in a Harijan shrine. In the cities, most temples are now open to the Scheduled Castes. In some villages, despite the sanction of law, they are still refused entry.



SQUALOR BREEDS SQUALOR. Since he lives in a hutment area with acute water shortage, Krishna has one bath a week—and that too after his mother has queued up an hour for a bucketful.

GANGA prays before her tiny shelf of gods. The gods look down on three generations of a family living in one room—a family in which the men are unemployed and schoolgoing boys earn a little cash by selling channa at bus-stops.

organised scale. Newspapers are replete with reports of the burning of Harijans' huts, killings and other forms of persecution. The Elayaperumal Committee appointed by the Government devoted an entire chapter of its Report to the forms of untouchability prevalent in India. It listed specific instances observed or reported from each State. The common feature of all the instances is that Harijans are segregated and not allowed to share the benefits of the village wells, shops or temples.

I myself left school when I found that I could not get drinking water there. When I was in the Revenue Department in the early 'twenties, I was asked to sit outside the office room. That society has not changed much since those times is borne out by the Elayaperumal Committee Report and

—Continued

Photographs by Gurmeet Singh

CC-0. Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

by the annual reports of the Commissioner for Scheduled Castes and Scheduled Tribes. Year in year out, complaints about untouchability practices have been reported, but little is done towards preventing them. Not only do untouchables from the lower ranks suffer humiliation or harassment but even Harijan leaders including MLAs, MPs, members of village panchayats and zilla parishads suffer indignities at the hands of caste Hindus.

In many villages, an untouchable is not yet allowed to sit with others in a classroom; he has a separate seat at the door. Take the case of Scheduled Caste teachers. The barbers, the washermen, the hotelwallahs, the grocers do not touch them. From time to time, in the villages, Harijans are lynched, their women are paraded naked in the streets, they are whipped and beaten. In the cities, they live mostly in slum areas in their primitive huts. Sanitation and hygiene are unknown to them. Gambling and drinking play havoc in their lives. There is no one to give them lessons in religion and morality. How can they improve and become decent citizens of this country? The coming generation is inheriting all the views of the old social system.

Occasionally, when atrocities perpetrated against Harijans are reported in the newspapers, the conscience of the nation is aroused in Parliament and other forums. Sympathy is poured on Harijans and assurances are given that everything possible will be done in the matter. A case in point is the burning of a Harijan boy in a village in Andhra Pradesh in 1968, an incident condemned by the entire Parliament.

Early Efforts

In the early stages of our history, there does not appear to have been any concerted movement to combat untouchability. The untouchables as a minority were always at the mercy of the majority. They bore their suffering silently and resigned themselves to their lot. There were, however, saints, seers and social reformers who tried to create a climate favourable to them. From the Buddha to Mahatma Gandhi, a number of social reformers, and saints like Tukaram and Ravidas, roused the conscience of society. They exhorted people to treat *chandalas* and sudras as their own. In the 19th century, Mahatma Phule opened his own well to the untouchables and ran schools for them. These sporadic efforts made an impact but did not go very far.

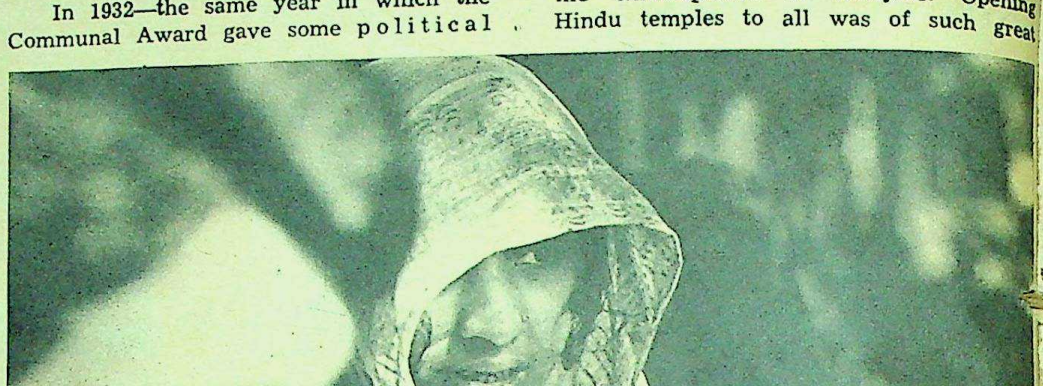
The question of removing the disabilities of the untouchables and placing them on a footing of civil equality with other communities came before the British from time to time. In 1856, the Government of Bombay had to consider the case of a Mahar boy who was refused admission in a school in Dharwar. In 1858, the Government announced that all schools maintained at the cost of the Government would be thrown open to all classes without distinction. In 1923, the Government issued a circular stating that no grants would be given to schools refusing admission to children of the Depressed Classes. In the same year, Rao Saheb Bole introduced a resolution in the Bombay Legislative Council to make public places open to all communities.

In 1925, a Bill was introduced in the Madras Legislative Council throwing open all public places to all classes of people irrespective of caste. In 1927, Swami Sajanand organised the Depressed Classes to touch the waters of the sacred tank at Omekalam. In 1928, the Mahad Satyagraha was organised under the leadership of Dr Ambedkar to establish the civil rights of the Depressed Classes.

In 1932—the same year in which the Communal Award gave some political privileges to the Depressed Classes—a satyagraha was launched in Mukhed, a village in the Nasik District. During this satyagraha, Harijans were beaten mercilessly when they took out a procession. The news reached the London press, and was used as proof of the mistreatment of some sections of the Indian public. About the same time, Gandhi began the Harijan Sevak Sangh, with which prominent people were associated. This started a movement for the eradication of untouchability and the establishment of equality between the Harijans and the caste Hindus.

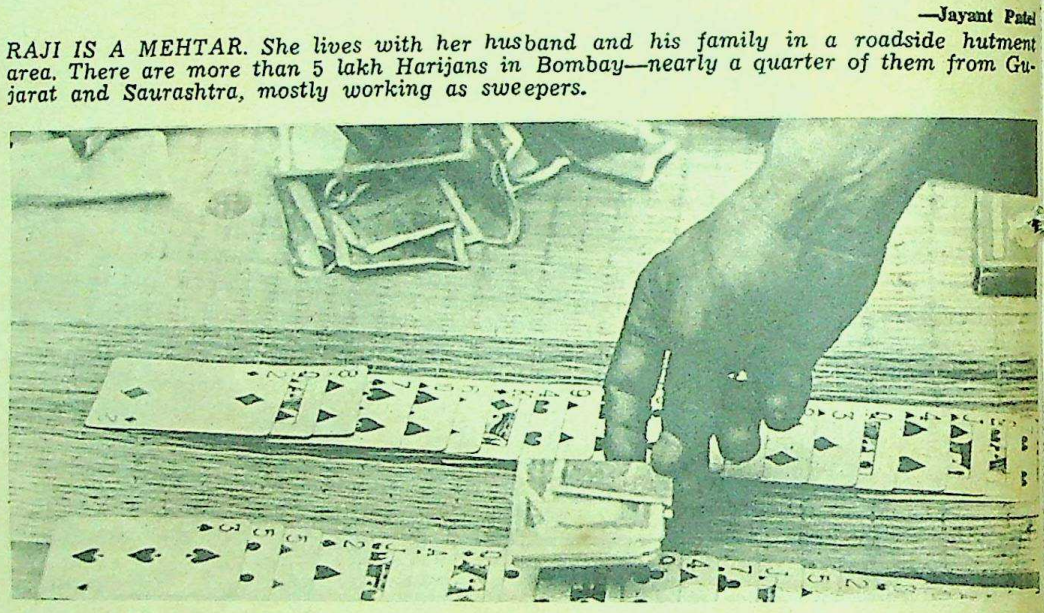
Alongside with their desire to establish social and political equality, Harijans have always striven to enter temples like other Hindus. Gandhiji did not believe that untouchability was sanctioned by the Hindu religion, but felt that Varnashrama had degenerated into casteism and untouchability. Most Hindus, however, did not permit the Untouchables to come near God. If a Harijan entered a temple, he was punished and "purificatory rites" were performed.

No wonder then that the equality movement started with temple entry. Vaikom and Guruvayur in Kerala, Parvati in Poona, Kala Ram in Nasik and Vithoba in Pandharpur were chapters in the history of the emancipation of Harijans. Opening Hindu temples to all was of such great significance that Article 25 of the Constitution enables States to enact temple entry laws. But long before this, struggles for temple entry went ahead with mixed success. In 1927, in Amraoti, Dr Panjabrao Deshmukh led a campaign for entry into the Ambika Devi temple. A satyagraha for temple entry was organised in Nasik from 1930 to 1935 at the Kala Ram temple. Sane Guruji, the great story-teller of Maharashtra, went on a fast to throw open the temple of the famous deity, Vithoba, to Harijans. In Kerala the campaign for temple entry was the most peaceful, the best organised and the most successful. The Temple Entry Proclamation issued in 1936 by the Maharaja of Travancore, under the inspiration of his Brahmin Diwan Sir C. P. Ramaswami Aiyar, was a pioneering step in the field of reform.



—Jayant Patel

RAJI IS A MEHTAR. She lives with her husband and his family in a roadside hutment area. There are more than 5 lakh Harijans in Bombay—nearly a quarter of them from Gujarat and Saurashtra, mostly working as sweepers.



—Jayant Patel

WHAT LITTLE THEY EARN goes in gambling and drinking. In a life full of misery and want, the small joys of liquor and cards are prized. Social workers report that they find it difficult to make Harijans understand the value of thrift and foresight.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

In this connection the role of Gandhiji and the Congress is unique. Gandhiji tried to tackle this social evil not only on religious and humanitarian grounds, he also tried to emphasise the removal of economic disparities. He said that there was no religious sanction to untouchability and that it was inhuman to treat any person as an untouchable. He emphasised that "untouchability will not be removed by the force of law. It can only be removed when the majority of Hindus realise that it is a crime against God, and men are ashamed of it".

SANT RAVIDAS—a stamp of the 15th century saint-poet who was born a cobbler and sang as he made shoes. He said: "What is dear to God is devotion; He payeth no heed to caste." Ravidas made an idol out of hide to demonstrate that God was in everything. His hymns appear in the Granth Sahib. (Nandanar was also a Harijan saint whose story is told in a popular opera by Gopalakrishna Bharati.)

Along with truth and non-violence, Gandhi listed three other vows which a true Indian must take. These were Swaraj, Swadeshi and *Sparsha-bhavana*, the touchableness of all. At the time of the Poona Pact in 1932, Gandhiji took a pledge to eradicate untouchability in ten years. He attempted to do this by appealing to the conscience of caste Hindus and by persuading Harijans to eschew casteism among themselves and to abandon unclean habits, which make them unacceptable to other sections of society. Gandhiji compelled the Congress to make the eradication of untouchability a part of its programme. **It was due to the efforts of the Mahatma and the mass base of the Congress that the country accepted, at least on principle, the abolition of untouchability.**

In spite of all these efforts, the problem was nowhere near solution. The sense of revolt reached its climax when Dr Ambedkar and his followers decided to leave the Hindu fold and embrace Buddhism. Since Ambedkar was the leader of the Scheduled Castes, his word was law in Maharashtra. Twenty-seven lakhs declared themselves Buddhist in the 1961 Census; a lesser number, 22 lakhs were entered as Scheduled Castes. The total number of Buddhists in India in 1961 was 32 lakhs, compared to 2 lakhs in 1951.

This change of religion may have given solace and peace to those who became Buddhists but it has not changed the outlook of caste Hindus. **An untouchable is regarded as an untouchable, whether he is a Hindu or a Buddhist.** The Buddhists are as poor, as downtrodden, as despised and as weak as they were before and, in addition, have lost their privileges at the Central Government

GANDHI JAYANTI

No one in India's long history has done as much as Gandhiji for the uplift of Harijans. Bapu's 102nd birth anniversary falls this week.

level of reserved seats in Parliament and reserved places in the services. Except at the State level in Maharashtra, the special facilities given to the Scheduled Castes have been taken away from the Buddhists. The Government of India has punished the Buddhists instead of blessing them. It must be said to the credit of the Buddhists that, in spite of this treatment, they are not repenting their conversion or thinking of reconversion.

During the days of Dr Ambedkar, the whole community was united and there was none who dared or could dare oppose him. In our self-respect we were powerful and strong. His passing away was a death blow to us. Now there are splinter parties and groups who look to their own interests without minding the future of the community.

Apart from individual efforts and mass movements, the most important step taken after independence towards amelioration of the conditions of Harijans is the creation

Even Today

May 11, 1971, Sanchi

The hands of a group of Harijans were chopped off in the Madhya Bharat region because they were suspected of voting against the locally powerful zamindars.

June 12, 1971, Bulandshahar

About 15 Harijan families have fled from Kalan Jahadpur village in the Khujra Tehsil. They were denied water from the wells in the village and shopkeepers refused to sell them foodgrains. Some of them were beaten and threatened with guns when they refused to work as slaves on the zamindar's farms or in his house.

August 13, 1971, New Delhi

Mr Kartik Oraon, an MP from Bihar, drew the attention of Government to an incident in which a marriage party of Harijans was beaten up and some Harijans killed near a Bikaner village temple. Another Member (from Ganganagar) spoke of the murder of a Harijan child in his area.

August 22, 1971, Moga

A social boycott of Harijans was declared in Duneke village. It was announced that the Harijans would not be allowed to step on the lands owned by non-Harijans and that they would be beaten up and fined if they broke this order.

THE AUTHOR P. N. RAJABHOJ (66) has worked for Harijans in various capacities, having been General Secretary of the All-India Depressed Classes League (1935-1937) and General Secretary of the All-India Scheduled Castes Federation (1942-1955). He was an MP between 1952 and 1962. Rajabhoj is now Managing Director of Samata, a Marathi weekly, as also of Dharma Jyoti.

of safeguards in the Constitution. These have been provided to facilitate implementation of the Directive Principle contained in Article 46 of the Constitution:

> *The State shall promote with special care the educational and economic interests of the weaker section of the people, and, in particular, of the Scheduled Castes and Scheduled Tribes, and shall protect them from social injustice and all forms of exploitation.*

The safeguards provide for representation of the Scheduled Castes in legislatures, reservation in services, abolition of untouchability, throwing open of Hindu religious institutions, admission into all educational institutions, special provisions for social, educational and economic advancement, banning of forced labour and appointment of a Permanent Commissioner for the welfare of the Scheduled Castes. Parliament also passed in 1955 the Untouchability (Offences) Act which provides punishment for the practice of untouchability.

In the last fifteen years, however, since the enactment of the anti-untouchability law, there has been little appreciable progress towards the eradication of the evil. Between 1955 and 1964 there were 4,540 cases registered with the police, out of which 712 cases ended in conviction and 1,271 cases were compounded. The reason for the failure of the law is that the accused, the prosecutor and the judge are all of the same class. Therefore, no one dares to come before the court and declare that an offence has been committed. His life, his property and his belongings would be in danger in that case.

And then we are told by the Government that social change cannot be brought

—Continued

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

about by law alone. What is the use of this law? We can change many things in life but not mental outlook. The men at the top change but the men at the bottom hold fast to the legacies inherited from their fathers and grandfathers.

The main economic problem of the Scheduled Castes relates to the allotment of agricultural land. India is predominantly rural. Of the total population, 82 per cent live in villages. In the case of the Scheduled Castes, the percentage of rural population is 89.3. In some States—Punjab, Bihar, Orissa, Assam, West Bengal—the percentage exceeds 90. According to the 1961 census, 34.65 per cent of the total workers among the Scheduled Castes were agricultural labourers, as against 16.7 per cent of the total workers in the general population.

If there is to be any equality of landholding, 18.5 million Scheduled Castes will have to be given land. There are in addition 9 millions who have holdings of less than five acres.

—S. P. Roy(

HOMAGE TO A SAINT. The death anniversary of Shri Ramdevji Maharaj, a 9th-century saint from the Dodhpur district in Rajasthan, is observed by Harijans on the 11th day of Bhadrapad. Ramdevji and his Harijan disciple, Dalibai, attained samadhi in the same village. The two saints are believed to have effected miraculous cures.

The problem of economic subsistence can be solved only if State Governments exercise constant vigilance, do not allow resumption of lands, allot cultivable Government waste land to the Scheduled Castes, afford them legal protection, and plug such loopholes in the law as are essential to protect them from eviction. Maharashtra leads the way in this field; the State allotted 17,85,000 acres of waste land to the Scheduled Castes in the years between 1947 and 1965. This is more than twice as much as the next best State record: 8,22,927 acres in Rajasthan.

According to the report of the Scheduled Castes Commissioner, only 6.2 per cent of the Scheduled Castes have been provided with housing sites in the last three Plans. It is estimated that Rs 50 crores would be required to provide shelter to Harijans. This appears to be too big a sum to raise.

The educational picture is happier. Harijans are given special facilities for education. Up to 1961, the literacy rate of the Scheduled Castes was half that of the general population, but Harijan students do get scholarships and some sort of special consideration. In 1966-67, a sum of Rs 4.37 crores was allotted for scholarships for post-matric Scheduled Castes and this amount was allowed for 90,000 scholarships.

Another special facility is the reservation in Government service in all classes, but even this helps only a few. In 1967, there were 128 I.P.S. and I.A.S. members out of a total of 2,359. In Class I of the Central Government Services, Harijans occupied 1.77% of the positions in 1966. In Class II, the Scheduled Castes accounted for 3.25% of the positions in that year, a gain over the 2.38% in 1959. In Class III, the greatest gain was made in the period between 1959 and 1966: from 6.9% to 8.86%. Only in Class IV do the Scheduled Castes occupy the percentage of posts their numbers entitle them to—they held 17.94% of the posts in 1966.

But even so, these few special concessions do not tackle the problem on all the fronts. A separate Ministry at the Centre to look after the welfare and interests of the Scheduled Castes and Scheduled Tribes and the other Backward Classes would provide coordination and cohesiveness in Governmental efforts.

Finally, there is a need for a change in the social order and in social values. This cannot be brought about fully by legal measures. The Plans contain tenets of a sound social philosophy but what is lacking is a concrete and constructive shape and content to that philosophy under wise leadership, clear perception, a rational mentality and an experimental and confident outlook. Gandhiji used to say: "I am touchable by birth, but untouchable by choice." Jawaharlal Nehru once wrote me: "There is no question of caste or Harijans with us. As a friend and comrade, you are one of us."

How many leaders today can say this and mean it in their heart of hearts?

Some Harijan Castes In India

Andhra Pradesh: *Adi Andhra, Chamar, Dhor, Holeya, Madari Kuruva, Madiga Dasu, Mang, Dombara, Chindollu, Valmiki*

Assam: *Bansphor, Dushad, Mahara, Namasudra, Chamar*

Bihar: *Chamar, Rajak, Dom, Mehtar, Pasi, Turi*

Gujarat: *Agar, Bhangi, Chamar, Garoda, Mang, Tirgar*

Haryana: *Ad Dharmi, Dhanak, Khattik, Koli, Pherera, Sanhal, Sippi*

Kerala: *Adi Andhra, Bakuda, Hasla, Maila, Pulayan, Vedan*

Madhya Pradesh: *Audhella, Chamar, Ahirwar, Dhanuk, Khatik, Moghia, Pasi, Sansi*

Maharashtra: *Bhangi, Chambar, Dhor, Garudi, Holaya, Mahar, Sedma*

Mysore: *Adi Dravida, Baira, Dakkal, Dhor, Holeya, Kuravan, Madiga, Mahar, Tirbanda, Paravan*

Orissa: *Amat, Beldar, Dandasi, Godra, Lohara, Meher, Panika, Ujit*

Punjab: *Chamar, Mazhabi, Gagra, Bhangra, Perna, Nat, Od, Sikligar, Halli, Sippi*

Rajasthan: *Aheri, Bhand, Chamar, Bargi, Godhi, Khatik, Koli, Sarbhangi, Tirgar*

Tamil Nadu: *Adi Dravida, Chakkiliyan, Heleya, Holiyan, Madari, Palluvan, Valluvan, Vettiyan, Paravan*

Uttar Pradesh: *Bhadik, Kanjar Khorot, Kalabag, Musahar, Khatik.*

West Bengal: *Bagdi, Bauri, Chamar, Dhopa, Dom, Dosadh, Kaora, Namsudra, Pod, Sunri.*

Bibliography

AMBEDKAR, B. R.: *What Congress and Gandhi Have Done to the Untouchables* (Bombay, Thacker, 1946)

ANAND. MULK RAJ: *Untouchable* (a novel — Bombay: Popular)

BORALE, P. T.: *Segregation and Desegragation in India: A Socio-Legal Study* (Bombay: Manaktalas, 1958)

BOSE, N. K.: "Scheduled Castes and Scheduled Tribes: Their Present Condition": (*Man in India* 50, 1970)

GALANTER, MARC.: "Untouchability and the Law" (*Economic and Political Weekly* Annual Number, January 1969)

GANDHI, M. K.: *None High; None Low*. Ed. Anant T. Hingorani. (Bombay: Bharatiya Vidya Bhavan, 1965)

GOVERNMENT OF INDIA: *Report of the Committee on Untouchability* —Chairman: L. Elayaperumal (Delhi: Dept of Social Welfare, 1969)

Report of the Joint Committee on the Bill (1969) — [Chairman: A. K. Chanda]

HAZARI: *I Was an Outcaste* (*Autobiography*) — [New Delhi: *The Hindustan Times*, 1957]

ISAACS, HAROLD: *India's Ex-Untouchables* (Bombay: Asia, 1965)

KEER, DHANANJAY: *Dr Ambedkar: Life and Mission* (Bombay: Popular, 2nd Edition, 1962)

LYNCH, OWEN M.: *The Politics of Untouchability: Social Mobility and Social Change in a City of India* (*Agra*) — [New York: Columbia University Press, 1969]

NAIR, N. GOPINATHAN: *Miles to Go* (*Link*, January 26, 1971)

SANJANA, J. E.: *Caste and Outcaste* (Bombay: Thacker, 1946)

TAGORE, RABINDRANATH: "Chandalika" in *Three Plays* (Bombay: Oxford, 1960)

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Fasting As A Political Weapon

by UMA YADUVANSH

Eight times during the span of nearly a quarter of a century (1918-1942), Gandhiji publicly resorted to fasting. An examination of the circumstances of these fasts, and of the general political background in the country in each case, yields some interesting facts.

GANDHIJI first discovered the efficacy of fasting as a political weapon in March 1918 on the occasion of a strike and lockout in the Ahmedabad mills. He had taken up the case of the strikers and was negotiating with the millowners on their behalf. After the first two weeks of the strike, the millhands showed signs of flagging and Gandhiji was faced with failure. One morning however, in his own words, "the light came to me" and he announced that, unless the strikers rallied and continued the strike till a settlement was reached or they left the mills altogether, he would not touch any food.

Although the ostensible purpose of the fast was to rally the strikers, Gandhiji's autobiography makes it clear that he knew perfectly well that it would bring strong moral pressure to bear on the millowners, some of whom were his friends. This proved to be the case—after Gandhiji had fasted for only three days, the millowners gave way and conceded the strikers' demands.

Position Of Importance

Gandhiji derived considerable publicity from the successful fast and his prestige grew. Public attention in India at the time was focused on the Home Rule agitation of Annie Besant and Tilak.

Gandhiji then was relatively unimportant in comparison with these two national leaders. But, immediately after the Ahmedabad success, Gandhiji plunged into the Kaira Passive Resistance Movement and, by 1920, had replaced Mrs Besant as President of the All-India Home Rule League and had secured acceptance by Congress of his non-violent non-cooperation programme.

Gandhiji's second public fast took place in 1921. The Prince of Wales arrived on November 17, 1921, in Bombay, when rioting broke out and continued for nearly a week before it was quelled. Many persons were killed and injured. Gandhiji and other Congress leaders were unable to control the mob. Gandhiji therefore announced that he would fast until order was restored—as a penance for the excesses of the people. The fast lasted five days.

An examination of the political situation in India at the time of this second fast reveals that Gandhiji's non-cooperation movement was in progress and he had promised the country Swaraj by December 31, 1921.

The Bombay riots necessitated an early meeting of the Congress Working Committee, which was called for November 23. Gandhiji had already had to announce that it would not be possible to obtain Swaraj by December 31, 1921, and he was faced with the prospect of opposition in the Working Committee from a group which, dissatisfied with his failure to keep his promise, wanted to adopt more violent methods. The sympathy and interest aroused by his fast could not have been more timely.

In 1924 Gandhiji staged his third public fast. During the year, there had been serious Hindu-Muslim riots at Delhi, Gulbarga, Nagpur, Lucknow, Allahabad and elsewhere, which culminated in a particularly violent outbreak on September 9 and 10 at Kohat. Gandhiji said he felt himself responsible for all this communal fury and hatred and he felt called upon to expiate his own guilt; he would therefore fast for a period of 21 days. He commenced his fast on September 17 and broke it on October 8.

Serious Split

It is difficult to reconcile this noble acceptance of all blame with his suggestion at the same time that probably Government agents were deliberately fomenting these communal outbreaks. The main features of Indian politics at the time of this third fast were the development of a serious split within the Congress between the Swarajist group, who were in favour of carrying on the struggle for national freedom by constitutional methods in the legislatures, and the "no-changers", who were in favour of continuing the futile non-cooperation movement which was still dragging on.

A few days before he undertook his penitential fast, Gandhiji, who led the "no-changers" group, had incurred widespread unpopularity with the Congress by his demand that all members of the Congress must, to qualify for their spinning franchise, render every month to the Congress 2,000 yards of yarn of their own spinning. He had also publicly announced his unwillingness to oppose the Swarajists and his intention to surrender himself into their hands. Again, curiously enough, his fast aroused widespread sympathy, even admiration, at a time when his position in the Congress was very delicate. Soon after the fast, an agreement was reached between Gandhiji and the Swarajists and, at the AICC meeting on November 23-24, 1924, the civil disobedience movement was abandoned.

Eight years elapsed before Gandhiji next felt the call to fast. On August 17, 1932, Ramsay Macdonald's Communal Award was announced, granting the depressed classes separate electorates in the legislatures to be brought into existence under the proposed new Constitution of India. **The following day Gandhiji wrote to the British Prime Minister, intimating that he would commence a fast unto death unless the proposal to separate the depressed classes from other Hindus by granting them separate electorates was dropped.**

The fast, which attracted worldwide attention and received tremendous publicity in India, duly began on September 20. Soon the leaders of the Hindus and the depressed classes met in conference and their deliberations ended in the famous Poona Pact, also known as the Yeravda Pact. After this agreement was concluded, Gandhiji broke his fast on September 25, 1932.

Gandhiji's ostensible objective in undertaking this fast was of great importance in the eyes of most Hindus and his success brought him enormous prestige. Perhaps it was only a coincidence that he was badly in need of popular support at that moment, for the civil disobedience movement had fizzled out and the Congress leaders were frustrated.

Nothing succeeds like success, as the saying goes, and within the next twelve months Gandhiji twice found himself compelled "reluctantly" to resort to fasts. **In May 1933, he surprised the Congress and the country by suddenly undertaking a fast for 21 days.** His explanation was that the fast was undertaken in response to the urgings of his "inner voice". The professed object of the fast was, in his own words, "...a heart prayer for purification of myself and my associates for greater vigilance and watchfulness in connection with the Harijan cause".

Gandhiji began his fast on May 8 and completed it on May 29, 1933; whether or not it had achieved its declared objective was, of course, not immediately apparent.

Terrorist Opposition

The political situation at the time was again not without interest. The civil disobedience movement was still dragging on, theoretically, and a serious split had developed in the Congress between the Gandhian group, which held firmly to non-violence, and an opposing group, which was convinced that success could never be achieved by non-violent methods and felt disposed to turn to violence and even open rebellion. The critics of non-violence were particularly strong in Bengal and their terrorist activities were engaging the attention of the authorities. There was a serious danger that the Congress might disown Gandhiji's leadership. A meeting of Congress leaders had been fixed for May 14, at which a sharp cleavage of opinion was expected and Congressmen generally were convinced that a change of policy of some kind was necessary.

As soon as Gandhiji began his fast, the Government set him at liberty. Gandhiji's first act was to persuade the Acting President of the Congress to suspend the mass civil disobedience movement for a period of six weeks. Again, perhaps it was only a coincidence that Gandhiji, by endangering his life, attracted widespread attention and sympathy towards himself at a time when

—Continued

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

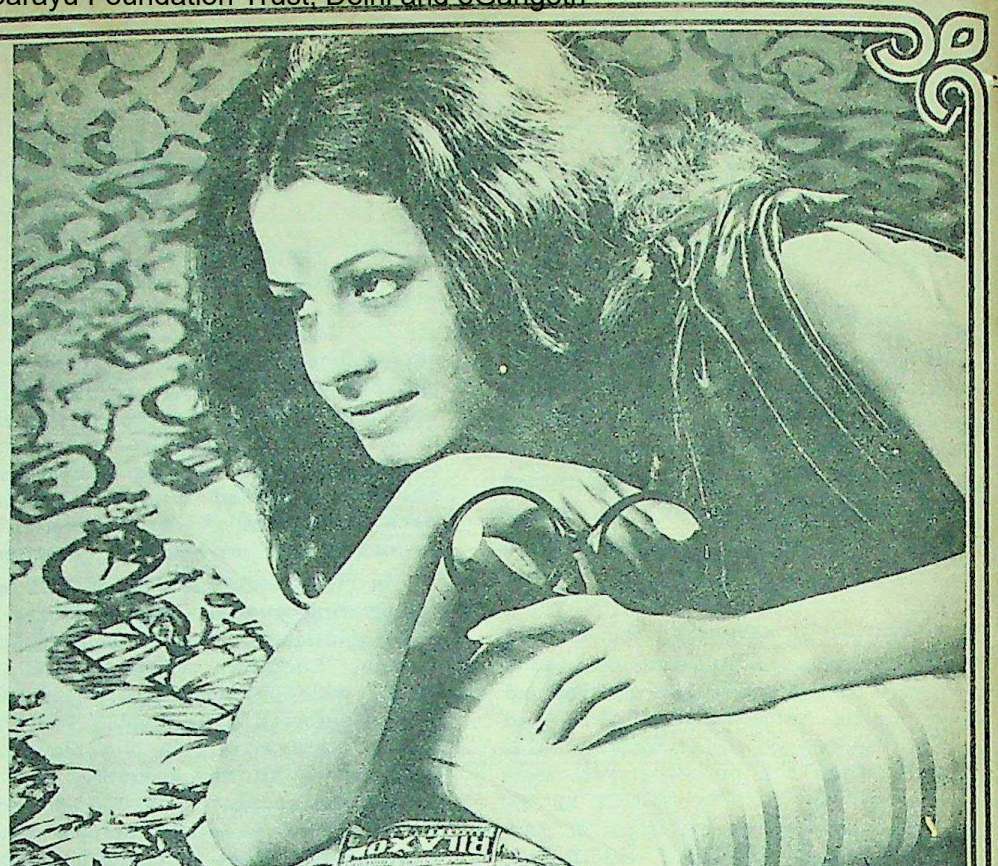
RILAXON®
fashionable cushioning
at lovable price

It's the age of perfection. In comfort and in fashion. Ask the Perfectionists...their fashion cushioning? Always RILAXON.

The RILAXON range : mattresses, pillows, cushions, bolsters, car, bus and railway seats and back rests, carpet underlays, air filters, packaging material, etc.

HASTINGS MILL LIMITED
Coir and Felt Division,
14 Netaji Subhas Road, Calcutta-1.
Secretaries : Bangur Brothers Limited

® Registered Trade Mark



iam-HM-7A/71

new Glaxose-D® Energy Tabs

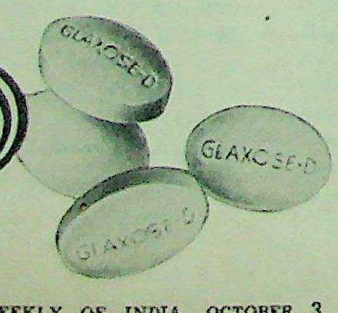
fight tiredness fast!

New Glaxose-D Energy Tabs pack a punch in every munch.

Whenever you're tired, take two delicious Tabs for instant, bouncing energy.

Buy a pack today. Your kids will love them. And so will you.

Delicious Orange & Pineapple flavours



dCP/GLT/3D

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

his leadership of the Congress was facing a serious challenge.

A new fast was soon to follow. Gandhiji, who was to have launched a new campaign of individual civil disobedience in place of the suspended mass civil disobedience on August 1, 1933, was arrested the preceding night and again sent to jail. **On August 10, he began an indefinite fast to secure for himself the same facilities for Harijan propaganda which he had enjoyed before his release in May.** His condition deteriorated rapidly and, on August 23, he was unconditionally released.

Unlike his previous experiments, this latest fast of Gandhiji aroused very little public interest and sympathy; but it secured his release from jail at a time when all Congress organisations had been dissolved and there was no opportunity for opposition in the Congress to develop.

Less than a year elapsed before yet another fast was announced. On July 5, 1934, while Gandhiji was visiting Ajmer during his Harijan tour, a party of Sanatanists were attacked and their leader, Swami Lal Nath, was seriously injured. **Gandhiji announced a fast of seven days' duration as public penance for the assault on the Sanatanists.** This fast was duly gone through but again with comparatively little public interest and sympathy.

Political Opposition

The political atmosphere at the time was of more than usual interest. Opposition to Gandhiji's policy had been growing and the Mahatma had tactfully withdrawn the civil disobedience movement "into himself".

The CWC and the AICC had suspended the movement from May 20, 1934, and given orders for the reconstitution of Congress organisations. Thus Gandhiji's non-cooperation movement, which had been followed since 1930, was discarded. This was not all. At the CWC meeting on June 17 and 18, 1934, in Bombay, a dispute arose between the Hindu and the Muslim members over the Communal Award. Gandhiji proposed a compromise. This was unacceptable, however, to Pandit Malaviya, President of the Congress Parliamentary Board, and to M. S. Aney, member of both the Working Committee and the Congress Parliamentary Board. They tendered their resignations, which were, however, to be considered at the next meeting of the Working Committee (July 27 to 30).

It is another remarkable coincidence that the "inner voice" compelled Gandhiji to undertake another fast just before this second meeting of the Working Committee. During his fast, Gandhiji mentioned to his close friends the possibility of his leaving the Congress. In September he publicly declared his intention to withdraw and, in October, he left the Congress—just before the Parliamentary programme was put into effect in the November 1934 elections.

Rajkot Fast

A period of nearly five years elapsed before Gandhiji again undertook a public fast. This was the famous Rajkot fast. It will be recalled that a satyagraha movement had been launched in Rajkot State with the declared objective of securing constitutional reform, and a settlement was eventually reached following the intervention of Vallabhbhai Patel. The agreement was short-lived, however, as a dispute arose regarding the interpretation of a letter from the Thakur Sahib to Vallabhbhai Patel. **On February 26, 1939, Gandhiji arrived at Rajkot to intervene in the dispute and, on March 3, he commenced a "fast unto death" —or until the Thakur Sahib accepted Patel's interpretation of the terms of the letter and agreement.**

The fast continued until March 7, when it was terminated as a result of the Viceroy's intervention. The Viceroy suggested that the disputed documents be referred to the Chief Justice of India for interpretation and promised his good offices in seeing that the terms of settlement were faithfully carried out by the Thakur Sahib.

Curiously enough, the outstanding event in Indian politics at the time of the Rajkot fast was a very serious split in the Congress between the left-wing element, headed by Subhas Chandra Bose, and the right-wing pro-Gandhiji group. Before considering this situation, it is necessary to remember that Gandhiji, when he retired from active leadership of the Congress in October 1934, did not cease to exercise *de facto* control.

In January 1939, however, a new situation arose. Subhas Chandra Bose, contrary to Gandhiji's wishes, stood a second time for the presidentship of the Congress and defeated the Gandhian candidate, Dr Pattabhi Sitaramayya, by 199 votes.

Happy Coincidences

Gandhiji was again well served by his "inner voice". When the Tripuri Congress took place, the country was being swept by a wave of pro-Gandhi enthusiasm and the Congress delegates passed a resolution, directing the President to appoint his Working Committee according to the wishes of Gandhiji. This, of course, reversed the election decision. Bose continued the struggle for a few weeks; but the result was inevitable and, on April 30, 1939, the AICC accepted his resignation and elected Rajendra Prasad in his place.

Varied and lofty are the motives ascribed to Gandhiji in thus endangering his life on several occasions. But it is at least open to question whether it was not more than happy coincidences that turned these sacrifices so substantially to his political advantage.

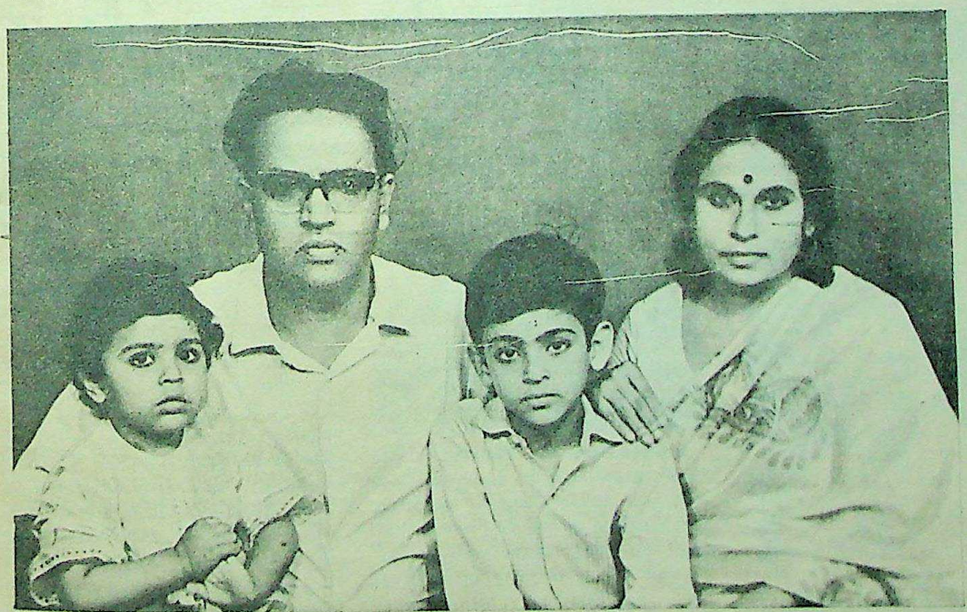
Of eight fasts, two were ostensibly undertaken as penance for communal riots; one as penance for attack by a mob on a religious leader; two for Harijan uplift; one for settlement of an industrial strike; one as a protest against Ramsay Macdonald's Communal Award; and one in connection with the agitation against the Rajkot ruler. Two latter, which were advertised as "fasts unto death", received worldwide publicity. The remainder, some of which were stated in advance to be for a limited period, created progressively decreasing public interest.

It is most noticeable that, with the sole exception of Gandhiji's first fast during the Ahmedabad mill strike in 1918, the other such undertakings

(a) coincided with a serious internal crisis in the Congress, usually over dissensions regarding the policy of non-violence, which challenged Gandhiji's leadership;

(b) resulted in an immense increase in the popularity and prestige of Gandhiji at a time when mass support was most needed by him;

(c) enabled him to re-establish his personal ascendancy and, more important, the ascendancy of his doctrine of non-violence.



THE AUTHOR, UMA YADUVANSH, a Lecturer on Political Science, has contributed to several periodicals on the subject and participated in AIR programmes on women and university education. With her in the photograph are her husband Dr Y B. Mathur (of Delhi University) and their children, Chinky and Rohit.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

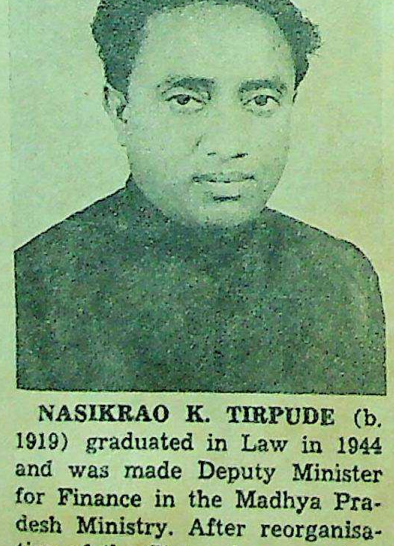
EMINENT PERSONALITIES

Dr B. R. AMBEDKAR (1891-1956), "Babasaheb" to his large number of admirers, was the greatest Scheduled Castes' leader outside the Congress fold. He always sought to belittle Gandhiji's role in Harijan uplift and bitterly fought him on the issue of separate electorates for Harijans. (This led to a famous fast by Gandhiji and the signing of the Poona Pact in 1952, which conceded reserved seats but denied a separate electorate to the Depressed Class.) Born in a family of Mahar soldiers at Mhow, Ambedkar was educated in London and New York and qualified for the Bar. He carried on a long struggle against caste Hindus and, in the last years of his life, came to the conclusion that the Scheduled Castes and Harijans could never receive just treatment if they remained in the Hindu fold. He was attracted by the Buddha and his teachings and embraced the religion of the Sakyamuni in 1956. Ambedkar is regarded as the "Father of India's Constitution". He was a man of scholarship and had many books to his credit. His second wife, Dr Sharda Kabir, is a Saraswat brahmin.

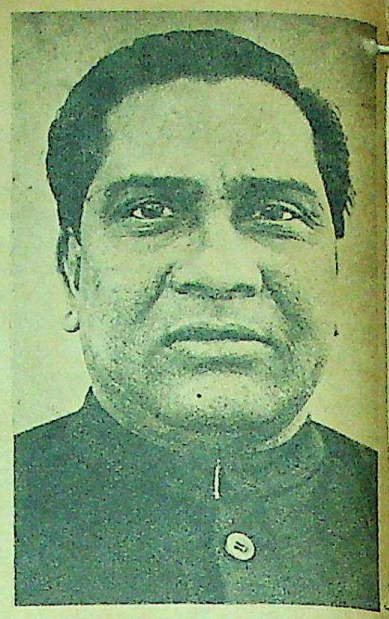
JAGJIVAN RAM (b. 1908) is one of India's foremost Harijan leaders with a large following among the masses in the North. He has played a prominent part in the affairs of the nation, both before and after Independence. His association with the Congress began in 1933 and, at the age of 29, he was appointed a Parliamentary Secretary in the Bihar Ministry. Since Independence Jagjivan Ram has been in charge of various portfolios in the Union Cabinet—Communications, Railways, Labour, to mention a few. His was a crucial role in the power struggle—following the election of V. V. Giri as President—which led to the division of the Indian National Congress. Jagjivan Ram became President of the New Congress after C. Subramaniam held that office for a brief spell. Today he is Defence Minister.

D. SANJIVAYYA (b. 1921) is a Law graduate from Madras University. He was first Minister in undivided Madras State in the Rajaji Ministry. Later, on the creation of Andhra, he served the Prakasam Ministry. Sanjivayya was the first Harijan to be elected President of the Congress (1962); and he was made Chief of the New Congress in April this year, succeeding Jagjivan Ram. Sanjivayya, who was Chief Minister of Andhra Pradesh between 1960 and 1962 and is again being tipped for the post, has held the Union Labour portfolio twice—first under Nehru and now. He is a Telugu poet.

KHUSRU. As Nasir-ud-din, a convert to Islam, Khusru held the throne of the Delhi Sultanate for five months in 1320. He came from a Gujarati untouchable caste (then called Parwari or Baraon). Khusru was a successful military commander under Mubarak Shah. He seized the throne on the murder of the last of the Khiljis but was defeated and killed by Ghazi Malik, the first of the Tughluqs.



NASIKRAO K. TIRPUDE (b. 1919) graduated in Law in 1944 and was made Deputy Minister for Finance in the Madhya Pradesh Ministry. After reorganisation of the States, he was taken into the Bombay Cabinet and then the Maharashtra Cabinet.



B. D. KHOBARAGADE (b. 1930) played an active role in the freedom struggle as General Secretary of the Scheduled Castes Students' Federation of Central India. He qualified for the Bar in England but forsook the legal profession for politics. He became vice-president of the municipality of his home town, Chanda, and President of the Nagpur Pradesh Scheduled Castes Federation. He was appointed General Secretary of the All-India Scheduled Castes Federation in 1955 and its President in 1956. He was instrumental in shaping SCF into the broader-based, secular Republican Party of India it is today.

Dr C. PARVATHAMMA (b. 1928) of the Chaluvadi community was educated at Davangere and Mysore. In 1956 she was appointed an Assistant Professor in Mysore University. She received her Ph.D. in Sociology from Manchester University in 1961 and has been head of the Department of Sociology at Mysore since 1965. She is a member of the Executive Committee of the Central Social Welfare Board, the Standing Committee on Scheduled Castes of the Indian Council of Social Research Organisation. Books: *Politics and Religion.*

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

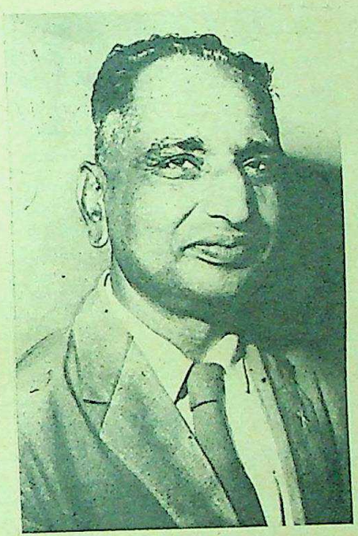
Digitized by Sarayu Foundation Trust, Delhi and eGangotri

B. K. GAIKWAD (b. 1902), "Dadasaheb" to his followers, is leader of the Republican Party. A disciple of Dr Ambedkar, he has done outstanding social work in his home district of Nasik. Has participated in a number of mass struggles—the Mahad Satyagraha of 1927, the Kala Ram Satyagraha in Nasik (of which he was the leader) and the land satyagraha in the Nasik-Ahmadnagar area, 1959. Gaikwad was the man who moved the resolution for conversion of Scheduled Castes to Buddhism at the All-Bombay District Mahar Conference in 1956. Gaikwad's health has deteriorated since 1969 but he still takes an active interest in the affairs of his party.

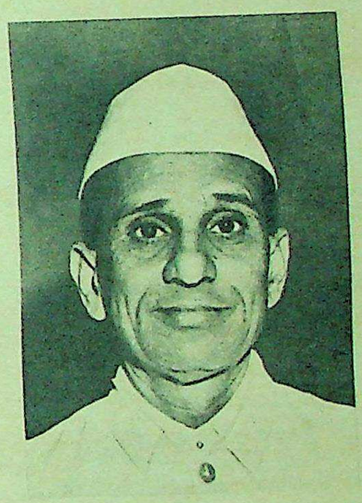
DAKSHAYANI

R. VELAYUDHAN (b. 1911), who was a member of the Constituent Assembly and of the first Lok Sabha, belongs to Kottayam District, Kerala. After graduation, he did a post-graduate diploma course in the Tata Institute of Social Sciences. Velayudhan, who was long associated with the Harijan Sevak Sangh, was for some time with the Tata Oil Mills and later with the Government of India. Later he entered active politics and journalism. His wife Dakshayani was the first Harijan graduate of the former Cochin State. They were married in the presence of Gandhiji at Wardha. K. R. Narayanan, Joint Secretary, External Affairs Ministry, is a nephew of Velayudhan.

M. C. RAJAH (1883-1943) was the first Adidravida member of the Madras Legislative Council and the first representative of the Depressed Classes in the Central Legislative Assembly (1927-1937). He dealt with the problem of untouchability in his book, *The Oppressed Hindus*, which was published in 1925.



PUNDOLIK TUKARAM BORALE (b. 1914) has risen from poverty to hold important office. He became Mayor of Bombay in 1959. As an advocate, he practises on the appellate side of the High Court. He is now Principal of the Siddharth Law College. Borale wrote a thesis called "Legal Aspects of Segregation and Desegregation in India" for which the University of Bombay awarded him the Ph.D. degree. He is Dean of the Faculty of Law, Bombay University.



NARAYANRAO SADOBA KHAJROLKAR (b. 1895), who belongs to the chambhar community, began life as a mill worker on Rs 9 a month and rose to be a Member of Parliament. He has served various associations of the Depressed Classes and was a Municipal Councillor in Bombay and a member of the Corporation. A protege of Dr Ambedkar, he had the distinction of defeating his master in the 1952 elections to Parliament. He was awarded the Padma Bhushan.

JOGENDRA NATH MANDAL was elected to the Bengal Legislative Assembly in 1937 and was a member of the Fazlul Huq Ministry and later of the Suhrawardy Cabinet. He played a prominent part in various Scheduled Caste organisations. In 1947 he was instrumental in influencing the Scheduled Castes' vote for the inclusion of Sylhet in Pakistan. He held the post of Law and Labour Minister for some time in Pakistan. In 1950 he became an Indian citizen.

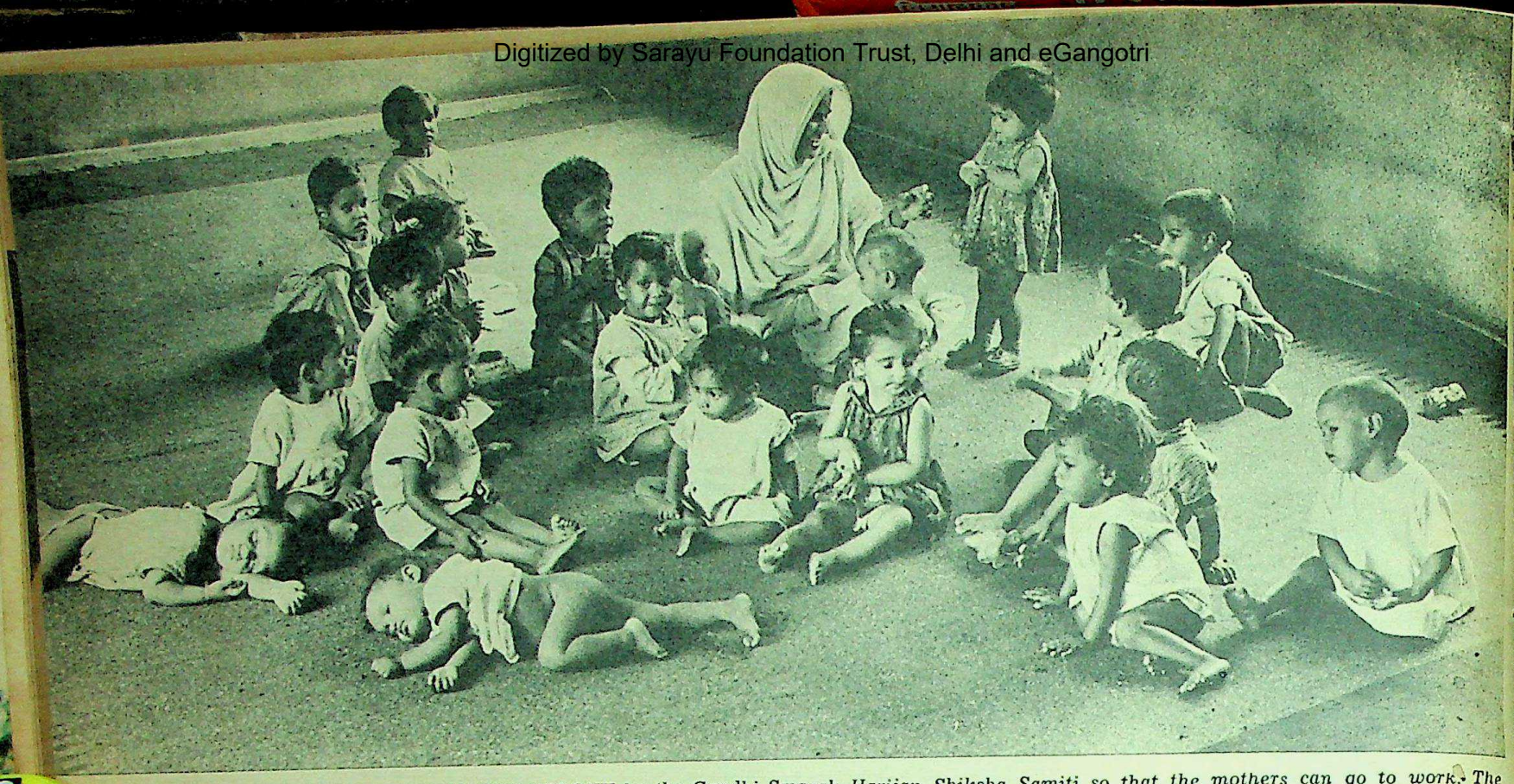
THIRUMATHI SATYAVANI MUTHU (b. 1923) has been the Minister for Agriculture and Harijan Welfare, Tamil Nadu, since March 1967. Educated at St Teresa's Convent, Ernakulam, and Government Secondary School, Egmore, she is a homoeopath. An executive member of the Dravida Kazhagam (1943-49), she is one of the founder members of the DMK and a member of the DMK's Executive Committee and General Council. She courted arrest in the anti-Hindi agitation. She is connected with a number of social welfare institutions and is President of the Women's Wing of the DMK. P. Kakkan, of the old Congress, is another Harijan leader of Tamil Nadu.

MEGHNAD SAHA (1893-1956) was an astrophysicist of world renown. He did outstanding work on stellar spectra and contributed many original papers. Saha won the Kalinga Prize in 1952.

RAGHAVJI THOBHANBHAI (b. 1909) took the B.Sc. and LL.B. degrees from Bombay University. He was Civil Judge and First Class Magistrate and Income Tax Officer of Baroda State between 1938 and 1948. The following year he became Minister of Education and Panchayats, Baroda. Raghavji was elected to the Bombay Legislative Assembly in 1949. He was Chairman of the Gujarat Public Service Commission and was elected Speaker of the Gujarat Legislative Assembly in 1967.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri



A CRECHE HAS BEEN SET UP IN THE COLONY by the Gandhi Smarak Harijan Shiksha Samiti so that the mothers can go to work. The colony has a population of 14,000. Last year it got the award for the cleanest slum in Delhi.

Bapu's Bhangi Colony Today

"We are proud of the *bustee* in which we were born. No crime, no gambling, no bootlegging and no one goes to court. I don't feel an untouchable and no one makes me feel I am one. Is this not what Bapu wanted'?" says a resident of the colony who is a graduate of Delhi University.

Text and Photographs

by T. S. NAGARAJAN

WHEN Gandhiji received a call from Delhi to meet the Cabinet Mission in 1946, he went to the capital city of India in April that year. There, in the Bhangi Colony on Reading Road, he made a small room next to the Valmiki Mandir his home.

It is there that Gandhiji stayed with some of his close associates during a momentous phase in the history of the nation. Prasad, Patel and Nehru and members of the Cabinet Mission, including Sir Stafford Cripps, came here to meet him and join him in prayer. Even the Frontier Gandhi, Khan Abdul Ghaffar Khan, lived here for some time with Gandhiji. And it is from the Bhangi Colony that Gandhiji went to meet the Viceroy and the Cabinet Mission for his epoch-making parleys which eventually led to the formation of the Interim Government.

As talks with the Cabinet Mission progressed, the colony hummed with life from morning till late in the night. Frequently Gandhiji went through the *bustee* and enquired about the welfare of its people. They joined him in prayer and also in spinning. **Gandhiji called himself "the biggest bhangi" and taught the Harijans by his own example the meaning of a simple and yet dignified life.**

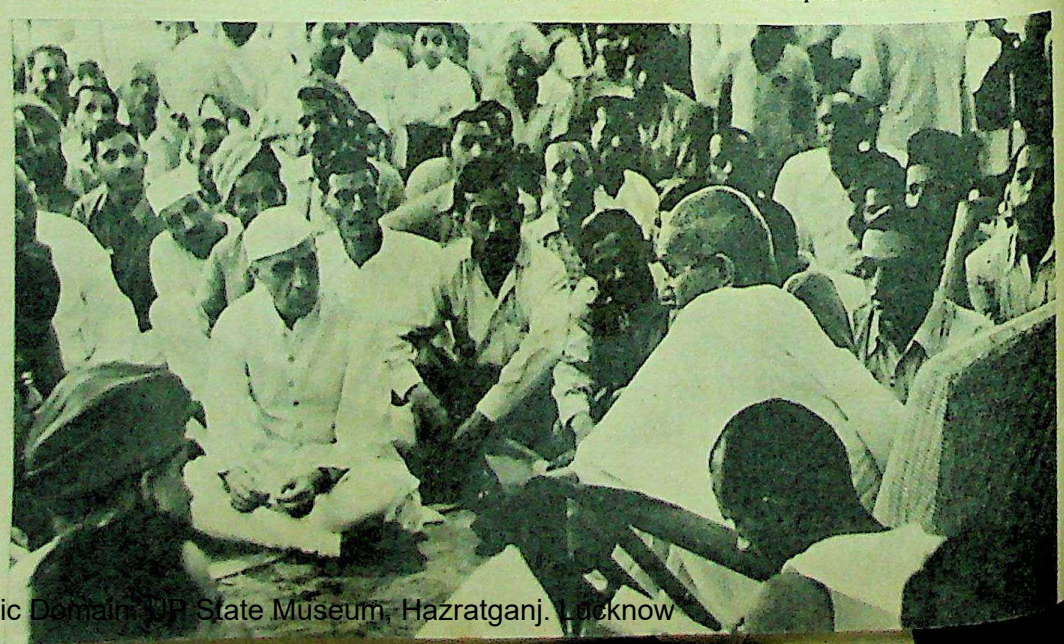
Twenty-five years have passed since the Mahatma left the Bhangi Colony. Perhaps it has not become what the Bapu wanted it to be. Most of the Harijans still live in the same huts, though some of the less unfortunate families (employees of the New Delhi Municipal Committee) have moved into the 300 new single-room tenements built for them beside the Valmiki Mandir.

Chaudhury Leela Ram (76), the oldest inhabitant of Bhangi Colony, said: "Gandhiji's stay here did as much good to us as it harmed us. His presence made us feel important, gave us hope. It brought all the country's leaders to our doorstep and, even if temporarily, solved some of our pressing problems. But once Gandhiji left us, we became orphans again. It is not his fault but ours. We have forgotten hard work and have cultivated the habit of looking up to others for everything."

Every effort of the Municipality to shift the Harijans to new quarters built for them on the outskirts of the city has failed. They refused to move so far away from their place of work. Now a project has been finalised for building a multistoreyed complex to resettle them in the same area on a hire-purchase basis.

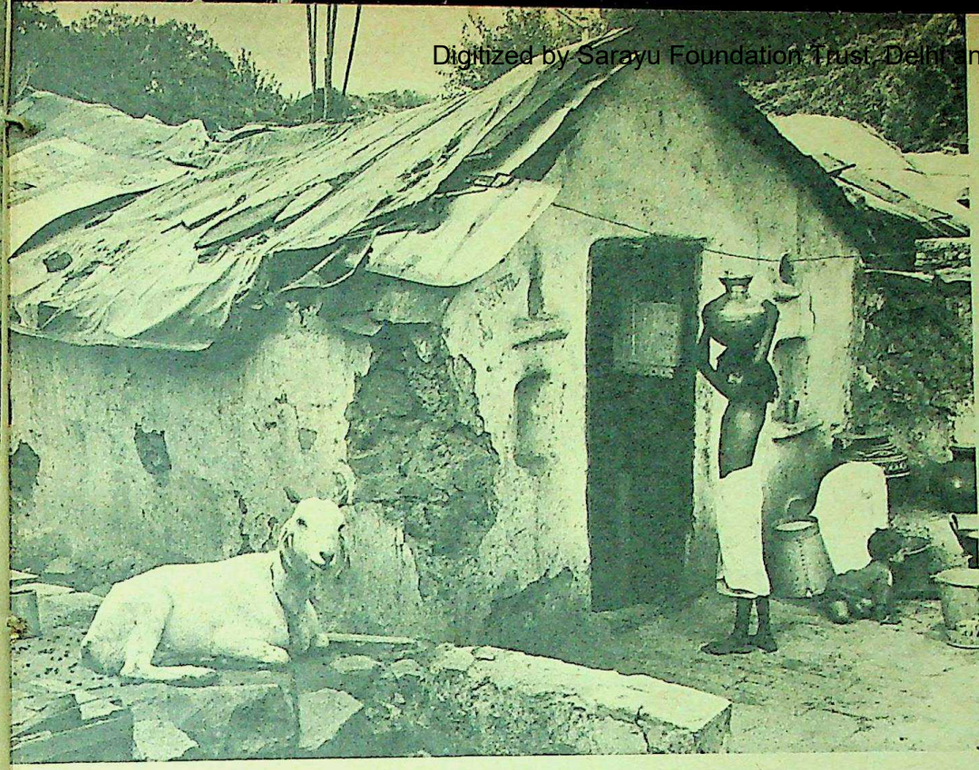
Ratanlal Balmiki, their leader today, feels that a lot has been done in the *bustee*

GANDHIJI ADDRESSING MEMBERS OF THE INDIAN NATIONAL ARMY in the colony when he lived there in 1946. At left is Jawaharlal Nehru. The leader of the colony today, Ratanlal Balmiki, is Labour Welfare Officer of the New Delhi Municipal Committee.

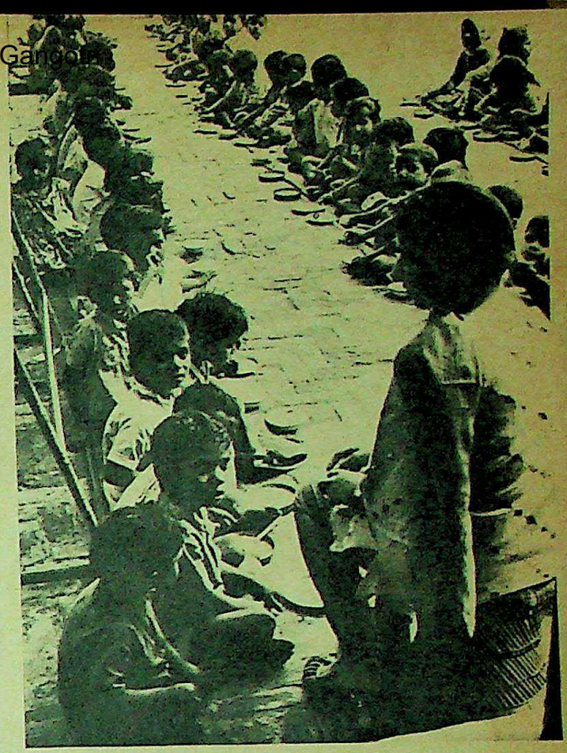


CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

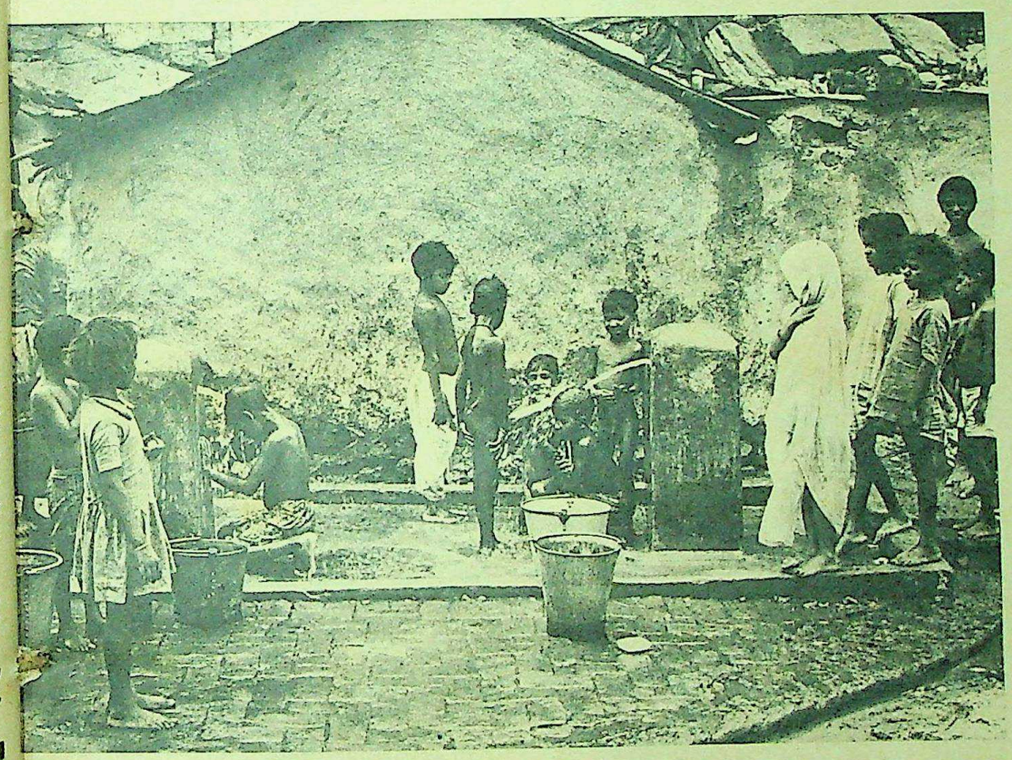
Digitized by Sarayu Foundation Trust, Delhi and eGangotri



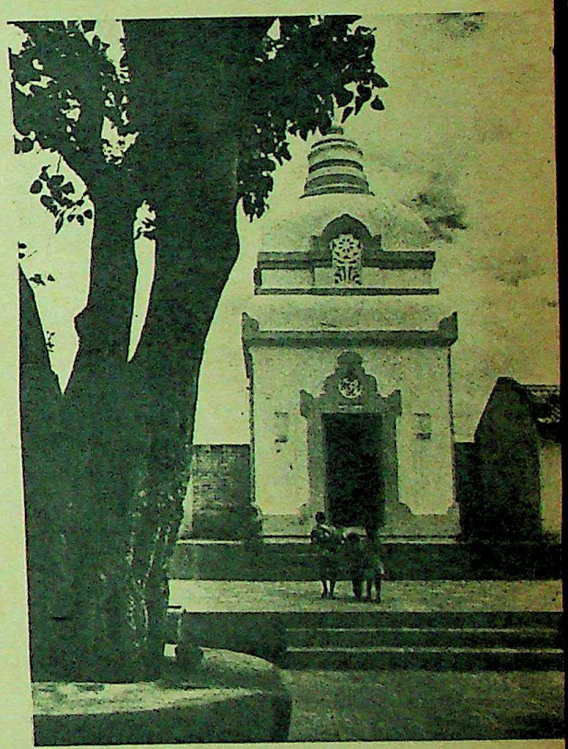
THREE HUNDRED SINGLE-ROOM TENEMENTS built by NDMC have provided housing for some of the families. But about 3,000 families still live in hovels such as the one above. A multistoreyed complex to resettle the bhangis in the same area on a hire-purchase basis has been recently approved by NDMC.



LUNCH TIME AT THE WELFARE CENTRE. Attendance at the nursery school (run by the Gandhi Smarak Harijan Shiksha Samiti) is very poor.



FILTERED WATER is provided to the colony now but it was not always so. Some 50,000 Delhi slum dwellers have so far been allotted plots in various camps. But at least another 100,000 have still to be resettled.



VALMIKI MANDIR. Gandhiji lived in a room next to it. NDMC spent over a lakh of rupees on the colony last year.

since the days of the Mahatma. He has made the New Delhi Municipal Committee "do a lot" for the colony. His task has been somewhat easy because he happens to be Labour Welfare Officer of NDMC.

Compared to the other slums in the city, Bhangi Colony is perhaps the cleanest slum. NDMC spent over a lakh of rupees last year and removed the slum's worst eyesore: the open nullah. They covered it and built a network of well-lined drains. They built a number of flush latrines too.

The colony has a child welfare centre run by the Gandhi Smarak Harijan Shiksha Samiti. They also have a creche. Most working mothers make use of it. However, hardly 100 children go to school (the colony has a population of over 14,000).

"I began my career as a sweeper and ended it as one," says Chaudhury Leela Ram. But he made sure his children went to school and college. Three of his five sons are graduates and all of them are gainfully employed.

Shankar Lal (30), the Chaudhary's youngest son and a graduate of Delhi University, is more hopeful than his father. "My father feels we have forgotten the Mahatma. I don't agree. We have lived a hard life and then come up. We are proud of the bustee in which we were born. It has a clean record for a slum. No crime, no gambling, no bootlegging—no one goes to court. Is this not what Bapu wanted us to be? I don't feel I am an untouchable and no one makes me feel like one either. Where are the untouchables today?"

Also see Pages 36-37

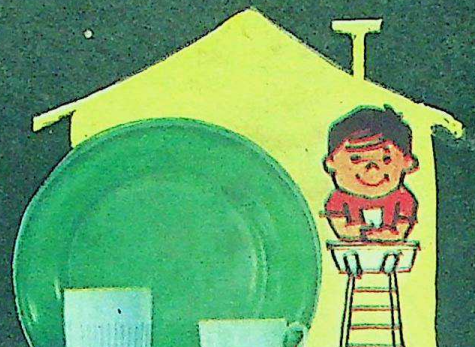
CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

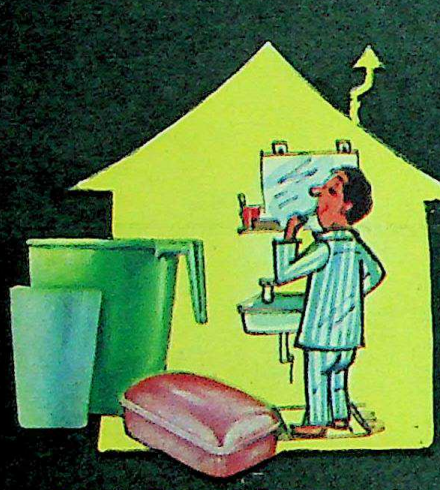
What wonderful things happen in your home!

Keep it cool! For parties, picnics and everyday use—Brite Ice-bucket in a variety of gay colours.

No more rusty buckets! Attractive polythene buckets, basins and mugs—light, rust-proof, virtually unbreakable.



Unbreakable tableware! Chip-proof, colourful and easy to clean—for picnickers, children at home.



Toilette De Luxe! Smart colourful unbreakable tooth mugs for the bathroom. Soap boxes for travel. They won't break if they fall.

Keep it fresh! Seal-tight containers to keep bread, butter, biscuits, sweets, etc. fresh and clean.

Make shopping easy! Excellent convenient shopping bags for the modern housewife—in attractive colours.

Today and everyday, exciting things are happening in thousands of modern homes. Plastics have been fashioned and fabricated into household utensils and fittings for more convenience, utility and beauty. They have been designed to make house-keeping and home-making easier and more pleasant than ever before. New things replace the old—to the everlasting joy of modern home-makers.

Foremost amongst the leaders are Brite products—smart, clean, durable—most of them virtually unbreakable—in the finest finish and most attractive colours. See these "modern home" articles at leading shops. Put them to use in your home to make life more pleasant.

You're Right WITH A Brite

Add new luxury and utility to your home with

Brite PLASTICWARE

Bright Brothers Private Ltd., 156-A, J. Dadajee Road, Bombay-34.

Las

Text and
by FAY G

**A South
views Ga
Sushila
Settleme**

FIFTEEN
round
sugarcane
A double-s
rounded b
passed a s
AND CLINIC
tween a b
and rose g
ed me to t
I waited o
birdcalls
trees.

Sushil
charming
white han
ton overal
ly and y
about her
fearless i

Since
two years
acre Settl
ment of
of Durba
ter, son-
with her
ministers
by Maha

Peace

Now
atmosphe
was per
a dead
the gard
and drop

She
where C
lived b
Manilal
there ti
nearby
built.

The
a shrine
and mo
left the
who ha
day to
Mahatm

We
saw th
iron or
at Phoe

I a
ence w
to con
effort
and G

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Last Of The Gandhi's In South Africa

Text and Photographs
by FAY GOLDIE

A South African White interviews Gandhiji's daughter-in-law Sushila Gandhi at the Phoenix Settlement near Durban.

FIFTEEN miles out of Durban, a small round hill rose from the undulating sugarcane lands like an island in a jade sea. A double-storeyed school dominated it, surrounded by trees and modest buildings. I passed a sign reading, PHOENIX SETTLEMENT AND CLINIC, and drove up a dirt road between a brilliant pink Pride of India hedge and rose gardens. An Indian student directed me to the bungalow. The only sounds, as I waited on the cool verandah, were drowsy birdcalls from the pepper and yellowwood trees.

Sushila Gandhi greeted me. An erect, charming woman in her sixties, wearing a white handloomed cotton sari and pink cotton overalls. She laughed and smiled readily and yet there was a deep seriousness about her. Sushila Gandhi is a wise woman, fearless in the midst of fear.

Since the death of her husband Manilal two years ago, Sushila has guided the 100-acre Settlement. The ban prohibiting movement of her son-in-law beyond the confines of Durban was lifted recently. Her daughter, son-in-law and their children now live with her and help her. A committee administers the affairs of the Trust founded by Mahatma Gandhi in 1914.

Peace And Goodwill

Nowhere have I experienced such an atmosphere of peace and goodwill. There was perfect orderliness. Not a weed, not a dead flower anywhere. As we walked in the garden, Sushila Gandhi picked up a twig and dropped it on a small pile for removal.

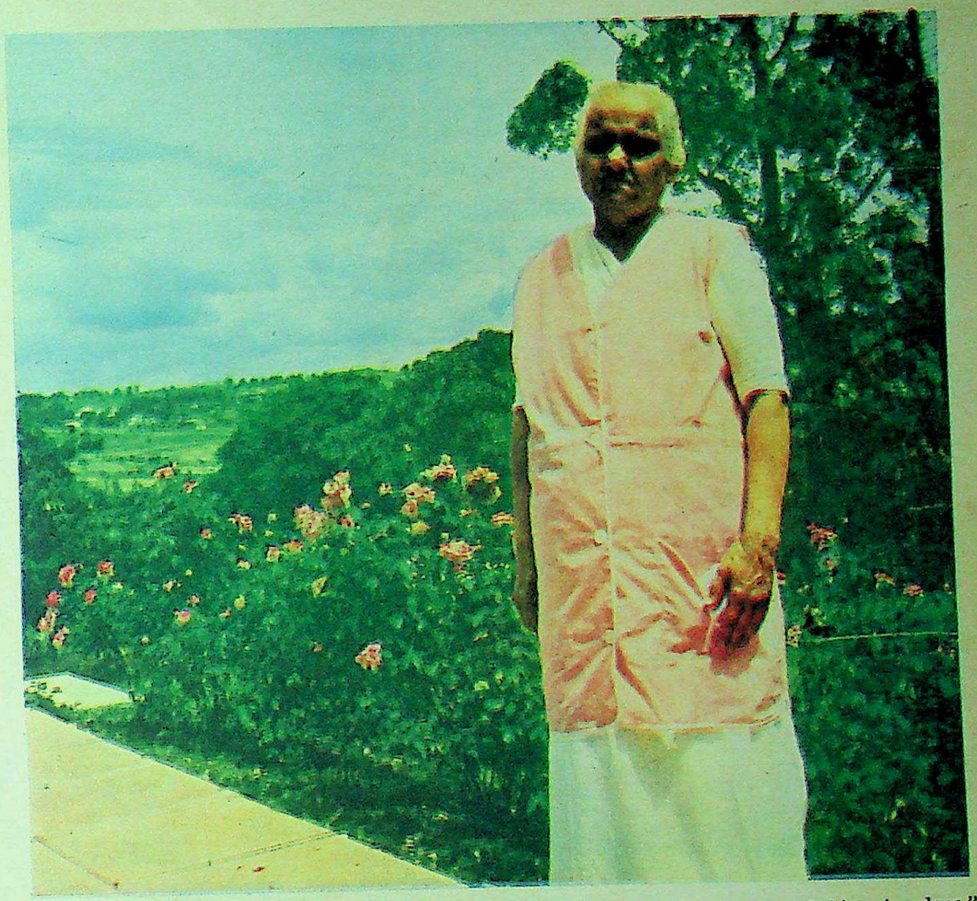
She showed me over the "old house" where Gandhiji, his wife and children had lived before returning to India in 1914. Manilal and Sushila had continued to live there till 1942. Then they moved into the nearby modest bungalow which Manilal had built.

The old house has now been turned into a shrine and library of Gandhiana. Garlands and mounds of frangipani blossoms had been left there by a party of women pilgrims who had visited the Settlement the previous day to pray before the life-size portrait of Mahatma Gandhi.

We visited the museum and library and saw the old printing-press of galvanised iron once used for printing *Indian Opinion* at Phoenix.

I also saw part of Gandhi's correspondence with Tolstoy, Hitler (whom he tried to convince with "love and reason" in an effort to avoid the tragedy of World War II) and General Smuts.

—Continued



SUSHILA GANDHI AT THE PHOENIX SETTLEMENT. "It is a holy and historic place," says the Mahatma's daughter-in-law, who runs a school and a clinic at the Settlement and keeps the Gandhian spirit alive. Below: Indian Opinion *was published from here. The building now houses the school and the creche. The Phoenix Settlement has become a shrine for Indians and followers of Gandhiji.*

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

BUSINESS AND INDUSTRIAL MANAGEMENT COURSE

The Management Training Centre of THE BRITISH INSTITUTES has developed this post graduate course for Middle Management.

SYLLABUS. Management and Organisation Organisational Behaviour, Management and Work Study, O & M, Managerial Economics, Marketing Management, Operations and Production Management, Materials Management System, Statistical Analysis, Operations Research, PERT/CPM Fundamentals and Applications, Systems Analysis, Financial Management, Personnel Management and Industrial Relations.

LECTURERS. Highly qualified executives from Business and Industry with recognised ability in teaching. Full list of the lecturers will be given to enrolling delegates.

DATE AND TIME. The course starts on the 1st of November 1971. Lectures will be given at the Institute's airconditioned lecture room on working days between 6.30 and 8.30 P.M. and on Saturdays.

ADMISSION. Only graduates will be admitted. Those who are working in senior positions in Business and Industry will be preferred.

FEE. Rs. 800 by instalments of Rs. 200 monthly or Rs. 700 in full on enrolment.

Free Prospectus from :

THE BRITISH INSTITUTES

50/BIM, 359 D. Naoroji Road, Bombay 1.

POST THIS COUPON TODAY

To THE BRITISH INSTITUTES
50/BIM, 359, D. Naoroji Road, Bombay-1.

I am a Graduate.....

Send me your FREE Prospectus of Business and Industrial Management Course

Name .....

Address.....

.....

THE BRITISH INSTITUTES HAVE 35 YEARS OF TEACHING EXPERIENCE

PLSC.G.3.71

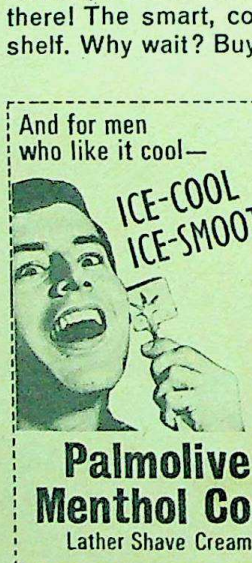
NEW
Richer Lather
Easier Glide
New Fragrance
New Stand-up Cap!

PALMOLIVE Lather shave cream
NEW IMPROVED

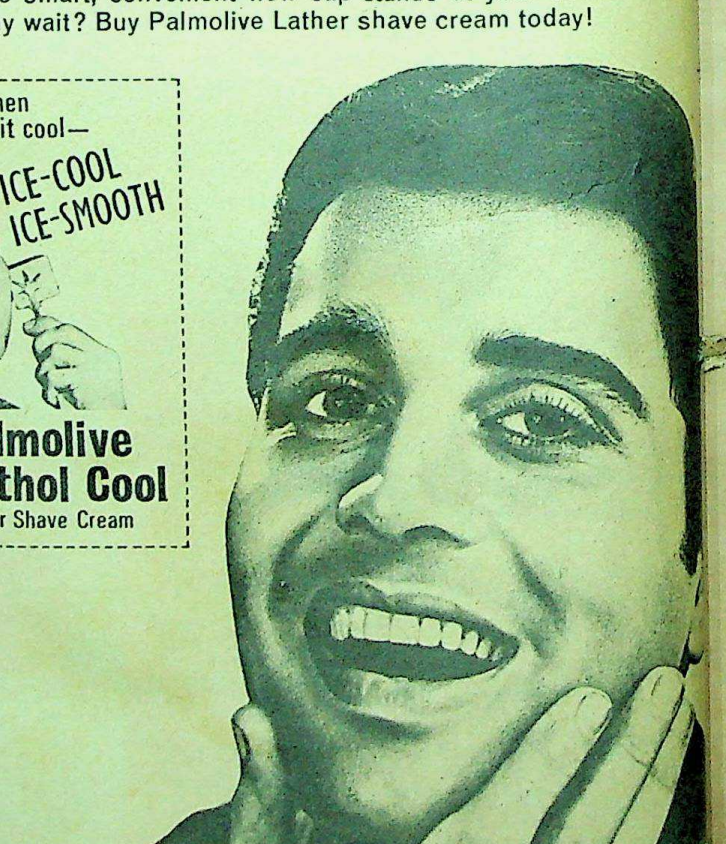
Palmolive Lather shave cream

Special beard-softening ingredients. Skilfully blended oils. A refreshing new fragrance. An exclusive new formula. All this makes New Palmolive Lather shave cream the ultimate in shaving comfort for you. Rich luxurious lather. Your razor glides smoothly for the closest, smoothest, most comfortable shave ever. And we didn't stop there! The smart, convenient new cap *stands* at your service on the shelf. Why wait? Buy Palmolive Lather shave cream today!

And for men who like it cool—



Palmolive Menthol Cool
Lather Shave Cream



PALMOLIVE—The choice of successful men the world over!

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

We also visited the modern clinic where an African sister-in-charge was attending to Indian and African babies. In the impressive school dedicated to Kasturba, five hundred children are being educated. This is the story Sushila Gandhi told me:

"The future is uncertain. Unless a miracle happens, I shall be the last Gandhi to work here at the Settlement. My only son, Arun, married while he was on a visit to India. It means that now he can't return here because, as you know, all Indians not born in South Africa are prohibited from entering the country to live here. He now works with *The Times of India*. But his rightful place is here.

"You realise, of course, that to us this is a holy and historic place. We consider it holy because it was here that Gandhiji renounced all material wealth and found spiritual guidance. It was here that satyagraha was first tried out, which later enabled India to regain her freedom without bloodshed. Let me tell you about this Settlement.

"In 1904 Bapu was practising as a lawyer in Johannesburg. He was also bringing out *Indian Opinion*, which was then printed in Durban.

"Unto This Last"

"A friend gave Bapu a copy of Ruskin's *Unto This Last* to read on a train journey down to Durban. It changed his life—and the lives of countless others who have since come to accept the Gandhian philosophy. When he arrived in Durban, he was determined to change his life in accordance with the ideals of the book. He had then, as he always had, the complete support of his wife.

"Bapu was determined to buy a piece of land near Durban where he could have his ashram. His advertisement resulted in his buying this little hill, which had a few orange and mango trees and a dilapidated cottage on it. It also had a good spring—which we still use—and, although it was thickly overgrown with grass and infested with snakes, he bought it for a thousand pounds. They lived under canvas at first and moved their printing-press out here.

THE AUTHOR, FAY GOLDIE, is a South African journalist who has also worked in Fleet Street, London. She is a noted photographer, lecturer and author.

"I first met Bapu when I was a small child in India. My parents—our family name is Mashruwallah—were strict, orthodox Hindus but they became devout followers of Gandhiji. I believe they were the first followers to respond to his call for a mass campaign of civil disobedience and boycott of British institutions and goods in 1920. In fact I was brought up in a family that supported him financially and morally.

"My family had been quite wealthy but everything changed. Our home came to reflect the ashram, spinning and weaving became a household routine, and everything we wore from then on had to be made of hand-woven cotton.

"At nineteen I became betrothed to Gandhiji's second son, Manilal, whom I had never met, because he had been sent back to South Africa as a young man to help the friends and relatives who were running this Phoenix Settlement. Not until our wedding day did I see my husband, who had come over from South Africa to marry me.

"It was a very frugal wedding, because it was against our beliefs to be ostentatious. All the jewellery I should have worn was converted into funds for the national cause. The only presents we were allowed to keep were those given us by Gandhiji, a copy of the Gita and a garland made of white cotton he had spun himself. Bapu even went on our honeymoon with us because he said there were many things he wanted to explain to us before we left for South Africa.

"Manilal and I settled down to our new life at Phoenix and I helped in the press, setting Gujarati type. Our first daughter, Sita, was born a year after our marriage, and then, in 1930, there came the call to return to India to help with the mass civil disobedience movement. My husband entrusted the work at Phoenix to a friend and we left for India.

Kasturba's Fortitude

"Bapu was imprisoned with solitary confinement and, to my dismay, Manilal volunteered to join him. Alone with my baby, I felt afraid and insecure. But when I saw how Ba faced the imprisonment of her husband, son and grandson, I felt ashamed. She never complained.

"My husband spent a year in prison and then it was felt that his place was in South Africa, so we came back here, where our children were born, and the work went steadily on. On rare occasions we visited our people in India but our lot was cast in South Africa and here we have stayed ever since.

"In 1954 people in Johannesburg contributed a large sum of money towards building a school here in Ba's memory.

"We badly needed a school, because of the number of Indian children without education. I had improvised classes for them in a part of the old house but, within a few months, the number had climbed from five to two hundred. Now we have a fine school here, as you see, where about five hundred children are being educated. It is the only

AFRICAN MOTHER AND CHILD at the creche run by Sushila Gandhi and her daughter Mrs Ela Ramgobin.

part of the Phoenix Settlement Trust for which we have accepted Government assistance. Now the Department of Indian Affairs and the Trust have equal responsibility for the school.

"Gandhiji was assassinated on January 30, 1948. On that day every year, we have special meetings and prayers.

"For several years now, we have also held what we call a camp here, where children of all races gather to learn the teachings of Mahatma Gandhi and to exchange ideas. It is really a Summer School. As you know we believe that all mankind is one and we have no thought at all of race or creed. This does pose certain difficulties but our camps are held in the Gandhian spirit of mutual respect and love and we are sure that only good can come of them.

"You ask whether I would have chosen the 'hard life' had I known what was in store for me. Oh, yes, I most certainly would have. It has been a wonderful life. And you know hardships cease to be difficult if they are accepted and just lived day by day. **I must confess that I do not see eye to eye with all the teachings of the Mahatma. But I do believe in the spirit of all he did and said. And I have tried to live in this spirit.**

"The Ministry of Community Development wishes to use our estate as a buffer between two areas of a planned housing scheme—Indians on the one side, Africans on the other. I cannot say what will happen.

"My prayer is that the way will open for us to develop a handicrafts centre. We could then market what we did not need.

"But who can we get to help us—to teach us in this work? We could pay teachers a little, but not very much. I see that as a possible future for Phoenix. Who knows, like the mythical bird, this Settlement may yet rise again to its former life and usefulness. The spirit is still here."

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

The practical, down-to-earth handbook that shows you how to make poultry raising EASIER... and MORE PROFITABLE!

POULTRY FARMING FOR PROFIT

by Jules J. Heberman, D.V.M.

Whether you're a veteran poultry man or just planning to raise a few birds for home use, this complete up-to-date guide gives you the **know-how that would take years of experience and trial-and-error to gather on your own**—all based on tried and tested methods of poultry husbandry.

The Complete Guide

Written in simple easy-to-follow English, supplemented with over 100 illustrations and charts, it treats the subject from the planning stage to selecting, housing, feeding and managing the birds, marketing quality eggs, preventing poultry losses, and diagonizing the diseases. Covers every important detail **and offers hundreds of money-saving tips!**

Shows You How To...

- ☐ Reduce chick and pullet mortality
- ☐ Feed your flocks for maximum weight gains or egg production
- ☐ Judge A, B, and C quality eggs
- ☐ Store eggs to maintain quality
- ☐ Judge producing hens from non-producing ones
- ☐ Solve the problem of dirty eggs
- ☐ Harness rays of sun to reduce fuel and feed costs
- ☐ Provide proper ventilation for brooder and hen houses
- ☐ Methods of lighting the laying flock for top production
- ☐ Diagnose poultry diseases
- ☐ Curb cannibalism, and other vices
- ☐ ...and hundreds of other tips to make poultry raising successful and profitable!

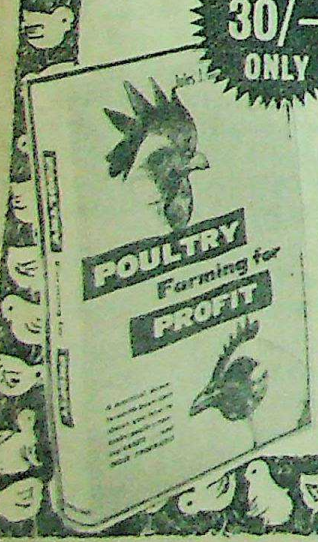
20 Fact and Picture—crammed Chapters Show You Everything You Need to Know:

CHOOSING A POULTRY FARM • HOUSING THE POULTRY FLOCK • SELECTING YOUR STOCK BROODING UNITS • MANAGING THE GROWING CHICK • FEEDING THE YOUNG AND GROWING BIRD • HOW TO REDUCE CHICK AND PULLET MORTALITY • RANGE MANAGEMENT • SURGICAL AND CHEMICAL CAPONIZING • SELECTING AND HOUSING THE PULLET FLOCK • HOW TO FEED THE LAYING CHICK • ARTIFICIAL LIGHTING FOR MAXIMUM EGG PRODUCTION • THE PRODUCTION AND MARKETING OF QUALITY EGGS • CULLING TO INCREASE PROFITS • DRESSING CHICKENS ON THE FARM • PREVENTING POULTRY LOSSES • SANITATION • ANATOMY AND PHISIOLOGY OF THE FOWL • HOW TO DIAGNOSE POULTRY DISEASES.

Yours To Examine...AT NO RISK! Examine the utility of this book in the comfort of your house for the next 10 days **without risking a single paisa.** If you are not completely satisfied for any reason, return it to us within 10 days for immediate refund under our Money-Back Guarantee Scheme. But send your order NOW, and claim your approval copy from the limited imported stocks. *Send the coupon, or write today to:*

RS. 30/- ONLY

SUPER BOOK HOUSE
Mail Order Service
Sind Chambers, 1st floor
Colaba Causeway Bombay 5



SUPER BOOK HOUSE
Mail Order Service P.O. Box 18 Bombay-1

Gentleman : Rush immediately by VPP a copy of POULTRY FARMING FOR PROFIT in the original hard-cover edition to my address. I will pay the postman Rs. 30 (plus postage Rs. 2) against delivery. If not completely satisfied, I'll return the book within 10 days for immediate refund.

NAME _____

ADDRESS _____

Enclosed Bank Draft/Postal Orders/ M. O. Receipt for Rs. 30/- Send the book postfree!

Every BODY needs protection

Protection.
Against bacteria.
Against perspiration.
Against embarrassment
yours and others'.
CINTHOL TOILET POWDER
with deodorant
G-11 (Hexachlorophene)
gives you all this.
And more—
fragrance...
flower-fresh fragrance.

CINTHOL
the toilet powder that gives total deodorant protection.

Interpublicity

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

RAMMOHUN ROY

"He would be free or not be at all," wrote a Christian missionary about Raja Rammohun Roy (1772-1833), founder of the reformist Brahmo Samaj. It was through his efforts that sati was abolished. He also fought for women's education, widow remarriage and a free press. The bicentenary of this social and religious reformer is being celebrated this week.

Rammohun Roy appeared at the starting point of the modern period of our history when neither the people of this land nor of outside could clearly recognise it. It was he who could then realise that the call of this period was the call of great unity. Stretching his wide heart, resplendent with the light of knowledge, he showed that it suffered from paucity of accommodation for neither the Hindu nor the Muslim nor the Christian. That heart of his is the heart of India. He expressed in himself the true identity of India. This identity reveals itself in the man in whom all find dignity and recognition.

—Rabindranath Tagore

WHEN, at the age of 16, Rammohun Roy published his *Tuhfat-ul-Muwahdin* ("A Gift of Monotheists"), it had the effect of a bombshell. In this Persian treatise with an Arabic Preface, he condemned the prevailing superstitious practices and made a plea for a Universal Religion based on the unity of the Godhead.

This work earned him the leadership of the reformist movement. He was one of the earliest to realise how caste had hopelessly divided the Hindus and hindered their social and economic advancement. In 1818 he wrote to a friend:

"I regret to say that the present system of religion adhered to by the Hindus is not well calculated to promote their political interests. The distinction of castes, introducing innumerable divisions and subdivisions among them, has entirely deprived them of patriotic feeling, and the laws of purification have totally disqualified them from undertaking any difficult enterprise. It is, I think, necessary that some change should take place in their religion, at least for the sake of their political advantage and social comfort.

Because of his profound understanding of not only Hinduism but of other religions Rammohun Roy was eminently fitted to play the role of reconciler of apparently divergent races, faiths and cultures. In a sense he may be regarded as the founder of Comparative Religion.

Moreover, he was one of the first men qualified to interpret the East to the West and the West to the East.

It was Dr Brajendranath Seal who characterised Rammohun as the "Prophet of Coming Humanity". A relentless iconoclast and adherent of reason, Rammohun was a freethinker and a roving adventurer in the domain of theology. "He aimed at reconciliation of the good of the individual with the good of the greatest numbers."

Rammohun's ideal was to bring together men of all religious persuasion into a system of universal worship of the One True God. His dream was fulfilled in the establishment of the Brahmo Samaj.

Though the scope of his mission comprehended all mankind, Rammohun's immediate field of action was his own country and his labours were directed chiefly towards Hinduism. He sought to put a stop to idol worship, not by his personal authority, but on the authority of the Vedas and the Upanishads, which he held up to his countrymen as the essence of Hinduism.

The Raja called upon his Hindu countrymen, on the very authority of Hinduism, to eschew polytheism and become worshippers of One God. This clearly demonstrates the almost orthodox reverence he had for the Vedas and the Hindu aspect which he gave to his Movement.

But it is the spirit of Rammohun that is of special interest to us today, when scepticism seems to rule the thinking mind of the world. The spirit of Rammohun ramified into diverse branches covering the whole area of our national life. In his career is illustrated the harmonious play of that cycle of forces which, by their conjoint operation, evolve and shape out a modern nation.

In range of vision, in reach of sympathy, in versality of powers, in variety of activities, in coordination of interests, in coalescence of ideal—in short, as realising an all-round, all-receptive life in its manifold fulness, Rammohun Roy is a unique figure in the history of India, if not in the annals of the race.

MONI BAGCHEE

ARRANGEMENTS

—*Continued From Page 27*

the seat as he made imaginary love. Immorality was freedom, the superiority of a man who lost and still had the power of exploding stars and of the moon that pulled waves and stirred the heaving seas. 'I am such a man, contemptuous and without defeat!' he told himself in a spasm of bitter sanity. 'Bring me a woman and I will conquer, will defeat birth and death and still be the same. I will love without love, without guilt. I will love everything that is not mine!' They did not know all this. His friends did not know how Khan Sahib made his peace with doubts. They wanted only to hear his jokes, his erotic poetry, his vulgarities, that reassured them that he was a man worth liking.

"Here we are, Khan Sahib...can you get home now?" The car stopped.

"Unhh...where? Oh yes, yes," he shook himself awake.

'Perhaps someone will talk some more ....for a few minutes before I go,' he thought. But they were waiting and their smiles were becoming awkward.

Khan Sahib steadied himself as the car drew away. He did not understand why they should have gone. There was life yet in the night. On the pavements, under the street-lights, men walking past—all the poetry of the past, a delicious loneliness. It was an old feeling, coming home drunk. He walked away from under the window of his house. Walked around the old statue and he seemed to have a special friendship for the stone horseman. Both were adventurers, but they both stayed in one place. He laughed at this and went out of the park.

And then the hunter of his youth returned. There was a woman some distance away, waiting under a light. 'Why not?' he told himself. 'Why should a man stop? She is a hunter too!' he smiled. It was funny again, all of it. Desire brought him memories and he was alive, wanting this stranger. Sin united people in strange ways. He walked closer and she seemed to have seen him too.

A car careened past him. Khan Sahib stumbled and cursed the man. It stopped behind the woman and she walked to it. The beam broke into pieces before Khan Sahib, light forcing itself into his eyes. Nazima...it was Nazima.

"My child, I'm coming...I'll save you!" he raved in his silence. But the words did not break away from his thoughts. Who were those men, that car? He wanted to run. Only wanted..."Don't... Don't do this, my daughter...don't go!" He cried warm tears down his cracked cheeks. Nazima got into the car and the man laughed.

Khan Sahib went home. 'I'll stop her, I'll shout her out, I'll do everything a father should do!' he told himself. He wanted to tell his wife about Nazima. But, my God—if she knew already!

Nazima came home just before morning. He saw her struggle through the door and come in. He got up in his bed and then he saw his wife lying near and looking at him. Nazima banged the door and threw away her handbag. He said nothing. Just fell back on his pillow and pressed his hand to his forehead until it hurt.

The crows were making noises already.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

NATIONAL AKADEMIS: Some Viewpoints

by VIMLA MALLIK

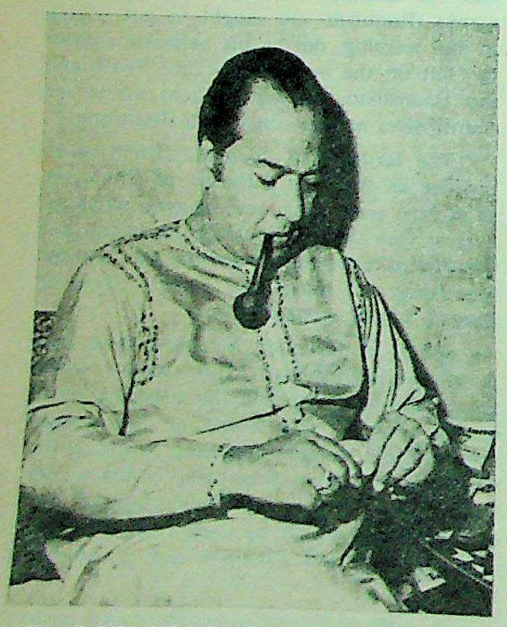
Today, after seventeen years of their existence, India's Art Akademis are under fire for maladministration, casteism and fickle patronage. Here are some opinions.

THE Akademis have taken over from the private patron, who in turn had taken over from the Guild. In the small tightly knit world of the village, the artist was assured his status and livelihood in hereditary office. Today the whole basis of values has shifted from cooperation to competition.

True the Government has tried to help —to initiate. It bought up art pieces and put them in Museums. But if this was done to raise the sensibility of the nation, there was only the slightest chance that it might succeed in some future generation or, more likely, in some future genre.

The Government has set itself up as the guardian of public taste. But the tastes are as varied as the men that man the Akademis. Highly paid and excellent administrators, they are known less for their sensibility than for their pride and prejudice. Often dictatorial, inconsistent, in awe of the working artists with whom they may violently disagree and at times may even compromise, the Government machinery—feel the artists —is incompatible today with a fair and intelligent patronage.

In a quick survey of the art world I chatted recently with artists, promotors and kingpins to see how and why the Akademis had failed to play God and Guru.



USTAD VILAYAT KHAN, India's ace sitarist, created a stir by refusing to accept an award from the Sangeet Natak Akademi.

"IF *fifty pahelwans* acknowledge me to be one of them, I shall be most proud. What can I feel but anger when academicians, who know not the ABC of music, hum and haw over my ability and my worth? The Sangeet Natak Akademi offer awards but what do they know of music? What are their qualifications? Foreign degrees?

"Did you know that Omkar Nath Thakur and Kersarbai were once auditioned by ordinary AIR officials? And when I rebelled they put me on the 'black list'?

"I love my music and I've got my public, so I do not care. But I am scared for my son. I'm training him to be a musician and, unless he has an uncle in the ruling hierarchy, he may never get recognition. I hate the cloak-and-dagger world of politics—I can't play that game. Why can't we create, unhampered, unfettered, in a world of our own?"

That is Ustad Vilayat Khan speaking. And the Ustad speaks an Urdu that is laden with memories of marble halls, playing fountains and laughter behind latticed windows. It is his world of music—but he lives in one that is totally askew.

Exclusive Art

"In an earlier era, I might have been considered some kind of a 'devta'. Today, I don't get recognition from my own country. Why? Because I do not have a lobby in Delhi! Because I refuse to bow and scrape before the king-makers! Have the art akademis been established to encourage music or politics? They are doing extremely well in politics but I don't know about music..."

Proud, dedicated and volatile, the Ustad has the arrogance of tradition behind him. Sixth in line of one of the oldest *gharanas* in India, he is depressed at the decline of the ancient system of patronage.

"We do want encouragement. We do want recognition—but both must be honest and impartial. I am not asking for the popularity of film stars—mine is an exclusive art. It has always been exclusive, it will always remain exclusive. It is meant for the temple courtyard—not for air-conditioned auditoriums where people eat potato crisps in the front row while I am tuning myself into a mood of reverence."

After Ten Years

The Khan Sahib recalled how the Sangeet Natak Akademi did at last come round to him with an award after a lapse of ten years. "They offered me the award and I wrote, asking them the basis on which it was offered. The answer I got was that the awards were dependent on the selection of the Committee! Now that's no answer at all. I wish I could show you the list of members of the Selection Committee! What did they know that they could even deign to judge? Of course I refused the award."

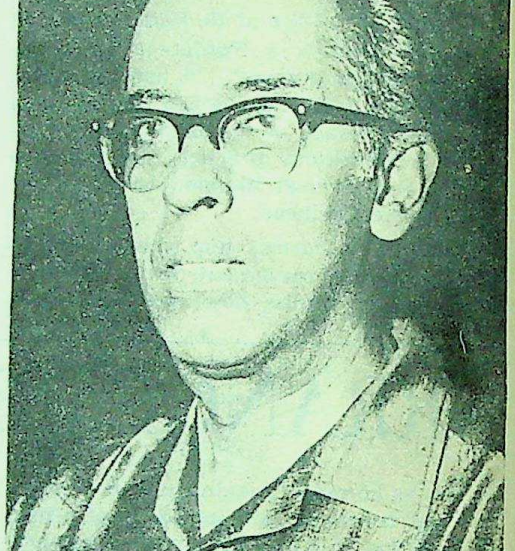
I asked why the Ustad had not started a teaching academy.

"But how? How? I've begged the Government for land but, on some pretext or other, they have always put me off. Recently someone—with the right contacts—was given a plot in Delhi to start a music academy, while I have been hanging around for years. Obviously she had the right words. And the right ways! I don't seem to have either!"

"Is it possible for any organisation to function without some kind of intrigue, a human being being what he is, desperately searching for power?" I wanted to know.

The Ustad smiled and, for a moment, I thought he was going to forgive humanity.

"I suppose you are right", he said, "it is awfully difficult to be good. But what indeed is man if he cannot surpass himself?"



DR NARAYANA MENON is Executive Director of the National Centre for Performing Arts. He has been Director-General of AIR and Secretary of the Sangeet Natak Akademi. He finds the work of the National Centre chiefly hampered by lack of funds.

DR Narayana Menon made an interesting interviewee.

"Not very much is being done for the needy artist," I said. "How do you justify the existence of art akademis and art centres?"

"With the funds at our command, only so much is possible. The country is much too vast and needs a fantastic organisation if it is to reach out to the needs of each and every artist. But that does not mean we don't have to make a beginning. True there are no channels of communication with every State... and it does so happen that often those who clamour for attention do get it... but this is not because we are partisan."

The Centre has the look of a well-cared poodle. With encouragement from the Tatas, the Maharashtra Government and UNESCO, the Centre, established in 1968, plans to act as *guru* and research centre, bringing established musicians to help teach the up-and-coming.

"What truth is there in the story," I asked, "that, about two years ago, Shambhu Maharaj died in a pitiably miserable condition because he could not afford hospitalisation and help was not forthcoming?"

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

"The press often distorts a great deal," replied Dr Menon. I was Secretary of the Sangeet Natak Akademi and I assure you that Shambhu Maharaj received aid for at least the last ten years of his life. He was indulgently cared for right up to the very end. Of course there have been instances where help was needed and not given in time. But unless it is brought to our notice, how do we know?"

"Are there any pension schemes for aging artists?"

"Yes. Alauddin Khan, for instance, gets Rs 100 a month from the Madhya Pradesh Government. I am aware that the pension scales are low—but, as I have just pointed out, the funds are limited."

"On what basis are the Sangeet Natak Akademi awards given? How are the judges chosen?"

"The Judges form a council that is widely represented—and no *one* man is in charge. The awards are given after careful thought, investigation and deliberation."

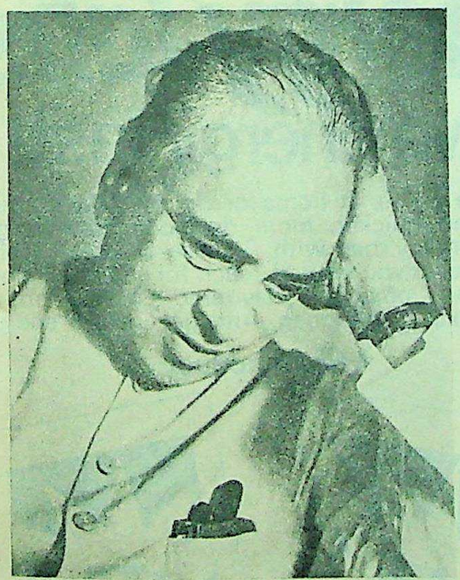
"Vilayat Khan has not been given land to start an academy when lesser luminaries have started theirs. On what basis are such benefits endowed?" I asked.

"It is not because he is not a good musician that land has not been granted. There can always be other reasons."

Gave Away Nothing

Dr Menon drummed his fingers on the table—then stopped and drummed again.

I felt dismissed—felt like the Chinaman who turned round and about, yet could not get at his elusive pigtail. Cool, crisp and delightfully BBC, Menon had chatted with charm but, like a vintage diplomat, given me nothing to write home to mother.



DR MULK RAJ ANAND has been Chairman, Lalit Kala Akademi, and is a member of seven international art juries.

HE carved critics for breakfast that morning. An Oxonian, sans stutter and trouser patch, Dr Mulk Raj Anand, the man responsible for bringing the Triennale to India, declared: "Neither God nor Indira Gandhi—I have known them both since the early years—can stem the chaos in the cultural world. So who am I?

"It was I who suggested the Khosla Commission investigation into the art bodies. Nothing is wrong with the principles on which the Akademis are based—but what can you do with the artists themselves? They just hate each other—there is just no unity among them. I suggested that the artists form a democratic body of their own and it lasted exactly one month. There is more honour among thieves."

"What is wrong with the judging body of the Akademis?" I asked.

"The artists. I've just been telling you, the artists. Ours is a mobocracy. Agreed that in a mobocracy you cannot have one man sitting as judge. So we set up a jury, hoping that would be a fairer way to judge. And what happens? Instead of putting their heads together, they plot, scheme, form voting blocs—hurdles which you just cannot cross. I have great affection and esteem for the artists in this country but the vested interests among the artists do not wish the others to succeed. It is the artists who do not want the movement to go forward—they just want themselves to go forward.

"I feel the Khosla Commission could go a long way if the artists were to cooperate. Some artists—well-known artists from Ahmedabad—have refused to go before the Commission, and that I think is very sad."

"What truth is there in the story that only the older artists were represented in the Indian section of the Triennale?" I asked.

"That's incorrect. In the Triennale, 90% of the artists were under 40. Would you call that 'old'?"

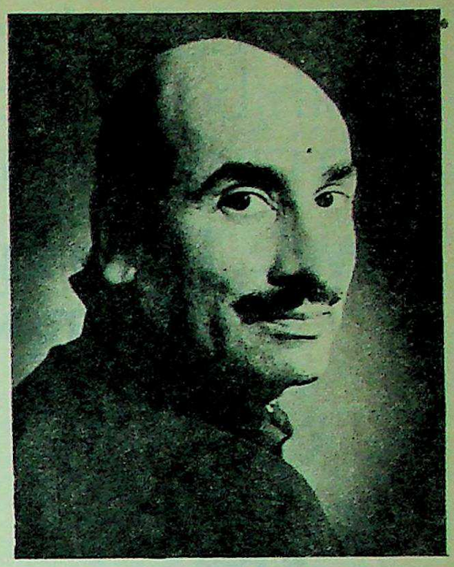
His Utopia

"What do you think is the solution to the cultural chaos?"

Dr Anand gave me a glimpse into his utopia: "I am planning an art city near Delhi but it will be in the spirit of the Gita. The basis of our working will be the ashram, around which life will revolve. We'll work from the village to the town. People will be trained in handiwork and a creative life. *Lokayata* is the people's way of life—as it was, as it is and as it might be.

"The Government of India," he continued, "has failed miserably in the field of art education. In the recent Education Commission Report, not two lines were devoted to art—so they added an appendix! Our entire educational system is divorced from reality. The Government today is producing more horticulturists than malis.

"Today, I have only funeral money left—I've given the rest away to my dream city. In art, there are no easy gains. I ran away from home because I wanted to write a book and not just become an ICS officer. I gave up a £500 job in Cambridge and lived on £1 in London. Why? Because I wanted to be free to write a book. I know I could have sold insurance policies and led a leisured existence, but I have always wanted something more out of life..."



JEHANGIR SABAVALA accuses the Akademis of being infested with politics. Once the artist turned to rajas and nawabs in search of patronage, then to merchants. Now the Government has set itself up as the guardian of public taste—but it is confronted with a public that does not even know when to stand and stare.

"I HAVE shunned art politics and it has not done me much harm," said Jehangir Sabavala. "That does not mean it has not hit me now and again. After all, I am a working artist. But, for the rising artist, it would and could do much harm. Total preoccupation with 'upmanship' is going to affect your creativity. It could also set you on a track that's going the other way!"

"Do you think the Akademis have generally been fair?"

"Fair? FAIR?" repeated Sabavala. "The Akademis are not particularly known for their objective recognition of merit, you know. And yet this is the one thing we would expect in a patron—at least in this kind of patron. From top to bottom, the Akademis are infested with politicians. If I join the band, I have to promise votes when the need arises—to get the votes *I* might need one day. You understand?"

"What do you think is wrong with the Lalit Kala Akademi?"

"The Lalit Kala Akademi has done nothing except send blue-eyed boys abroad and given awards to those who *'ji-hazoor'*. The major portion of funds is spent on administration, when it should be piped into schemes for artists—like health, insurance, more studios... The administration is top-heavy and poor."

Sabavala believes that the best-run organisation is the National School of Drama under Ebrahim Alkazi. "They search the country for talent, place students on radio and TV, send them abroad and are generally highly efficient."

"How far do you think was the Triennale a success?"

"It certainly goes to the credit of Mulk that he brought the Triennale to India. I am told he travelled eleven countries in his search. But was it worth it? When our artists don't have bus fare to make it to the studio—leave alone travel to Delhi to see the show?"

—Continued

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Watch dull hair swing into health, body and bounce with protein-rich

New Halo Egg Shampoo

No other shampoo conditions your hair the way Halo does. A shampoo so velvety gold and smooth—Halo Egg Shampoo. Rich in proteins, it puts bounce and body into hair. Watch dull hair swing alive with Halo Egg Shampoo!

Halo's extra rich, creamy lather gently nourishes the scalp. Swishes through your hair and conditions it into silky softness. Leaves hair clean, clean—sparkling clean. Manageable. And swinging, shimmering with health and beauty.

Halo spells beauty the world over

HES.G.1.71

Any time, anywhere Glaxose-D® Energy Tabs give energy fast!

In the office, at home or on the playground there's no quicker, more delicious way to get instant energy than with Glaxose-D Energy Tabs. Whenever you're tired, reach for a few delicious orange and pineapple flavoured Energy Tabs from your pocket or handbag. And get instant energy.

A Glaxo product

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

KANAK RELE in a Kathakali pose. This Mohini Attam expert believes that the Akademis have failed to help old and disabled artists. She has received a grant from the Sangeet Natak Akademi and the Ford Foundation for research in Mohini Attam.

ASKED what are the drawbacks of her chosen profession, Kanak Rele said:

"Suppose I have an accident and cannot dance, how do I subsist? There must be insurance schemes so that, in the event of any mishap, the artist can live—or shall we say 'exist'?"

Kanak recalled the case of her guru, the great Karunakar Pannikar, when he reached the age of retirement:

"There was no money and he was in tears. His pupils got together and we collected, in 1964, Rs 40,000, with which we bought him land in his native Kerala. But two droughts killed the crops. So again we collected money, got him pumps and gave him Rs 20,000 in 1968. Where were the Akademis all this time?"

Kanak Rele is co-director of a dance academy in Bombay and gratefully acknowledges the help from the Maharashtra Government, "which more or less leads other States in their effort to be good patrons".

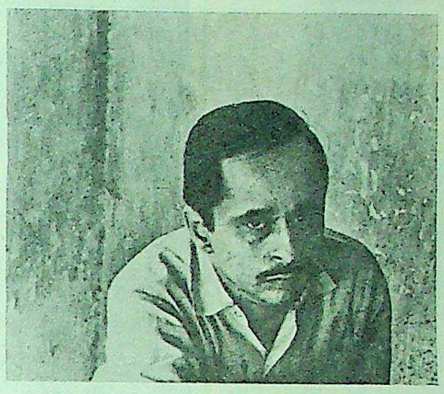
KEKOO GANDHI runs a little gallery in Delhi, where struggling artists exhibit their works. He points out that both individual and institutional patronage have their drawbacks.

KEKOO GANDHI, owner of a 20-year-old art gallery, said:

"I am against artist aid funds. I prefer the idea of generating a grant—to help the artist to help himself."

"What are the basic requirements of an artist in a city like Bombay?" I asked.

"Studios. They don't have a place to paint. Some of the artists are migrating to Delhi—hoping the situation is better there. The Government has built studios but they lack light and water. They have rented out the Afghan Hunting Lodge in Delhi to artists on only Rs 20 a month, but it is way out, and only artists like Dave and Kulkarni, who have their own conveyance, can use it. What is the point in giving to those who already have?"



PRABHAKAR BARWE represented India at the recent Triennale. He has worked and painted at the Weavers' Centre since 1959—because "there was no other way by which he could paint, be independent and yet earn a livelihood".

"IT is unfair that we should depend on the critics or the older painters in the Council for selection awards and exhibitions. The older painters have come to certain conclusions, maybe after years of hard work—and they now refuse to acknowledge that there is room for new art forms. I do not blame them. They are no longer receptive to new ideas. But art forms do keep changing and the men in authority must at least realise that..." says Prabhakar Barwe.

"I do not want to compromise and paint pictures for rich Indian bedrooms. I know that way I can make more money, but I'd rather work here and paint what I *want* to paint."

"How does the Lalit Kala Akademi choose its artists for exhibitions?"

"The Akademi," explained Barwe, "is dependent on a list of award winners—and the rest are ignored. Even if you have not worked for six to eight years, you are still represented—it is unimportant how much another artist has slogged or achieved, he will not get a chance. That, I think, is very unfair. The Akademi must reach out to the newer artist, be always on the alert and in touch with the various States. It must be aware when and where new forms are unfolding."

"Would it be better to let a Committee be judge or a single individual?" I asked.

"It would always be a compromise, I think, with a Committee, for you cannot disregard the different tastes, the different sensibilities. But what other choice have we? If the judgment is left to the individual, I think our fate would be disastrous. Where would we find a man of high sensibility and with the strength to be impartial?

"The problem," continued Barwe, "is that an artist cannot be an organiser. There will always be other men. All I think we should ask for is intelligent, educated—I mean really educated—people on the art akademis."

"Do you think the Khosla Commission will achieve anything?"

Barwe hesitated, then said: "I hope they do, but they seem to have made a bad beginning. They asked me to fill in a questionnaire which would help throw some light on the working of the Akademis. They wanted to know whether the Akademis had lived up to their constitution.

"Since I did not have the constitution, I wrote to them and asked for a copy. That was two months ago and I have not received a reply. They are *eliciting* information and yet they do not bother to reply. What sort of investigation will we have? What good will it do? The questionnaire they sent did not even have a covering letter to say what exactly the Committee was looking for."

MRS RODA MISTRY criticises the Akademis for their failure in "communicating". In the village, the artist used to be assured of both his status and his livelihood. But today the whole basis of values has shifted from cooperation to competition.

MRS RODA MISTRY, Andhra Pradesh's Minister for Women's Welfare and Tourism, said: "All the four Akademis are self-centred. They decide everything by themselves, never checking with the State Governments—at least not with my State Government. Delegates are sent out, awards given and not a mention is made that other pockets of culture exist beyond the dry fringes of Delhi."

Comparing the treatment meted out to artists at home and abroad, Mrs Mistry recalled a trip to Russia when she visited various homes for the aged and the disabled artists. "You are immediately made aware that these are special citizens. And why not? The facilities they are accorded are in sharp contrast to those offered to other prestigious citizens, while here their very existence is not acknowledged."

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

FASCINATING GIFT ARTICLES

Paper-cutters, bottle-openers, key-chains, fancy buttons in permanently oxidised metal.

Each with a typically Indian decorative figure of Deities, Saints and Sculptures.

Ideal souvenirs for foreigners

Build up a lucrative export market

For Bulk Purchases and Export Inquiries
Contact: **SUNSHINE INDUSTRIES**
Udyogbhavan, 250 D-Worli, Bombay 25.
Phone: 452354-55

Showroom: Sheikh Memon Street,
Opp. Masjid Bunder, Bombay.

BOOKS WORTH RS. 14.50

to the subscribers of both the magazines
COMPETITION REVIEW & GENERAL KNOWLEDGE TODAY together
General Knowledge To-day No. 3 Rs. 2.50; Science for Competitive Examinations Rs. 2.00; Interview Rs. 2.00; Indian Planning Rs. 6.00; Abbreviations and Terminology Rs. 2.00;

FREE!

BOOKS WORTH RS. 12.50

TO THE SUBSCRIBERS OF MAGAZINE COMPETITION REVIEW ONLY
General Knowledge To-day No. 3 Rs. 2.50; Science for Competitive Examinations Rs. 2.00; Indian Planning Rs. 6.00 Abbreviations and Terminology Rs. 2.00;

HURRY ! STOCKS LIMITED

TO WIN TOP POSITIONS IN ALL COMPETITIVE EXAMINATIONS

READ THIS MONTH AND EVERY MONTH

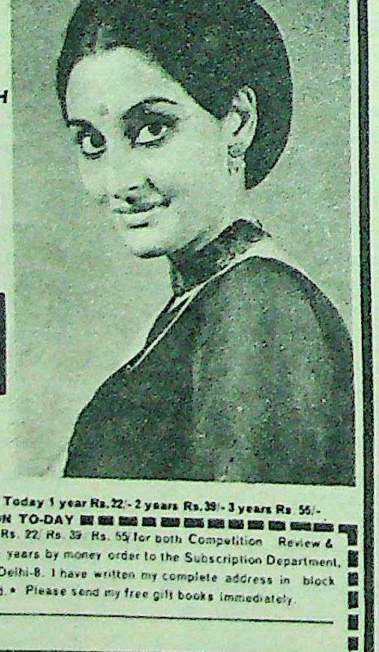
competition success review

For General Knowledge, Personality Development, Leadership Training & Employment Opportunities

AND

General Knowledge Today

QUARTERLY



SUBSCRIPTION RATES

Competition Review 1 year Rs. 14/- 2 years Rs. 24/- 3 years Rs. 33/-

Combined for Competition Review & General Knowledge Today 1 year Rs. 22/- 2 years Rs. 39/- 3 years Rs 55/-

POST THIS COUPON TO-DAY

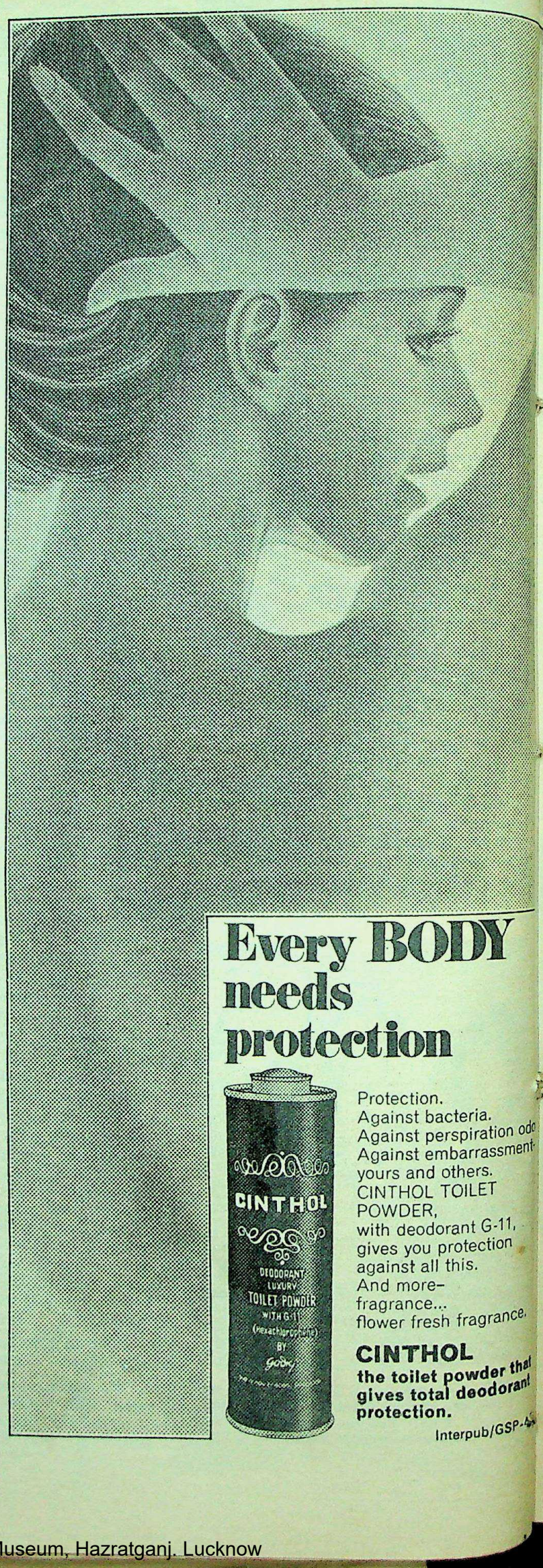
I have sent Rs. 14/ Rs. 24/ Rs. 33 for Competition Review or Rs. 22/ Rs. 39/ Rs. 55/ for both Competition Review & General Knowledge Today for one year/two years/three years by money order to the Subscription Department, Competition Review (P) Ltd., 48/4 East Patel Nagar, New Delhi-8. I have written my complete address in block letters on the Money Order form. M.O. receipt is enclosed.* Please send my free gift books immediately.

NAME (Mr/Miss/Mrs) _____
(In Block Letters)
ADDRESS _____
(In Block Letters)
M.O. Receipt No. _____ Age _____ Old Subscription No. if any _____
Subscription to commence from _____ '72 issue of Competition Review and from _____ of General Knowledge Today. Note: Subscription through cheque must include Rs. 2.00 as bank charges.

* Kindly add Rs. 1.50 more for despatch of free books by Registered Post.

TW

TRENDS



Every BODY needs protection

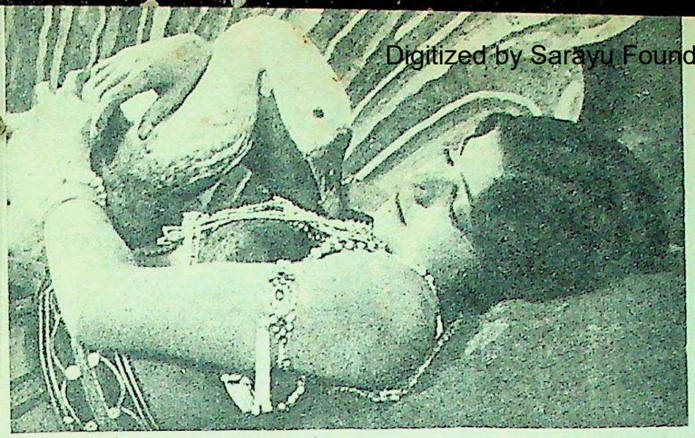
Protection.
Against bacteria.
Against perspiration odo
Against embarrassment
yours and others.
CINTHOL TOILET POWDER,
with deodorant G-11,
gives you protection against all this.
And more–
fragrance...
flower fresh fragrance.

CINTHOL
the toilet powder that gives total deodorant protection.

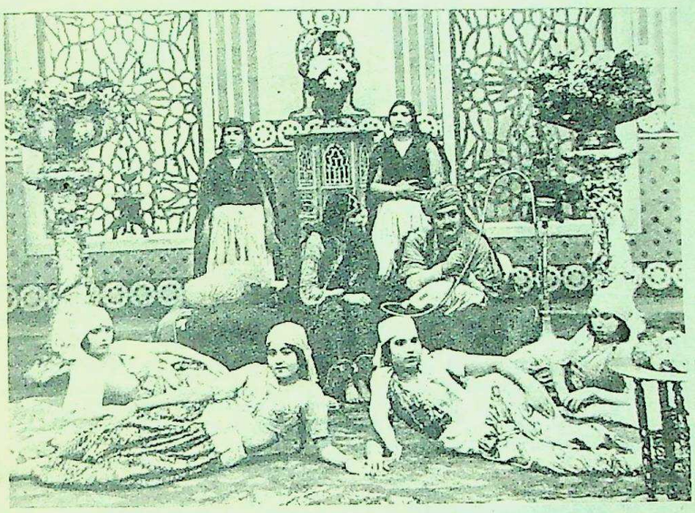
Interpub/GSP-4

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

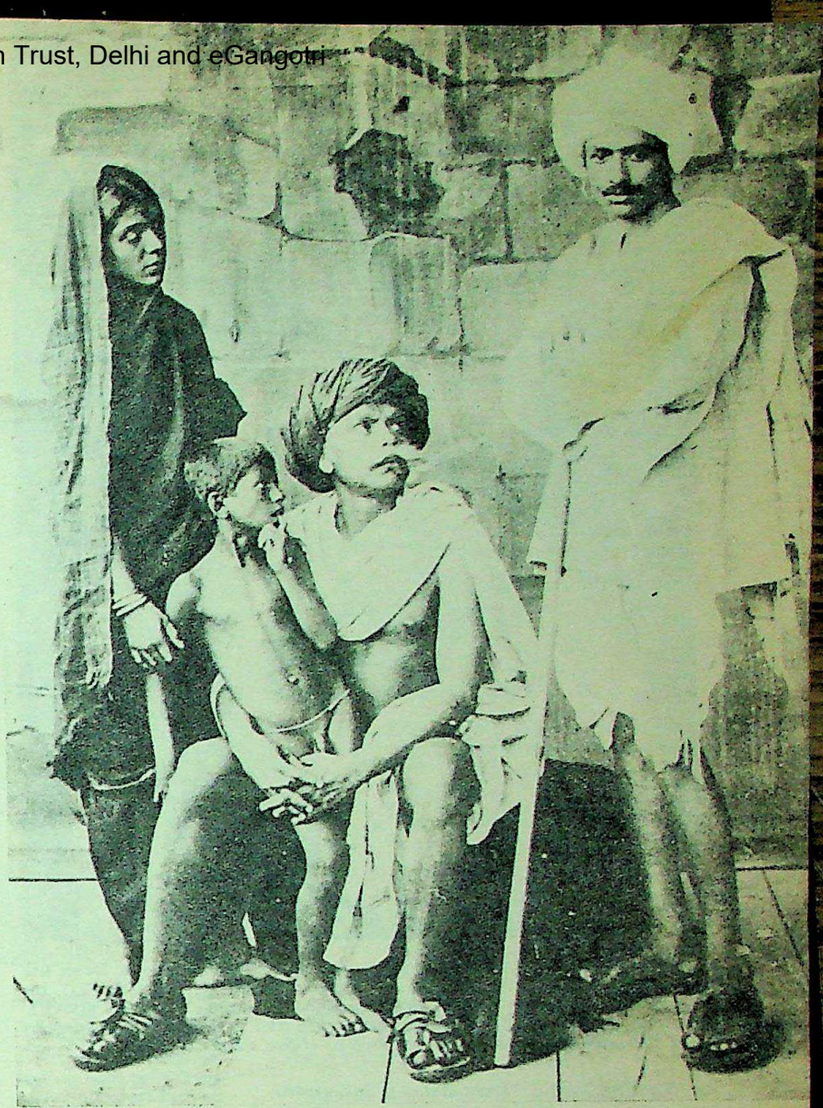
Digitized by Sarayu Foundation Trust, Delhi and eGangotri



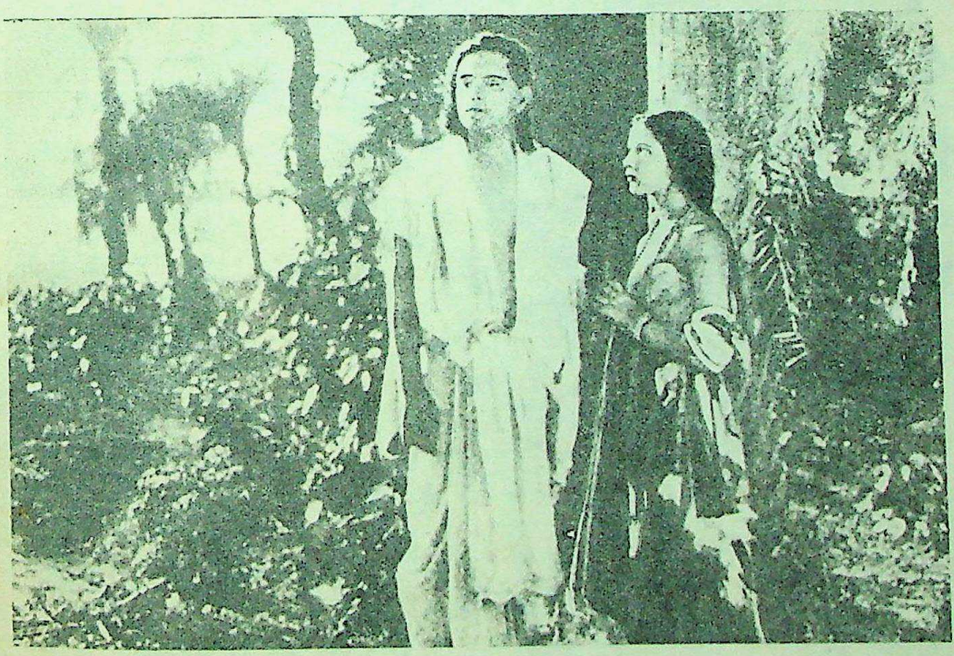
19..? *THE SOUTH started as a small production centre but made many spectacular costume and legendary films with an erotic slant—as the above picture from an unidentified silent film shows. Today the South has grown into India's biggest film-producing sector, with a huge annual output of movies in Tamil, Telugu, Malayalam and Kannada. Gemini's Hindi* Chandralekha (1948), *made by S. S. Vasan, was the big spectacle with which Madras conquered the Hindi market, till then dominated by Bombay and Calcutta.*



19..? *TODAY'S PIPEDREAM of the James Bond Cult was evidently known to the silent film-makers! Here is Mazhar Khan lording it over his harem, led by Khatoon, in a silent film (name not known). Veiled erotic fantasies have been a marked feature of Indian Cinema.*



1925: *BABURAO PAINTER, who brought art and spectacle to films with* Sairandhri (1920), *turned to grim realism with* Savkari Pash (1925)*—on the woes of peasant life—in which film is seen V. Shantaram* (right), *as the farmer youth, with Z. Pawar and Kamladevi.*



1926: *THE SILENT ERA was enriched by many talents—in film-making and acting. Himansu Rai, seen above with Sita Devi in* Light of Asia, *was among the first to expand the horizons of Indian Cinema by making international co-productions.* Light of Asia, *made with a German company, had grand openings in England and European centres and brought Himansu Rai honour and acclaim. Himansu Rai made three more such co-productions, before establishing Bombay Talkies along with his actress-wife Devika Rani.*

The system of "double feature" programmes continued and Phalke's own "Lanka Dahan" was clubbed with "The Blind Fate" in 1917. But the oddest of odd pairings was the showing of Phalke's "Savitri" with Pathe's "Delilah" in 1918!

None can deny the role of Phalke as the Father of the Indian Film Industry which he set up against great odds almost single-handed. And such super hits of Phalke as *Krishna Janma* and *Kalia Mardan*—starring his daughter Mandakini as the mischievous little Krishna—firmly established the cinema in India as a popular mass medium and industrial enterprise.

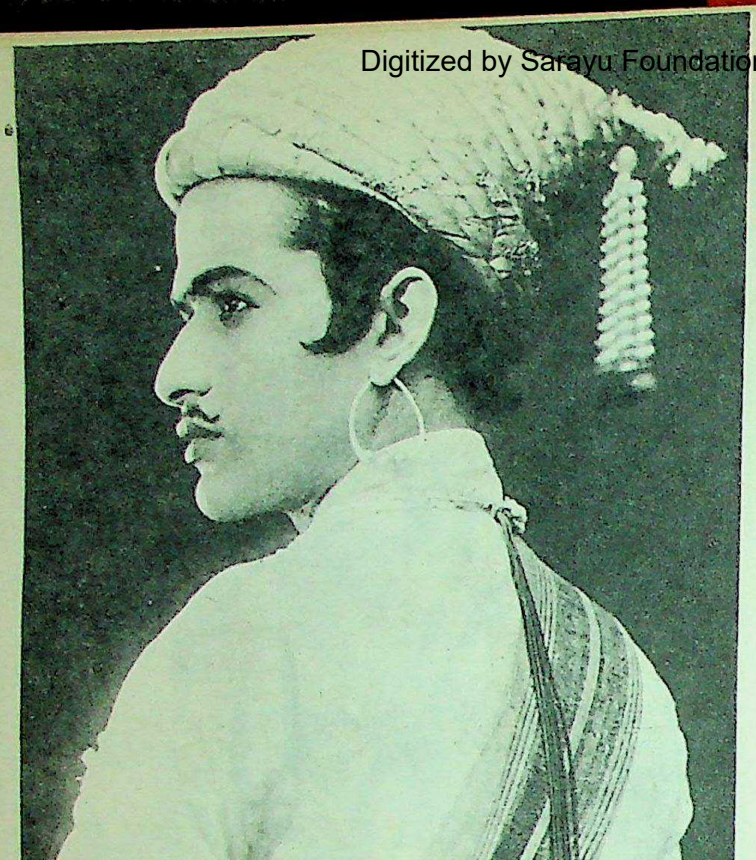
By 1920 the film industry in India was thriving. In the sixty years of its existence, it has produced nearly 11,400 feature films and innumerable shorts. But how many of these can we hold up as works of creative expression, artistic vision and pure cinema?

There are some landmarks, to be sure. But many of the "firsts" were scored in the early "silent era" itself by stalwarts like J. F. Madan, Dhiren Ganguly ("D.G.") and Anadi Nath Bose in Bengal, S. N. Patankar, D. N. Sampat, Homi Master and Suchet Singh in Bombay, Baburao Painter in Kolhapur and Natraj Mudaliar and R. Prakash in Madras.

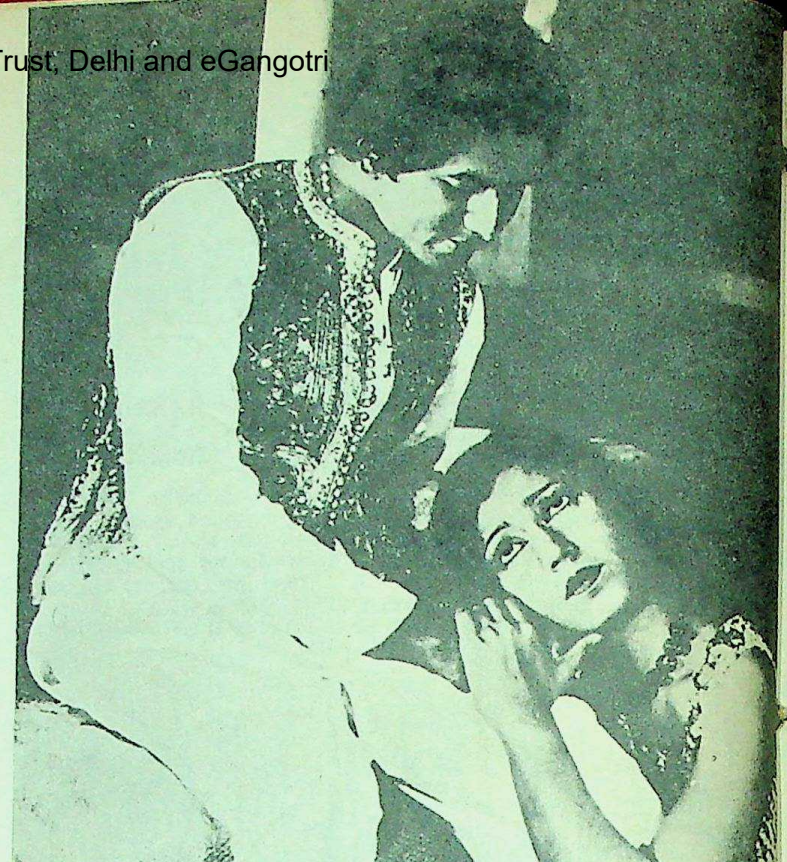
—Continued

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri



1930: V. SHANTARAM *started Prabhat with four partners. Even his earliest silent films included a revolutionary theme like* Udaykal, *on the life of Shivaji—a role Shantaram himself played* (as seen above). *The film was a veiled attack on alien rule and it had a lot of trouble with the politically based censorship of those days.*



1931: *THE SILENT FILM at its zenith was overtaken by the Talkie Revolution, starting with Ardeshir Irani's* Alam Ara, *released on March 14, 1931. Here are Master Vithal and Zubeida, who played the leading roles in the film. Songs, ranging from 20 to 70, became an indispensable feature right from the first talkie.*

The first feature from Bengal, *Satyawadi Raja Harishchandra*, was made in 1917 by J. F. Madan, who soon set up his sprawling empire of Madan Theatres, covering stage as well as cine production and exhibition.

The first feature from Madras was *Keechak Vadham*, done in 1919 by Nataraj Mudaliar.

Patankar, who had made an abortive effort, *Savitri*, at the same time as *Pundalik* (1912), produced India's first serial, *Exile of Shree Rama*, running into four-week showings and with season tickets for the whole session.

Dhiren Ganguly ("D.G."), the expressionist of Bengal, made the first social, *England Returned*.

This was followed by Kohinoor's *Kala Naag*, directed by Homi Master, who also played the role of the notorious Bombay bandit going by that name.

Kiss As Kiss Can!

Ardeshir Irani, under his Imperial emblem, made many popular films, starring the beauteous Sulochana, the first woman to attain the status of a star. Ardeshir Irani's studio had a big staff of able directors, artists and technicians. **"Freelancing" was taboo. But there was considerable freedom of expression—kissing, even stripping—as the Censors then were largely concerned with checking subversive trends and veiled propaganda for freedom from alien rule. The number of times stars like Sulochana, Zebunissa, Sultana and Zubeida were kissed passionately by he-men like Master Vithal, the Bilimoria Brothers and Nandram**

1931: *THE CENSORS THEN WERE NOT UNDULY FINICKY about things like kissing and leg baring. Here you have Madhav Kale indulging in the now forbidden pleasure with Mumtaz—the film:* Mukti Sangram. *Imagine today's Mumtaz getting similar treatment from her he-man when the much-discussed Kiss is finally allowed!*

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Pahelwan would make our present-day Rekhas and Rehanas blush.

Directors like V. Shantaram kept the Censors busy with fervently patriotic films like *Udaykal.*

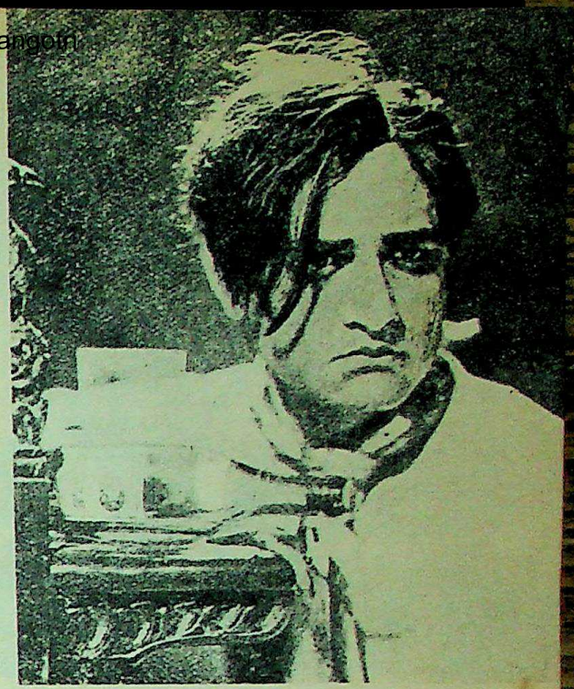
Himansu Rai widened the horizon with his international ventures: *Light of Asia, Shiraz, A Throw of Dice* and *Karma.*

Baburao Painter, having made his artistic mark, turned to the stark realism of peasant life in *Savkari Pash.*

Chandulal Shah, with Ranjit as his banner and the "Glorious" Gohar as his star, set the family drama vogue with films like *Gunsundari*—a role in which Nirupa Roy so excelled in the 1948 Gujarati film of that name.

1933: *DEVIKA RANI, honoured as the First Lady of the Indian Screen, won high critical acclaim from the foreign press, which raved over her beauty, grace and talent—as pictured here in the English* Karma. *After Himansu Rai set up* Bombay Talkies, *Devika Rani starred in many of its films—from* Achhut Kanya *to* Hamari Baat.

1933: *SULOCHANA* (Ruby Myers) *was the first "silent day" artist to have a real taste of stardom. A woman of great poise and elegance, Sulochana* charmed *countless hearts with her work in hits like* Anarkali *and* Madhuri *(which were both remade as talkies), as also* Sulochana*—in which film, named after her, she is seen above.*



1935: *K. L. SAIGAL AS* DEVDAS*—the first great idol of the Talkie era whose acting, coupled with his haunting style of singing, turned his films into such memorable hits. Even now,* every *day his voice is to be heard from Radio Ceylon at 7.57 a.m.—a tribute to his style and popularity.*

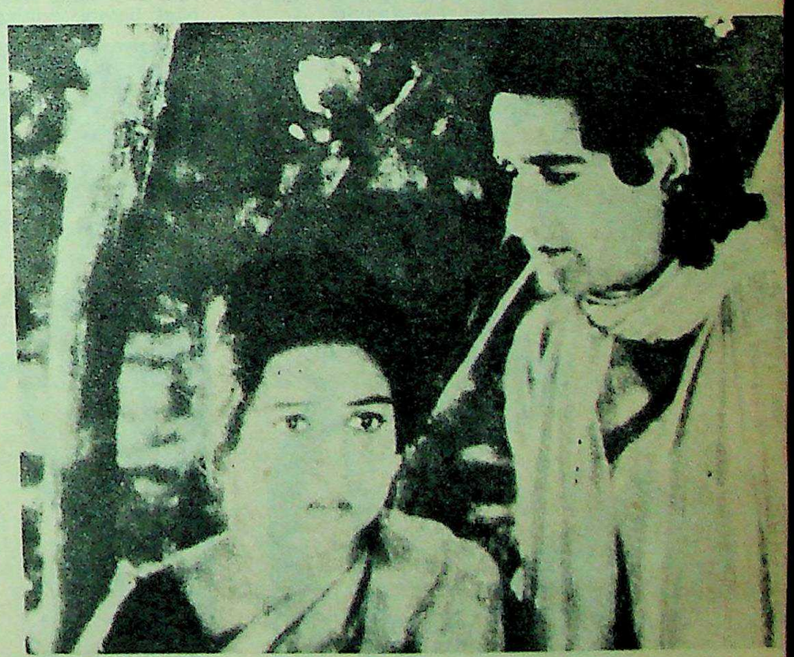
The Wadia Brothers, "J.B.H." and Homi, the Bhatt Brothers, Vijay and Shanker, began by exploring the world of action thrillers.

Naval Gandhi and Mohan Bhavnani, for their part, made ambitious forays into literary classics.

In its last years, the silent film had drawn some talents who were destined to give shape to the Indian Talkie and make a name for themselves. The Sound Revolution, which swept the industry in 1931,

—Continued

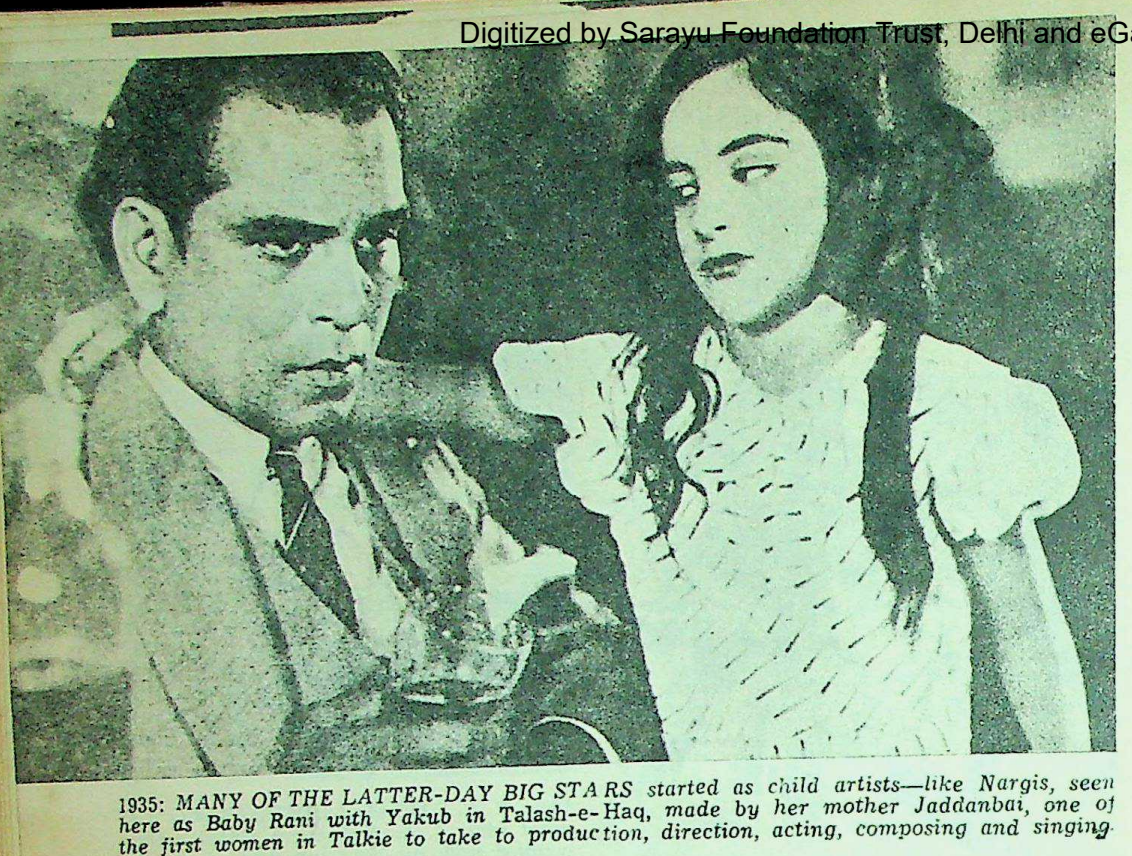
1934: *"GLORIOUS" GOHAR, the star and co-producer of Chandulal Shah's Ranjit Movietone, was another to commana a great personnal following. Her films, made on a big scale, were most of them hits, and her range varied from* Achoot *to* Miss 1933. *Here she is in the famous role of* Gunsundari*—a theme since remade a number of times.*



1934: *NEW THEATRES OF B. N. SIRCAR turned out a sucession of highly significant films in the "Golden Age" of Indian Cinema—films which have by now acquired the halo of classics. Here are K. L. Saigal and Uma Shashi in a scene from* Chandidas, *so sensitively directed by Nitin Bose.*

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri



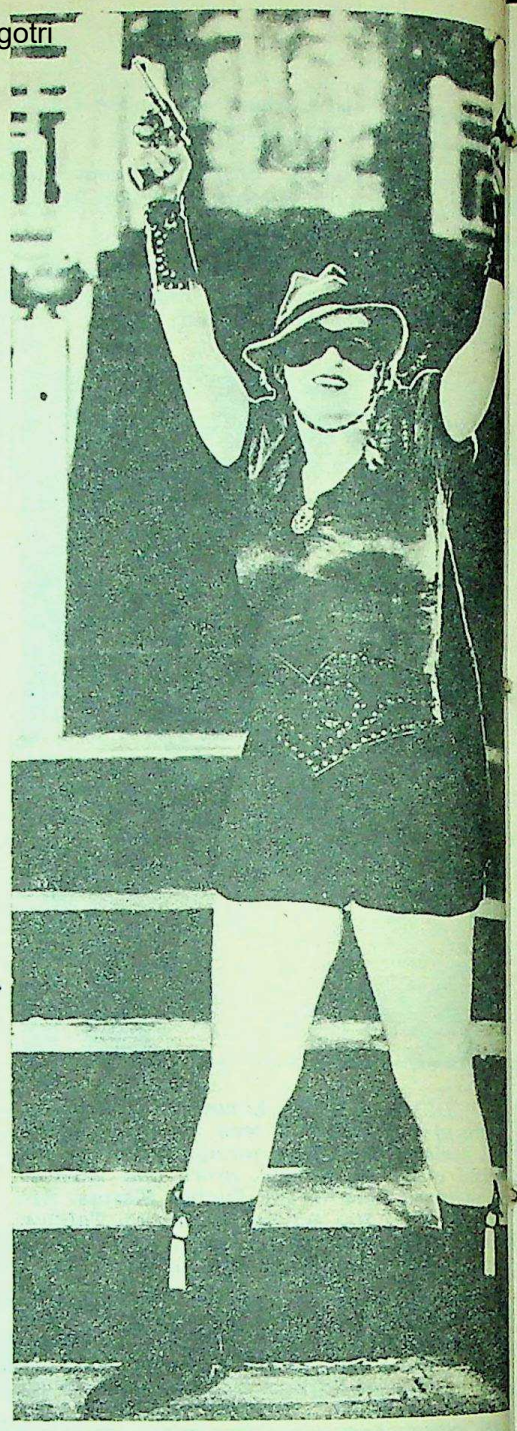
1935: *MANY OF THE LATTER-DAY BIG STARS started as child artists—like Nargis, seen here as Baby Rani with Yakub in* Talash-e-Haq, *made by her mother Jaddanbai, one of the first women in Talkie to take to production, direction, acting, composing and singing.*

brought about influences that crystallised into a "formula" rigidly followed to this day.

"Alam Ara", the first talkie made by Ardeshir Irani and released at Bombay's Majestic on March 14, 1931, not only brought a popular drama on the screen but also songs. The early talkie hits were all very stagey and packed with songs, sometimes as many as 70 in a film!

Directors like V. Shantaram, P. C. Barua, Debaki Bose and Nitin Bose intro-

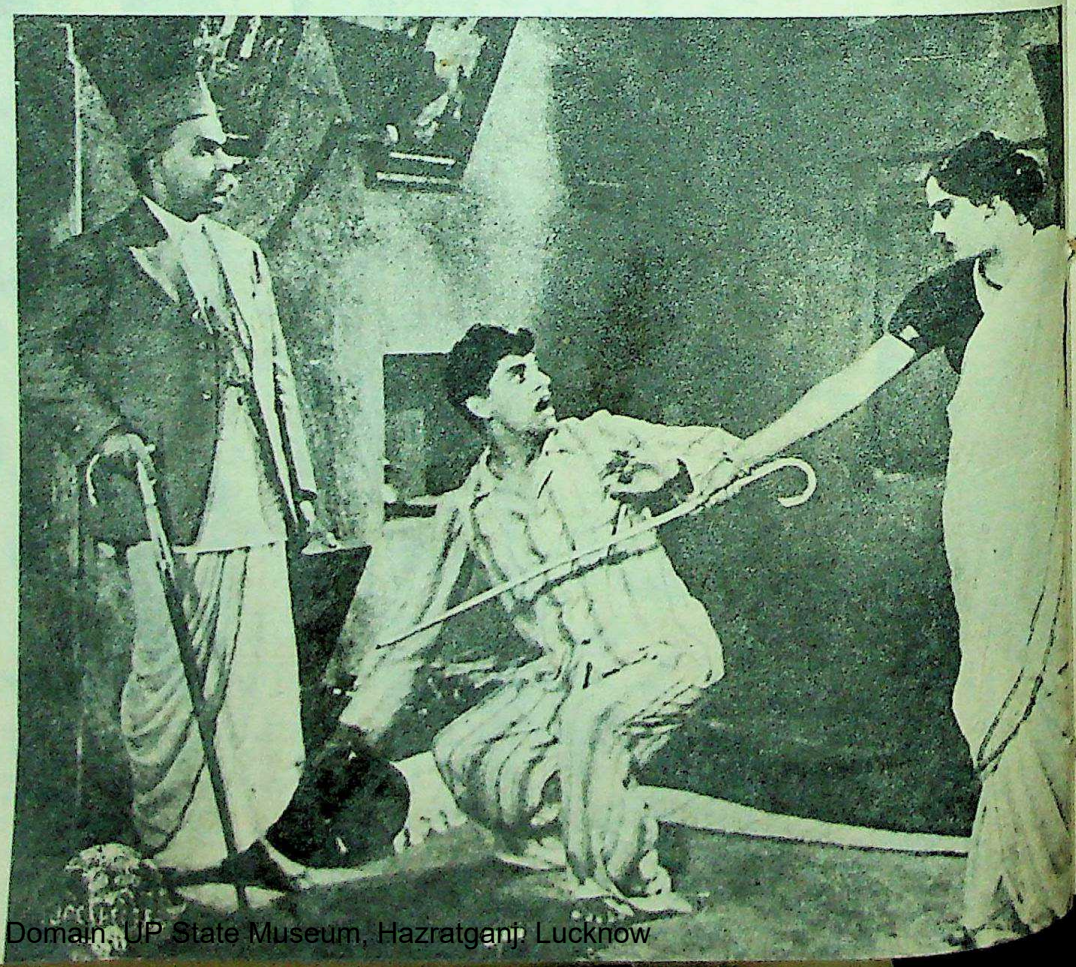
1935: *"FEARLESS" NADIA AS* HUNTER-WALI *in the Wadia Movietone film of that name, directed by Homi Wadia (Nadia is now Mrs Homi Wadia in real life). The world of the action film was explored by the Wadia and the Bhatt Brothers, who set a trend that became a rage in the thirties and forties. This genre of cinema has had its own fascination. And it often had a message of political freedom wrapped in it.*



1939: *BO of hits: Anil Bis theatre for whic over to*

1935: *THE SILENT ERA had its sirens like Amboo—better known as Lalita Pawar, the character artist of today! It was only after playing the lead in various silent and talkie films (including a version of Tolstoi's* Ressurection) *that Lalita Pawar changed over to character roles, in which sphere she has remained so steady for 25 years now. She is seen below in one of her early films:* Himmat-e-Marda *("Lord of The Jungle").*

1937: *THE THIRD GREAT BANNER of the thirties and forties was Prabhat at Poona, where V. Shantaram directed classics like* Duniya Na Mane *(about the revolt of a young girl married off to an old man). Here Shanta Apte, the Rebel Star, is seen with her screen husband Keshavrao Date and her romantic stepson Raja Nene. Shantaram also made* Aadmi *and* Padosi *for Prabhat, before forming Rajkamal Kalamandir.*



1941: *G statemen ing a H The sto and the*

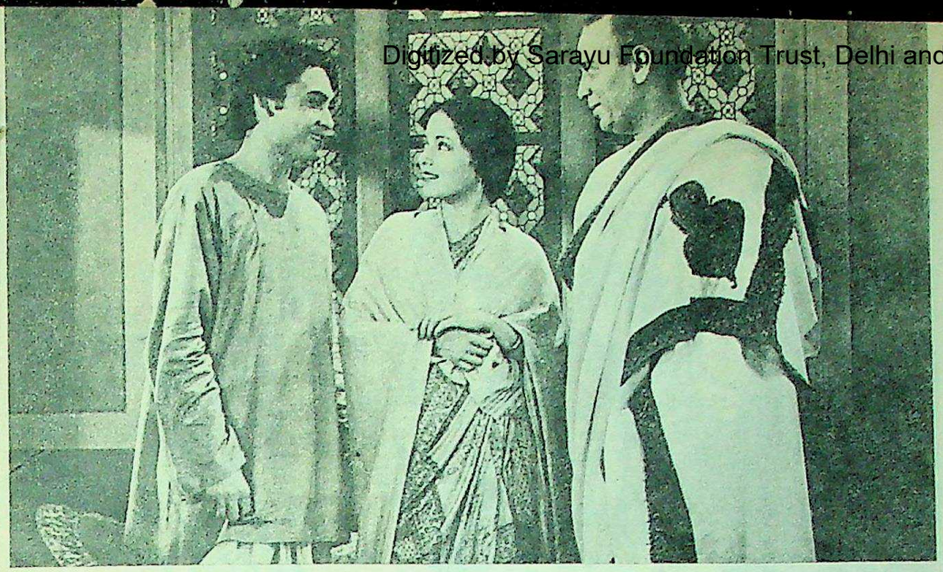
duced
camera
could n
itional

Wi
films i

Too
languag
made
J. B. H

CC-0. In Public Domain. UP State Museum, Hazratganj, Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri



1939: *BOMBAY TALKIES specialised in romantic musicals which included that hat-trick of hits:* Kangan, Bandhan *and* Jhoola. *But it was Bombay Talkies'* Kismet, *with music by Anil Biswas, that established the record for the longest ever run—nearly 200 weeks at a single theatre in Calcutta! Here are Ashok Kumar, Leela Chitnis and Mubarak in* Kangan, *music for which—as for all early BT films—was composed by Saraswati Devi, a Parsi lady brought over to Bombay from the Marris College of Music, Lucknow, by Himansu Rai.*

1941: *THIS IMAGINATIVE BATHING SCENE of Mehtab in* Chitralekha *has not been equalled since.* Chitralekha, *made in Calcutta, had poet Kidar Sharma shaping out as an artistic director. Under him Mehtab as* Chitralekha *gave a superb performance.*

1941: *GAJANAN JAGIRDAR IN PRABHAT'S* PADOSI, *director V. Shantaram's significant statement on Hindu-Muslim harmony. The film employed the then unusual device of casting a Hindu (Gajanan Jagirdar) as a Muslim, and a Muslim (Mazhar Khan) as a Hindu. The story of two neighbours divided by alien forces,* Padosi *had great social significance and the film ranks as an all-time classic of the Indian screen.*

1942: *NOT MOTILAL BUT P. C. BARUA (a real prince among actors) in his own* Jawab. *Barua before* Jawab *made many outstanding films for New Theatres at Calcutta, starting with the legendary* Devdas.

duced modern techniques in the use of camera, sound and editing. But even they could not do away with songs and the traditional elements of theatre.

With the emergence of the spoken word, films in regional tongues also proliferated.

Today India makes films in 20 different languages and dialects. Some films were also made in English—Himansu Rai's *Karma*, J. B. H. Wadia's *Court Dancer*, V. Shantaram's *Journey of Dr Kotnis*. They were, of course, made with a view to exploring foreign markets.

The first two decades of Talkie were dominated by the Big Three: New Theatres of B. N. Sircar, Prabhat of V. Shantaram and his partners and Bombay Talkies of Himansu Rai and his actress-wife Devika Rani. They ushered in the Golden Age, when classics like *Puran Bhagat, Devdas, Vidyapati, Chandidas, Duniya Na Mane, Aadmi, Padosi*, and truly entertaining films like *Kangan, Bandhan* and *Jhoola*, as well as significant ones like *Achhut Kanya* and *Janmabhoomi*, were made.

Many notable films also came from Sohrab Modi, Chandulal Shah, Mehboob, J. B. H. Wadia, Master Winayak, Kidar Sharma, Kishore Sahu, Dalsukh Pancholi,

—Continued

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

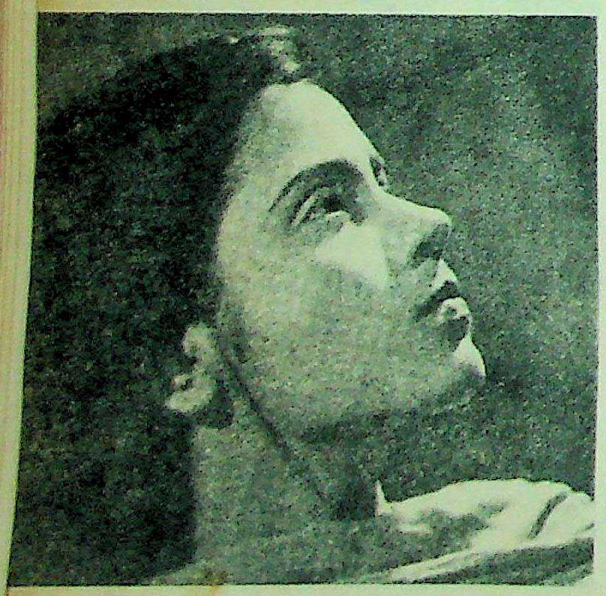
Digitized by Sarayu Foundation Trust, Delhi and eGangotri

1943: *"SCREEN SITA" SHOBHANA SAMARTH in Prakash's* Ram Rajya, *the great hit in which she starred opposite Prem Adib, who played Ram. With* Ram Rajya *and other mythologicals like* Bharat Milap, *the Bhatt Brothers, Vijay and Shankar, set a trend of their own.*

1953: *"HARIYALA SAWAN DHOL BAJATA AAYA..." Nirupa Roy, Rattan Kumar, Balraj Sahni and Nana Palsikar in* Do Bigha Zamin—*the film with which, with true-life faces to play the peasant family, Bimal Roy brought neo-realism to Indian Cinema in the European sense. Nirupa Roy and Balraj Sahni went on to form a "neo-realistic" team in films like* Garm Coat *and* Heera Moti. *Bimal Roy, who started out with* Humrahi (1945), *has left behind a rich legacy of Bengal-Hindi films. His tradition is being kept up by his prodigy, Hrishikesh Mukherjee with films like* Anuradha, Anupama, Satyakam, Anand *and* Guddi

Vijay Bhatt, Bimal Roy, K. Subrahmanyam and Gajanan Jagirdar. **Among regional languages, "Sant Tukaram" (Marathi), directed by Damle and Fatehal, won world acclaim.**

In the years following Indian Independance, a general deterioration set in. The cinema became more and more a means of entertainment directed solely towards box-office gain. Gemini's *Chandralekha*, the blockbuster with which Madras invaded the Hindi market, was an example. **(The South, with its sizable production in four languages, forms a separate film world by itself.)** Even so the good work was kept up by directors like V. Shantaram (under his own Rajkamal banner), Bimal Roy, Mahesh Kaul, K. A. Abbas, Chetan Anand, Amiya

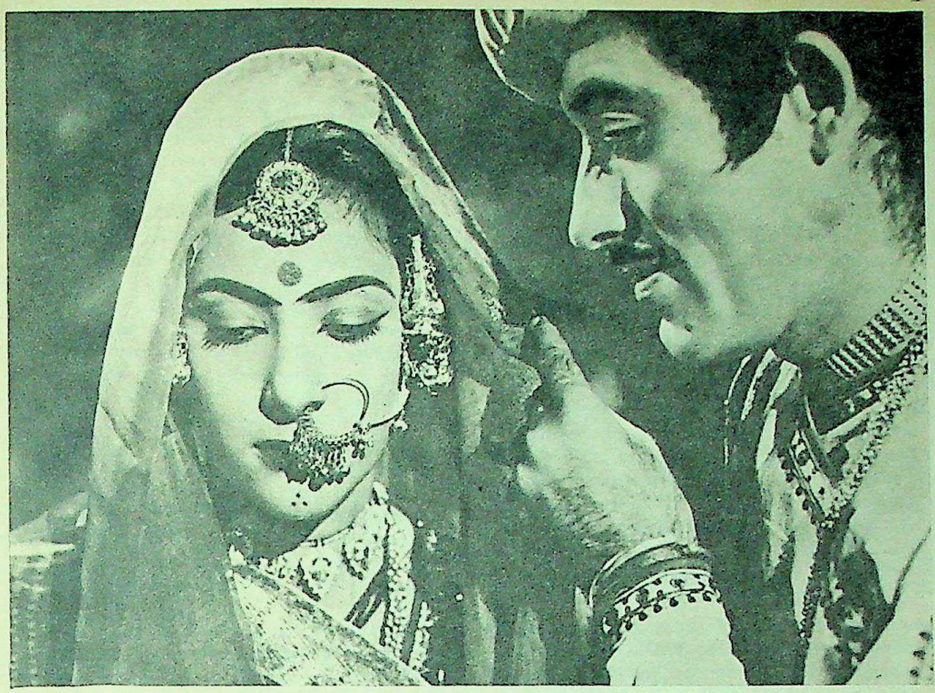


1946: *TRIPTI MITRA in K. A. Abbas's* Dharti Ke Lal—*the first depiction, grim and moving, of the Great Bengal Famine. At a time when the cinema in India tended to degenerate into escapist musical stuff, dedicated men like Abbas kept up the zeal for experiment.*

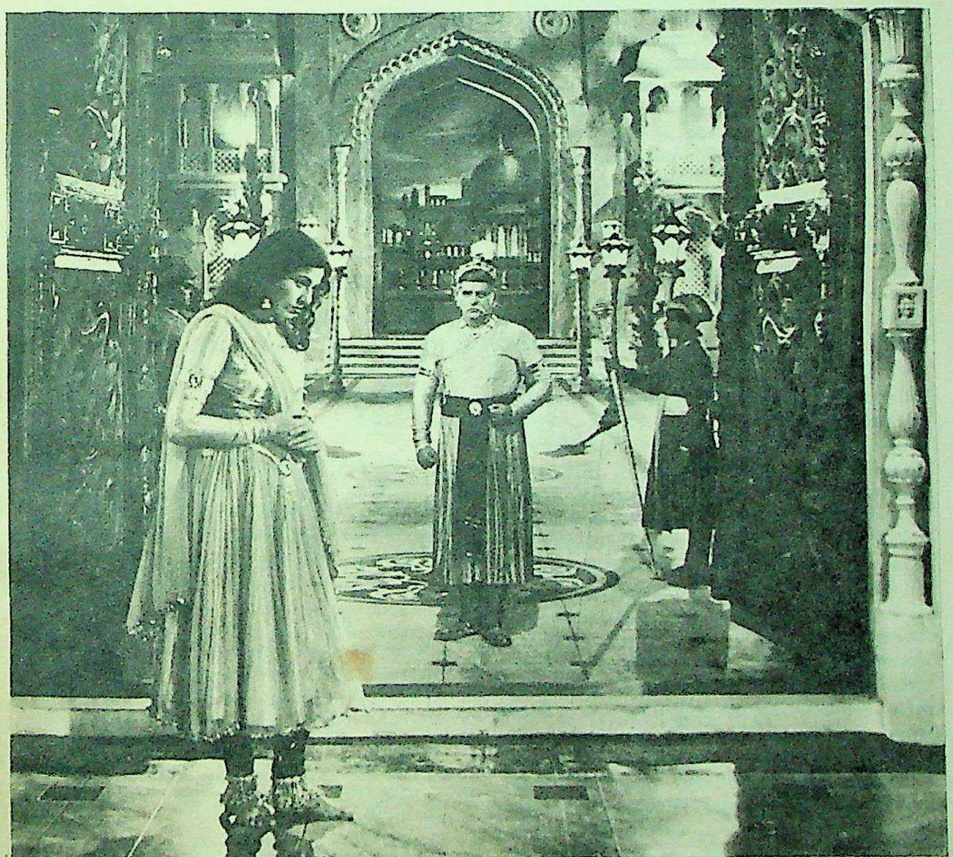
1955: *SUBIR BANERJI AS APU IN SATYAJIT RAY'S* PATHER PANCHALI—*the film that won for India a lasting place in world cinema. In the "Apu Trilogy"* (Pather Panchali, Aparajito, Apur Sansar) *and his later films like* Mahanagar *and* Charulata, *Ray created cinema that was pure as well as Indian—and therefore universal. Ray's* Simabaddha *(Bengali) has won the President's Gold Medal as the Best Feature Film of 1971. The school initiated by Ray has since found its offshoots in not only Bengali but other language films. As a result, Indian Cinema, with films in 20 languages and dialects, is moving out of the "formula" rut.*

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri



1957: *NARGIS AND RAAJ KUMAR IN MEHBOOB'S* MOTHER INDIA—*the film that endures as a kaleidoscope of Rural India.* Mother India *not only came to rank as the high point of Nargis's career—it was also a great triumph for Mehboob, who had earlier made it as* Aurat (1940) *in black and white, with Sardar Akhtar in the title role. Also, it was with* Mother India *that Raaj Kumar and Rajendra Kumar made their mark as artists.*



1960: *K. ASIF'S* MUGHAL-E-AZAM—*starring the lovely Madhubala as Anarkali and Prithviraj as Akbar* (seen above) *with Dilip Kumar as Salim—became a landmark in our cinema. The film industry in India has an investment of Rs* 150 *crores and a gross income of Rs* 160 *crores. It employs over* 150,000 *people. There are some* 7,300 (2,600 *of them touring) theatres,* 1,500 *distributors,* 1,200 *producers,* 65 *studios and* 38 *laboratories (including* 9 *colour). We make, on an average,* 366 *films a year and, every week,* 6.6 *crore people visit the cinema. The seating capacity per cinema house is* 650. *In* 1970-71 *the amount paid by the film industry as Entertainment Tax was Rs* 60 *crores while, for the same period, the earning from exports of Indian movies was just Rs.* 6.25 *crores.*

TANUBHAV

1972: *TANUJA AS MEETA gives an outstanding performance in Basu Bhattacharya's* Anubhav, *one of many off-beat films promoted by the Film Finance Corporation. Other recent FFC ventures of note—Hindi:* Bhuvan Shome, Dastak, Sara Akash, Uski Roti, Heer Raanjha, Phir Bhi, Ek Adhuri Kahani, Badnam Basti, Ashad Ka Ek Din, Shasha, Sankalp, Grahan *and* Maya Darpan. *Tamil:* Dhakom. *Gujarati:* Kanku. *Marathi:* Aaliya Toofan Daryala, Shantata! Court Chalu Ahe *and* Donhi Gharcha Pahuna. *Bengali:* Bilet Pherat *and* Padi Pisir Barmi Baksha. *Malayalam:* Trisandhya. *Oriya:* Chamana Athagunth.

Prominent in "Sixty Years of Indian Cinema" is the creative role of the Film Finance Corporation. By encouraging filming of the works of eminent writers in Hindi and the regional languages, FFC has imparted to our cinema an "Indianness" it has lacked in the post-war years. Further, by encouraging several talented and promising film-makers who would not have got finance from the conventional sources—conditions in the film industry being what they are—FFC has been responsible for setting new trends in film-making. The fact that these low-budget, often starless films are meeting with a fair measure of success at the box-office (Bhuvan Shome, Dastak, Kanku, Sara Akash, Anubhav) *suggests that our audience tastes are changing. These films, being more rooted in the soil, are finding a good opening in the non-traditional markets abroad.*

Chakravarthy, Raj Kapoor, Guru Dutt, Hrishikesh Mukherjee and others. K. A. Abbas's *Dharti Ke Lal*, Chetan Anand's *Neecha Nagar*, Bimal Roy's *Do Bigha Zamin*, Raj Kapoor's *Jagte Raho* and Shantaram's *Do Ankhen Barah Haath* endeavoured to raise the Indian film to world stature. The more recent achievements include films ranging from *Mughal-e-Azam* to *Yaadein, Chemmeen, Samskara* and *Pakeezah.*

But it was actually Satyajit Ray—starting with the "Apu Trilogy" and following it up with *Teen Kanya, Mahanagar* and *Charulata*—who really won for our cinema world recognition.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

BERTRAND RUSSELL
Would Have Been 100 This Week

by G. L. MEHTA

Bertrand Russell, who died two years ago, was one of the most radical, anti-religious and outspoken men of our time. He was the champion of a number of causes—from banning the bomb to women's emancipation. The author has been a student of Bertrand Russell's social thought for fifty years. He was India's Ambassador to the United States from 1952 to 1958.

BERTRAND Russell from his childhood was inquisitive and irreverent. When walking along the seaside near his home with his aunt, he was impressed by the fact that limpets stuck to the rocks and asked her: "Aunty, do limpets think?" To which she answered: "I don't know." "Then you must know," he rejoined.

Although brought up in a puritan and austere atmosphere, he was inclined to question and to doubt. At the age of fifteen, he began a systematic investigation into the supposed rational arguments in favour of fundamental Christian beliefs. But since he could not speak to anybody for fear of giving pain, he used to write down his reflections in English in Greek letters in a book called "Greek Exercises". In one of these, he stated: "In all things I have made the vow to follow reason." This vow he kept till the end of his life.

When, at the age of eleven, he began Euclid with his brother as tutor, he found that this was one of the great events of his life, "as dazzling as first love". He had not imagined that there was anything so delicious in the world. From that moment until he was thirty-eight, when along with Prof. Whitehead he completed *Principia Mathematica*, mathematics was his chief interest and chief source of happiness. It was his fondness for mathematics, he said, that prevented him from committing suicide which he was often inclined to do. But the early beginnings were not without a hitch. When his elder brother Frank gave his first lessons on Euclid, Bertrand was bitterly disappointed at finding that geometry started with axioms which had to be taken on trust and could not be proved. He questioned Euclid's axioms, beginning by asking whether two things which are equal to the same thing are equal to one another. His brother Frank could only reply: "Bertie, if you don't accept the axioms, we can't go on!"

So they proceeded on a working basis. But the doubts raised in young Bertrand's mind about the validity of the foundations of mathematics were to dominate his life and enabled him to revolutionise its basis. His contribution to mathematical philosophy has been rated one of the most fundamental since Aristotle whom, incidentally, he once described as "one of the misfortunes of mankind"! Mathematics and logic are not what they were before Bertrand Russell.

Russell's outstanding and unusual characteristic was his mental attitude not to accept *a priori* reasoning, established beliefs, conventional wisdom in any department of knowledge or any sphere of life. Whether it was religion or the social order, sexual relationship or education, Russell found more pleasure, as he once wrote, "in intelligent dissent than in passive agreement". He was an intellectual rebel in a fundamental sense, a philosophical anarchist, a rational iconoclast.

His attitude to religion had an amusing sequel on one occasion. When he was imprisoned for preaching against recruitment during the First World War, he was asked by the warder at the jail what his religion was. Russell replied: "Agnostic". The warder asked him how to spell it and remarked with a sigh: "Well, there are many religions, but they all worship the same God." This remark, says Russell, kept him cheerful for a week. He considered all great religions not only untrue but harmful. "It is evident, as a matter of logic, that since they disagree, not more than one of them can be right," he argued. **The notion that man is the centre and lord of the universe was rejected by Russell as much as the belief that there is some cosmic purpose, a supernatural order or an omnipotent arbiter of our destiny. A little of astronomy, he remarked, can cure us of anthromorphism—an observation made nearly fifty years ago which has been vindicated by the flight to the moon and space research.**

Subtle Wit

On the metaphysical arguments for immortality of the soul, he contended that there is one simple test by which all these can be demolished: "They all prove equally that the soul must pervade space. But as we are not so anxious to be fat as to live long, none of the metaphysicians in question have ever noticed this application of their reasonings." Not without reason did Einstein tell Tagore that Bertrand Russell was the wittiest man he had ever met. Russell's humour is, however, subtle and ironic and even profound at times; it is not based on verbal pun or shallow paradox or piffle. One of the few Wildean witticisms which I can recall is his observation that "the Ten Commandments are like an examination paper—you may attempt any seven of them"! He also thought of writing a "History of Culture"—alternatively, "Sin from Adam to Hitler".

In the political and social world, Russell was always a nonconformist. During the First World War, he supported conscientious objection, opposed conscription and courted prison. But he was not an avowed pacifist because he believed that war might sometimes be justified or unavoidable for overcoming a greater evil. In the inter-war years, when the British Government and public opinion wavered between placating Hitler and allying with Soviet Russia, Russell neatly summed up the predicament: "It is a cruel dilemma, for while Russian doctrines threaten our incomes, German practice threatens our Empire. For a patriotic plutocrat, the situation is most painful." Although after a year's hesitation, he supported his country in the last World War because of his abhorrence for Nazism, he felt an inner conflict between his impulse and his reason. **After the war, he waged a passionate and strenuous fight against production, use and stockpiling of nuclear bombs; even after he was ninety, he offered satyagraha in London on a cold, dreary morning and courted arrest.** "It is not acceptance of war but resistance to it which is imperative if we are to survive," he declared. He thought the survival of mankind was far more important than the success or failure of any creed.

"So Queer A Fellow"

In June 1950, Russell recived the Order of Merit, the most exclusive honour in the King's power to give. Russell was disturbed because he felt that he had become "respectable" in the eyes of the Establishment. He had to go to Buckingham Palace for the official bestowal. King George was affable but somewhat embarrassed at having to behave graciously to so queer a fellow. The King remarked: "You have sometimes behaved in a way which would not do if generally adopted." The reply which immediately sprang to Russell's mind, but which he desisted from making, was: "Like your

"Do Not Be Silenced"

"Never forget that your audience is to be measured in generations. You will face persecution and the venom of those who are deaf to man's life and dead to his death. Be isolated, be ignored, be attacked, be in doubt, be frightened but do not be silenced. What is important in human experience is intellectual independence and creative intelligence."

From "Dear Bertrand Russell" by Barry Reinberg and Ronald Kasrils

"Religion, since it has its source in terror, has dignified certain kinds of fear, and made people think them not disgraceful, in this it has done mankind a great disservice: all fear is bad, and ought to be overcome, not by fairy tales, but by courage and rational reflection. I believe that when I die I shall rot, and nothing of my ego will survive. I am not young, and I love life. But I should scorn to shiver with terror at the thought of annihilation. Happiness is none the less true happiness because it must come to an end, nor do thought and love lose their value because they are not everlasting.

From "What I Believe" by Bertrand Russell

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi

brother." (Edward, Duke of Windsor.) Russell, however, felt that he could not let this remark pass in silence, so he said: "How a man behaves depends upon his profession. A postman, for instance, should knock at all the doors in a street at which he has letters to deliver, but if anybody else knocked on all the doors, he would be considered a public nuisance."

Since sex is strange and somewhat mysterious and death is feared, religion and traditional morality have built a whole edifice of convention, superstition, taboo and inhibition round them which involve men in needless misery, cruelty and unhappy lives. Russell, who fought for women's suffrage and emancipation, could not accept the assumptions of sex morality—either in his writings or in practice. His book, *Marriage and Morals* (first published in 1929)—advocating companionate marriage, stressing weaknesses in the concept of monogamy and extenuating extra-marital relations—outraged people. Many persons are not averse to practising all this but cannot relish anyone avowing it explicitly and fearlessly.

Love And Sex

Few persons possess the broad-mindedness to have such delicate problems analysed frankly and dispassionately. But Russell was not the one to desist from challenging accepted beliefs and customs. Forty years ago, public opinion, even in Western countries, was not prepared for honest dissertation on what was considered a "sacred" subject. To say this is not to accept Russell's views which were in many ways adolescent, inconsistent and oversimplified. The ultimate consequence of a totally "permissive society" might be social anarchy. But it needed no small courage on his part to seek to change the outlook on sex morality and preach the virtue of tolerance and compassion. For this, however, he paid dearly. He had to suffer social opprobrium and ostracism. Several American universities refused him a post and declined to permit him to lecture on their precincts. Malicious propaganda was carried on against him in orthodox and religious circles and papers. He had to bear the economic consequences of all this and he was then in straitened circumstances.

Russell's own sex life was by no means austere. He has written about it without constraint in his *Autobiography*; how he suddenly realised as he was bicyling one day that he did not love his first wife, Alys, how he divorced her and Dora and then Patricia and had "affairs" with Lady Ottoline Morrell and some others, how he was even callous in his treatment of one woman with whom he had relations. Few men of Russell's stature and eminence would write frankly about such lapses—though perhaps he would not admit them as such! But Russell was nothing if he was not intellectually honest. **Yet one cannot help being astonished at the indulgences and lack of restraint of a thinker who was intellectually austere and otherwise stoic in his outlook. And he has himself observed that "love is something far more than desire for sexual intercourse; it is the principal means of escape from the tedium which afflicts most men and women throughout the greater parts of their lives".** Such psychic element can hardly exist in sexual indiscretions which are indistinguishable from lust. Yet in the last years of his life, he found abiding love in his fourth wife, Edith—perhaps because of his old age!—to whom he has dedicated his *Autobiography* in a moving prose-poem.

AN EYE FOR BEAUTIFUL WOMEN. Bertrand Russell is seen leaving the Chelsea Register Office with his bride, the former Edith Finch, in 1952. She was his fourth wife and he was 80 at the time. Edith Finch is an American authoress. Russell had met her ten years before he married her. Earl Russell's three earlier marriages ended in divorce. Aldous Huxley based his main character in The Genius and The Goddess *on Bertrand Russell.*

Many sceptics become religious overnight when old or accept communion on their deathbed. But not Bertrand Russell. He was never afraid of death which he was prepared to face without repentance, with courage and even good humour. During his stay in Peking in 1921, as a visiting professor, he fell critically ill and was dying in a hospital. He was delirious. When he came out of the delirium, he did not know where he was and did not recognise the nurse. His wife Dora told him that he had been very ill and had nearly died, to which he replied, "How interesting!" but was so weak that he forgot it in five minutes and had to be told again. He said that he could not even remember his own name. But though he was repeatedly told that he might die any moment, he never believed it.

When he emerged from delirium he would tell his doctors defiantly: "Nothing is the matter with me. Never felt better in my life." One doctor reproachfully said afterwards that as long as he was very weak he behaved "like a true philosopher"; but "every time you came to yourself you made a joke". Russell asked his wife about her birthday and remarked: "You'd better buy yourself a present from now in case I snuff out by then." And he also told her that if she was short of funds, all she needed doing was to put a notice in the papers saying: "Russell dead. Money needed to bury the old dog!" Reports of his death were actually circulated by the Japanese press. When they reached England, his elder brother Frank refused to believe them, declaring confidently: "The whole thing's nonsense—Bertie would not die in China without informing me."

Along with reports about his death appeared news of his divorce from Dora. But the Court did not believe reports of his demise and granted the divorce. This occasion provided Russell with the pleasure of reading obituary notes about himself which he had always desired without expecting his wishes to be fulfilled. One missionary paper had only one sentence: "Missionaries may be pardoned for heaving a sigh of relief at the news of Bertrand Russell's death." It is not known what sighs they heaved when the news proved incorrect!

Smoke Or Die

Another occasion when Russell narrowly escaped death was in 1948 when he was going by a seaplane from Oslo to Trondheim in Norway. Going aboard the plane, he was told that smoking was only permited in the aft compartment. Russell who always smoked a pipe said, "I'll die if I can't smoke," and went to the back. As the plane was about to land, it hit the water with a jolt, and began to sink. Russell found himself sitting on the floor with hats and coats floating all round him. At first he thought that a wave had broken in at the window and did not realise it was serious.

Passengers were asked to jump into the sea and swim to a boat twenty yards away which Russell, then aged 76, did. It was learnt afterwards that nineteen people in the forward compartment were drowned. Russell was driven to a hotel, given brandy and coffee and was provided with the clothes of a clergyman for change, which caused some amusement. Everybody plied him with questions. A person asked by telephone from Copenhagen: "When you were in the water, did you not think of mysticism and logic?" "No," said Russell, "I thought the water was wet," and put down the receiver. Russell told a person who came to see him: "I was pushed out of the plane without being asked whether I knew how to swim!" The man inquired: "Do you know how?" "Of course," said Russell with some irritation. "I have swum for seventy years but I never swam with an overcoat and an attache in hand!" When Professor Gilbert Murray wrote from England commenting on his feat in swim-

—*Continued On Page 39*

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

That was the day.

It was my lake.
All my freshness
All my fragrance.
My face
My body
Knew
It could never be
The same again.

It was
My personal scene.

Hazeline.

Wellcome HAZELINE® BEAUTY TALC

So fine.
So fresh and fragrant,
it's like early spring.

NOW AVAILABLE IN THREE EXOTIC PERFUMES: ROSE, LAVENDER & MAGNOLIA

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

What Ails Our National Akademis?

The three National Akademis were set up with the admirable aims of promoting literature, painting and the performing arts. How far have they been successful? How come Bureaucracy has got the upper hand? The Khosla Commission, appointed to investigate the affairs of the three controversial Akademis, has still to present its report.

by UMA VASUDEV

WHEN the three Akademis, Sangeet Natak, Sahitya and Lalit Kala, were first instituted in January 1953, March 1954 and August 1954, respectively, there was an outraged cry from lovers of the "free" movement. Art was in danger, they said. Art had fallen into the hands of Government. Art was going to be "controlled".

The fact of the matter was that art had need to be subsidised, if not guided. Music had lost its patronage. The princely order could no longer afford court musicians. (The musician had to learn to do without the grand gesture which, most times, included gifts of rubies, pearls or sapphires for one inspired sitting. Or a stipend for a lifetime. Or a son's career. Or a daughter's marriage.) Painting was a lackadaisical activity, or a lament from the past, or an imitation of modernity. And drama, of course, was the amateur's prerogative. **Above all, there were the languages. So many of them but not one to communicate in on all levels.**

So the Akademis were conceived as semi-autonomous units of national endeavour, to be financed entirely by the Government, but free to pursue their policies within the stipulation: "to foster and coordinate activities... literary... the visual and plastic arts... to promote research in Indian dance, drama and music... with a view to promoting the cultural unity of the country".

Hark, though, to the political flavour of the ambition: unity instead of what was more relevant to art institutions: the cultural realisation of the country. A first cloud on the horizon, portending the confusion in emphasis which was to come even in other matters. Nevertheless, Maulana Abul Kalam Azad, the man initially responsible, did say that "once the Akademis are set up, the Government would refrain from exercising any control and leave the Akademis to perform their functions as autonomous institutions".

It was only ten years later that it was not only found necessary to appoint a Reviewing Committee (Chairman: Dr H. J. Bhabha) for these Akademis but the Committee was led to say regretfully "there had not been adequate respect by Government for the autonomy of these organisations, and that there had been too much interference in their day-to-day functioning".

On the other hand, while recommending that the Akademis should ultimately acquire the pattern and independence of the art academies of Europe, the Committee seemed to offer an apology on their behalf by allowing for the fact that "artists in India are generally new to organisational and administrative activities". The malfunctioning was implicit in both the statements.

Here really was the crux of the problem. For if on the one hand the Akademis seemed to suffer from bureaucratic impositions from the outside, on the other they totally lacked, in the quality of their own personnel, what was needed most to make their plans effective. The Akademis were unable to make an impact on that amorphous public mind which they were actually set up to guide, choosing also to revolve as they did round their immediate votaries in the capital city. To those who say that the Akademis have done good work,

—Continued

ROSHAN KUMARI, the noted exponent of Kathak, performing at a sangeet summelan. Since 1956 the Sangeet Natak Akademi has organised a number of dance festivals—but only in the big cities.

KUMAR GANDHARVA sings at a mehfil. Well-known pandits and ustads have found a large audience, both at home and abroad. Classical music is also no longer confined to a few gharanas. Still the Akademi's influence has not spread to the small towns, where filmi taste reigns supreme. Out of the Akademi's annual budget of Rs 23 lakhs, only Rs 2 lakhs are earmarked for developmental activities.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

the answer should be that good is just not good enough when the question is of setting up what should be inviolable first standards.

In fact the Akademis became esoteric experiments for the private intellectualisations of the few. Evolutions in the development of a notation system were made without the effort to introduce or publicise it anywhere, resulting in wasteful duplication in the form of AIR's own notation system hammered out by 1961. Books were piled up in the storerooms of Sahitya Akademi, translations from Voltaire, Shakespeare, Moliere, Goethe and Ibsen into Indian languages and from one regional language into another, with the accent on Tagore—even Tagore in Tibetan. They were expensively priced and with nobody to read them. For nobody knew they existed. "We realised," said the kind, scholarly Secretary of the Sahitya Akademi, "that we'd have to function differently from, say, the French Academy of Letters, whose main purpose was to maintain the purity of the French language. We have 16 official languages, 10 accepted scripts, so...the difficulties..."

The difficulties are enormous, no doubt. But it is this very fact which seems to suggest that "differently" should mean a greater emphasis on projection rather than research.

A hot-house encouragement of translated works is not the solution in a period in our literary history when the demand for books is not sought to be created at the same time as their sale and publishing.

Unread Books

I am not talking of those small towns—and they are in the majority—which do not even have a single bookshop but of comparatively big cities, *even Delhi*, where, if you want to find out what the Akademi has done, you must go to its office.

In a classic case of telling understatement, the Reviewing Committee felt bound to say: "Not many people take advantage of the reading rooms and library services offered by the ICCR and the Akademis. The Committee feels that this is probably due to the fact that most people are unaware of their existence..."

So most of the hundreds of books which have been published so far, as well as those monumental symbols of the Akademi's earnestness—*Contemporary Indian Literature, Who's Who of Indian Writers, Bharatiya Kavita* and *Bibliography of Indian Literature*—pile up and up in the entrails of Rabindra Bhavan. The one time that the Akademi saw the last of all the 1,000 copies—the usual number—of a particular language translation was when the Education Minister of that particular language State happened to drop in at the Secretary's office and learnt of the existence of such a book and immediately placed an order for it for the libraries in his State! Alas for possibilities!

This seemed to be an obvious pointer to what could be done in the past but, apart from the official circular which goes with complacent monotony to the Education Department of each State, it was not even thought necessary to pursue this glaringly fruitful line with other Education Ministers.

It has been suggested that the sales of books should be undertaken by the National Book Trust or some other agency. It seems to me that we are not at a stage where we can afford rigid compartmentalisation of activity. And yet, if worked out properly, the Akademi's efforts can be absorbed by the municipal and college libraries alone of India.

M. L. VASANTHAKUMARI, noted vocalist of Tamil Nadu, receives from President V. V. Giri the Sangeet Natak Akademi Award for Caranatic music. The awards of all three Akademis are given at impressive ceremonies held in Rashtrapati Bhavan, New Delhi.

It is worth repeating that in most of India's small towns with a population of 30,000 or even over, you *will not find even a single bookshop*. The Akademi should publish 50 books and set up a resounding machinery of demand for them, rather than publish 300 and let them rust. And as yet it is too closely allied an activity to be scattered through various organisations. It needs one organisation with a dozen departments maybe. It needs one man, not only with the vision and the ability, but the will to relate the academic to the practical.

"I don't think it was ever made clear," said the Akademi's previous Secretary, rather wistfully, "what the emphasis should be."

While the affairs of one Akademi sagged under the weight of scholastic pressure, another played merry havoc with money, patronage and power. Until about ten years ago, under the stewardship of a Secretary who combined cultural perception with practical sense, there was a live current of activity in the Sangeet Natak Akademi: festivals, music conferences and other competitions. The SNA created resentments, but there was a furious running to and fro for grants and favours and, *in the process*, some plans *were* made, some imaginations stirred. The Akademi, if not for the right reasons, at least for the wrong ones, *was* discussed.

Here, of course, we fall back on that great illusory consolation of contemporary India: that something is better than nothing—when we forget to judge achievement, not against what has been done, but what more could have been done. In fact there was a time when jokes circulated widely, like the one about the nominee of the Cultural Affairs Ministry who was acting once as overlord in arrangements for a theatre function. When it was suggested to him that a particular venue would be unsuitable because there was no Green Room available, he said: "So what? We'll have a room painted green immediately."

For the first time, Indian artists were seen, heard and admired at the famed Edinburgh Festival in 1963—Balasaraswati, Ali Akbar. And again in 1964. The SNA then planned to hold an Asian Seminar and an East-West Music and Dance Festival, but here, I suppose, the ones who already know could mingle with the ones who want to pretend to know more also—a fashionable recital, an elegant discussion, a tastefully restrained audience and restrained intellects. The accent remained on cultural exchange.

The Wrong End Up

And that takes us again precisely to where it all starts from: the wrong end up. **Take the fact that each State has built a theatre to commemorate Tagore but no viable theatre movement has been encouraged to make use of the theatres.** Project: Ministry of Education. Advice: Sangeet Natak Akademi. Take the case of the open-air theatre in the Buddha Jayanti Park. It cost Rs 55 lakhs. So huge, so unplayable that actors wish to keep it at arm's length and the audience would need binoculars and earphones to understand what was happening on the stage.

Project: Ministry of Education. Advice: again Sangeet Natak Akademi. And all this with anxious trips abroad for people concerned to get further expertise! The accent is on the fashionable... an image that reaches only 2% of the educated big-city population of India—which leaves the majority with calendar art, corrupted folk forms and hybrid dance styles.

When a school in a small town has its Annual Day and puts on a variety show, it gives perhaps the most pungent revelation of the standards which guide art awareness in the country. There is the orchestra, Indian style, of course. The melody is from a film, the treatment is pseudo—like one

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

of those cheaper bands that play in aspiring restaurants. In fact the banjo-playing member of the orchestra even flashes a bowtie.

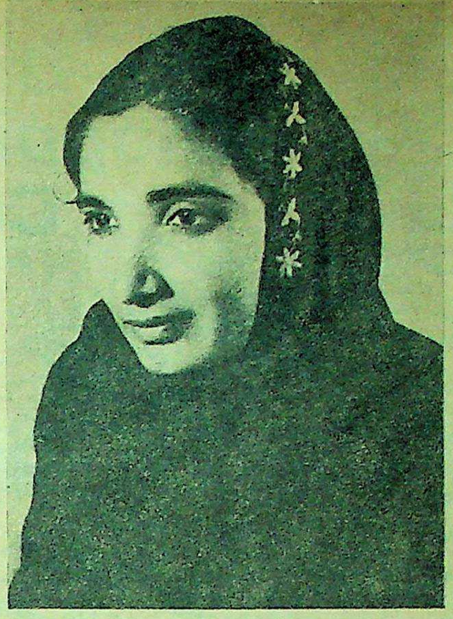
Somebody then comes on for a solo. Again a film song. If the mannerisms are at least synthetic Rafiisms or Lataisms, there are thunderous claps. Then there are two young sisters, for instance, aged 12 and 13, who are the pride of the town, because they are supposed to have had training in, oh yes, Bharata Natyam! So much for the Sangeet Natak Akademi (SNA)—at least people can refer to Bharata Natyam even if they don't know what it is and even if they don't know what the SNA is.

Then somebody plays a film record called *Abdullah Abdullah* and they start to dance to that. Some shades there are of Bharata Natyam, but corrupted to the most heinous degree into the twitching of limbs and eyebrows. The people like it, particularly the women. They also feel they have participated in something highbrow. The two girls come from a respectable family and are passionately fond of the dance. Actually, they have an admirable sense of rhythm.

However, when I talk to them after the performance, I find that they rave, alas, not about Balasaraswati but about Helen. So that is where it all begins and ends: the film.

"Helens of Art"

What then do those splendid functions of East-West cultural exchange, encouraged with sickening monotony in the Capital, mean to the majority of Indians? Sorry specimens, far from the concentrated culture of Delhi, they carry on with their idealisations of the Helens of Art. They have to. They know no better. And nobody seems to care. If I sound like a desperate champion of the "Little Man", it is because I *am*. Our set of emphases is not only presumptuous; it is cruel. **It is absolutely beyond my comprehension what obstacles there can be in carrying art to the corners of our own country first rather than to the corners of the world.**



DALIP KAUR TIWANA is the third Punjabi woman writer to be given the Sahitya Akademi Award, which she received for her novel, Eh Hamara Jivanan *("This Is Our Life") in 1971. The earlier winners were Amrita Pritam and Prabhjot Kaur.*

Anyway, why must our propaganda be geared so pathetically to the foreign market? That can be left to an artist's individual will. What needs to be subsidised more effectively is what the Sangeet Natak Akademi felt so urgently about some time back: the repertory theatre. But what happened? The National School of Drama has done a good job with training, translation and actual production these last few years. Surely the SNA could have sponsored a group of seven or eight from the School and just two plays to begin with—to tour the smaller cities of India on a regular basis. If, say, four variety troupes—but of first-class artists—were sent out to play in the 322 district towns of India (which means a programme of art worth seeing at least a few times during the year for the inhabitants), it is just not possible that standards of awareness and appreciation should not rise.

Things like an Asian Seminar. WHY? And, if so, why not only after the average Indian has had a chance? You cannot neglect him for the other. You cannot give him second place either. He deserves better. He is able and he is willing. Not only to be entertained but even to be educatively entertained. He is starved of things to see and hear. Even a drumbeat sets his heart throbbing. Rhythm and spectacle are an insistent fascination. He has to see anything that comes to town—from a circus to a Jaini mela.

And he is ready to pay too. He would certainly pay to see *khel*—a drama. Even those ten-minute Plan propaganda bits hold him in thrall. **That is all he sees of "modern" theatre anyway. But it is in his blood. The music and the dance too. He needs only the slightest excuse to be a participant.**

You have to compromise only a little. Do not burden him with technique without glamour at first. Do not send a Balasaraswati, for instance, but a Yamini Krishnamurti, who is also beautiful. Do not play a translation of Ionesco, for goodness sake. Let him have, well, even Tagore. Do not send Nisar Husain Khan. Send Begum Akhtar. In what dream world do our culturists live that they can deny this vast audience potential its opportunity?

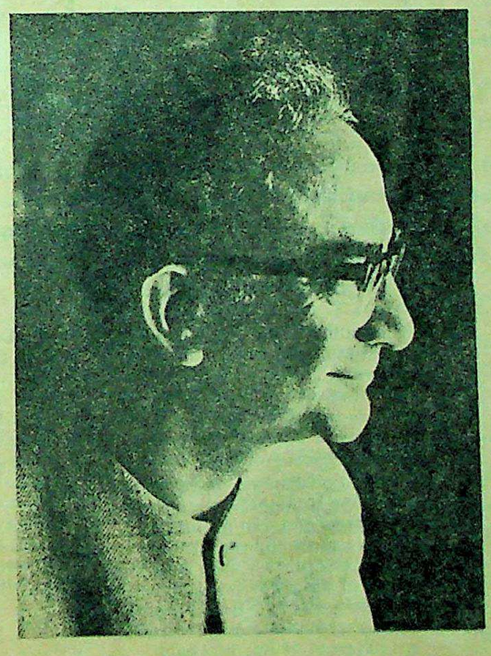
New Delhi: "The Centre"

This frightfully ingrown emphasis marks also the third of our blaze institutions of art: the Lalit Kala Akademi. The LKA has widened the meaning of the adage that a good child, like itself, must be seen and not heard by acting in such a way as to suggest that it need not be seen either. In fact it chose the silent, passive and undemonstrative approach by spending I am told, 75% of its grant on furniture and salaries alone, which left it a lazy, untaxing 25% to potter around with. Thus a meeting of the General Council was held once a year. The National Exhibition of Art naturally, too, once a year. A magazine on traditional art came out once a year. An issue on contemporary art. Some folios were published and some pamphlets of a long-promised series on modern artists.

The Akademi also stood by the usual deadening moral that everything must begin and end in Delhi. The National Exhibition was never taken around the State Capitals. Limiting influences continued to inspire limited backgrounds to a limited creative image, as became evident in the regional exhibitions which came, instead, to Delhi. There was little attempt to create, encourage or sponsor art galleries either, nor facilities for work like artists' studios, nor for individual artists to break new form.

While this was the one Akademi which needed most to establish a link for its painters and sculptors with the most current

—Continued



—K. C. Sonrexa—

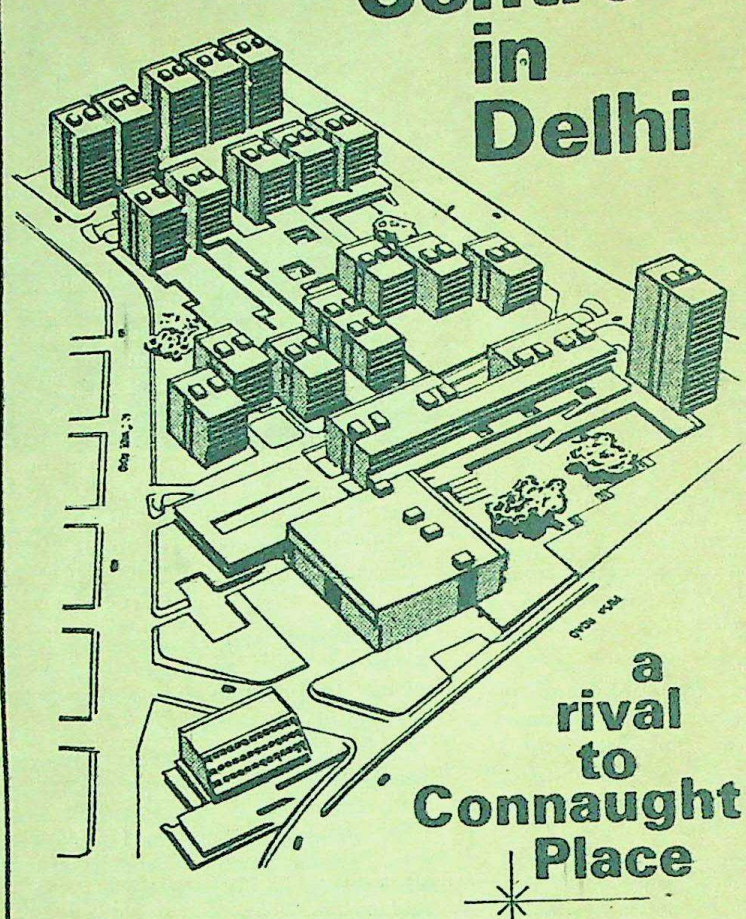
DR PRABHAKAR MACHHWE is the present Secretary of the Sahitya Akademi or the National Academy of Letters. The organisation has advisory boards composed of eminent writers and critics.

KRISHNA KRIPALANI, former Secretary of the Sahitya Akademi, is a refined intellectual and a man of wide culture. He married the granddaughter of Rabindranath Tagore and worked with the poet for many years.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

New District Shopping Centre in Delhi



a rival to Connaught Place

Disposal of plots

The Delhi Development Authority has developed a new, prestigious, modern district shopping centre (Rajindera Place) on Pusa Road. The developed plots in this centre, upon which cinemas and multi-storeyed shop-cum-office buildings can be put up, would be put to public auction

MAIN FEATURES

Location : The new district shopping centre is located in the central portion of the city, near Karol Bagh.

Area : It covers an area of about 8.9031 Hectares and will provide commercial space almost equal to Connaught Place.

Design : The design approved by the Delhi Development Authority provides for all the modern facilities befitting such a big shopping centre. For preparing the design, the Delhi Development Authority had engaged Shri Correa, an eminent Bombay architect.

Accommodation : The scheme provides for :

(a) 22 multi-storeyed blocks of shop -cum-offices, giving a total accommodation of about 111483.6 Sq. Metres and ranging from 5 to 16 storeys.

(b) A retail market, on three different levels.

(c) Two cinema sites with a seating capacity of 1.000 each ;

(d) One hotel site with a total floor space of about 6038.695 Sq. Metres

(e) Service shops, including automobile garages and workshops.

OTHER HIGHLIGHTS

Adequate space for parking, pedestrian and vehicular movement. Pedestrian and vehicular traffic has been segregated by provision of piazzas at suitable points. The entire area will be beautifully landscaped.

DISPOSAL In the first phase, one cinema site and 5 sites for multi-storeyed office-cum-shop blocks would be put to public auction

The auction will be held in the office of the Authority. The highest bidder will be required to deposit at the fall of the hammer 25% of the bid amount by cash or by bank draft in favour of the Authority. The balance will be required to be deposited within four months from the issue of the communication of acceptance of the bid by the Authority.

Date of auction : Monday, 29th May, 1972.
Time of auction : 11.00 A.M.
Place of auction : Vikas Bhawan, Indraprastha Estate, New Delhi.

On another plot, construction of multi-storeyed shop-cum-office complex, giving a total accommodation of about 20252.9 Sq. Metres is being undertaken by the Delhi Development Authority itself.

The full particulars of the scheme, including architectural controls, have been given in a brochure which can be obtained either personally or by V.P.P. from the office of the Delhi Development Authority (Delhi Vikas Bhawan, Indraprastha Estate, New Delhi) on payment of Rs. 10/- each

The Delhi Development Authority have already made available 412 commercial plots. Those who have not availed of the earlier opportunities and are seeking accommodation in the commercial areas or are at present mis-using residential premises for commercial purposes in violation of the provisions of the Master Plan, are advised in their own interest, to avail of this opportunity.

Sd :-
(JAGMOHAN)
Vice-Chairman

delhi DEVELOPMENT AUTHORITY

Issued by the Public Relations Manager DDA Ad. No. 122/H/72-73

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

experiments the world over, it began instead under the shadow of a revivalist umbrella, particularly the sentimental Bengal School, and straightway earned the despair of all those aspiring artists and forces who sought to express contemporary reality in a contemporary idiom. It was a question again of the wrong emphasis.

While the Sangeet Natak Akademi's search for new pastures abroad was irrelevant to the demand of the time—because Indian music and dance already had a live and dominating form and needed first to find themselves an audience in their own country—the painter had to be given the amplest opportunities to find his metier outside the stultifying stagnation in which it lay.

No Formulated Ideal

As early as 1958, a critic was led to say that "for four years, since its institution in 1955, the advent of the National Exhibition of Art has been the occasion for surprise, shock and sensation-mongering. The public, consisting of conservative and progressive elements, is surprised at the spectacle the Lalit Kala Akademi has to offer as the representative art of the age.

In the context of a situation when there really was no formulated ideal even in the minds of the artists themselves, it is astonishing that these judges should have made no attempt, in the first three fitful years, to give to their decisions for awards a background of perceptive analysis which could have made them at least a preliminary reference point. By 1959 the angry voice of a leading art journal was crying out: "Sooner or later the artists and those interested in the arts must ask themselves the question: How long can the Lalit Kala be permitted to be the final arbiter on matters of art in India?"

Artists' Revolt

It seemed to all and sundry that a more dynamic alternative to the Akademi would have to be found to make art a viable force in the country. And in 1963, at last, the artists rebelled. Fourteen of them, all reputed, formed the Indian Council of Contemporary Artists.

The Akademi's answer was obstinate. Invited by the International Association of Plastic Arts to send representatives from India, it held a meeting of the National Committee at Mount Abu on June 22, 1963, and selected four of its own Committee members! Then came a farcical turn. Finding that only two delegates were required to go, the Lalit Kala drew lots to pick and choose! Then added a third name to the other two. As India's delegate to a similar conference in 1960, this third delegate had been elected to the Executive Council of IAPA and was, therefore, legally eligible. But even so the validity of his representation had been questioned, because it was felt that there were other artists far better known and more suitable whose rights had been disregarded. How then could the Akademi repeat this imposition?

Thereon, some improvements undoubtedly seeped in. As a prominent national newspaper sang out exultantly on the occasion: "For the first time in the history of the Lalit Kala Akademi, the 10 National Awards for 1964 are being presented to artists who are all exponents of the modern idiom." It was the same newspaper which inexplicably, at the time of the furore about the selection of delegates to the Conference of Plastic Arts, had arrived at the astounding conclusion that it was a waste of money to send any delegation at all. Its tone seemed to suggest that the understanding that a receptive artist might achieve from direct contact with international trends is irrelevant to the development of his art.

Now here was a wrong thing being said about the wrong Akademi. What was applicable to the Sangeet Natak Akademi and the Sahitya Akademi was not necessarily so to the Lalit Kala. That was the basic question. And the Finance Ministry said No to the Lalit Kala for import of paints and other art materials!

When an indignant group of artists went in protest to the then Finance Minister, Mr Morarji Desai, he told them flatly that "art was a luxury". But then there was always Nehru. He too was indignant. But on their behalf. So the Finance Ministry had to sanction the grant. But it did it cleverly, agreeing with Nehru, yet nullifying his purpose (a familiar enough gambit) by allowing only the sum of Rs 36,000 for the year—36,000 rupees' worth of art material for the thousand and one artists in India! But the artists could not go rushing to Nehru again. The Lalit Kala had to make do.

Faulty Emphasis

One of the main arguments of the Finance Ministry was, of course, that this action was necessary to encourage the indigenous paints industry. But this was an item which could not be lumped together with cosmetics, transistors and cars (under a general "desistance drive"). There were only three firms which exported artists' paints throughout the world. Their experiments in durability, for instance, have been conducted over the last four hundred years. The mere fact that a colour is being produced in India did not mean that a picture painted with it would endure as every artist would wish it to do. Aspirations to immortality are a forgivable sin in this case.

What could have been emphasised was the use of indigenous materials for schools, colleges and other teaching institutions. But there is a vicious tendency on the part of Authority to impose conditions which make dignity impossible, for in this matter too —as others had had to do in other matters —the major artists at least began to have to find ways and means to get quality art materials. The obvious method was to bring them in on their way back from assignments in Europe, the less obvious was to seek the privileged support of friends in Embassies.

Art is a unique enough activity to demand each time a judgment on the "merits of the case"—like how imperative it is for which Akademi to gather inspiration from home or abroad, and when or which wagon to hitch on to what star. But the stoic integrity it requires is not yet a vital component of the attitudes of officialdom or even of our artists. Even the nascent ICCA was factionalised on the issue of representation to the International Conference of Plastic Arts—because, apparently, the plums to be gathered were too tempting to withstand such abstracts as principle.

In fact, for some time, whatever developments one saw in the tumultuous areas

THE AUTHOR UMA VASUDEV is a freelance journalist and columnist on the arts. She is also Editor of Surge, *New Delhi, a new magazine which seeks to present a balance between political analysis and art coverage. Her political biography of Indira Gandhi is shortly to be published by John Day, New York.*

covered by the Akademis seemed to have taken place in spite of the Akademis rather than because of them. A decade of their existence could, therefore, draw only such an editorial comment as: "The Akademis, generally speaking, have failed to come up to expectations. To achieve (their) aims (to make people culture-conscious), the Akademis must widen their field of activities and overhaul their administrative machinery."

Belling The Cat

Ustad Vilayat Khan, who in an unprecedented example to pinpoint public discontent refused to accept the Sangeet Natak Akademi's Award for 1964, said: "I felt that, in all conscience, I could not accept the award until I was convinced that the selections were based on sound principles, and so I wrote to the Akademi, asking them to inform me as to what test or principles were adopted for selecting me or any of the others. Beyond saying that it was a decision by the Committee, the Akademi had no definite answer. So I wrote back to say that, with the greatest sorrow, I would have to refuse to accept the award... It was not an easy decision... Someone had to bell the cat. I thought I might as well do it."

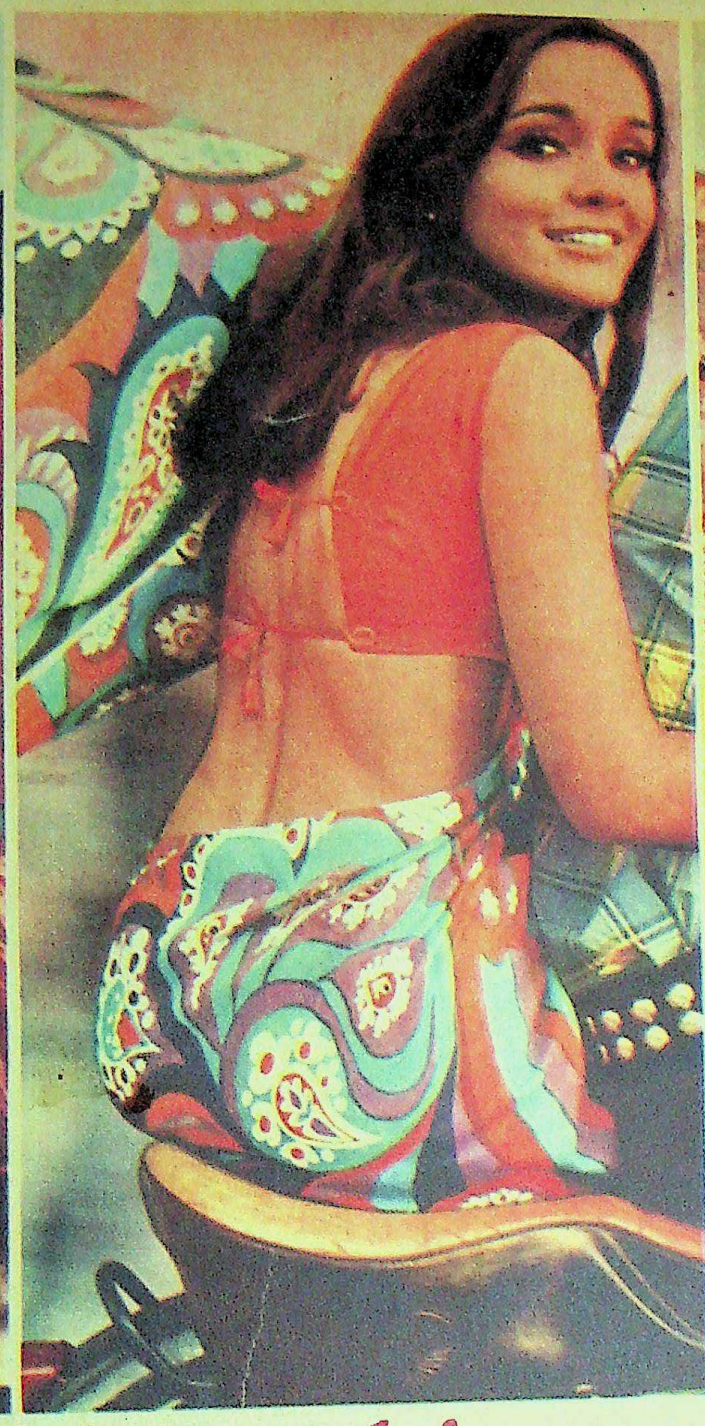
The same comment could be as valid for the awards announced for 1970. The same cries were heard from the artists about the Lalit Kala, the same threats were used to form an alternative Council. Dr Mulk Raj Anand, who recently completed his five years as Chairman of the Lalit Kala, was belaboured for the selective principles behind the Third Triennale and demands were made to change the constitution of the Akademi.

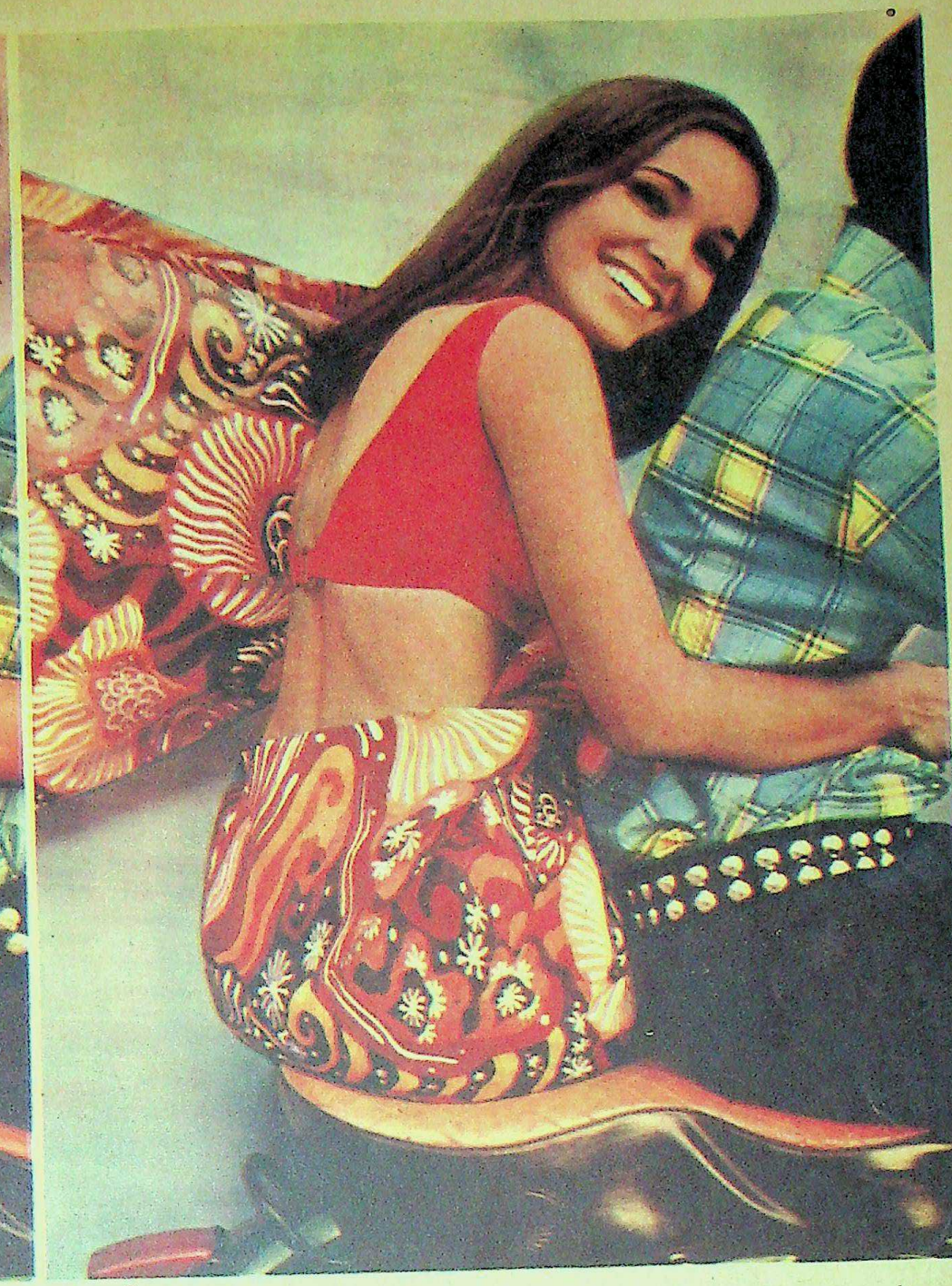
"But it is I who first suggested that it should be changed," Dr Anand declares unequivocally.

Also See Pages 30-33

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow





Saris for the machine age!

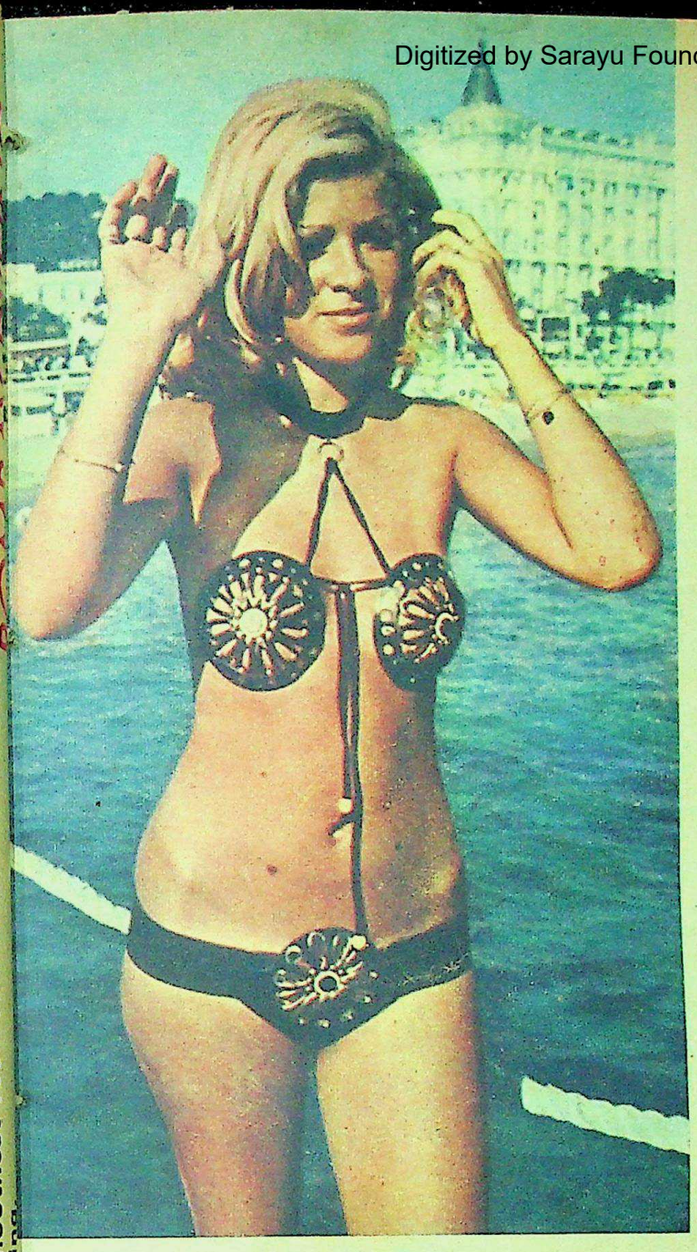
For the roaring seventies, an easy-riding range! Breezy, uncrushable 100% 'Terene'. Side saddle beautiful "Relika"—the only one of its kind from Bombay Dyeing! The softest, smoothest 100% anti-crease cotton sari with a fabulous drape. Enticing 2001 'Swiss voiles'. Light fantastic voiles casual yet dazzling.

BD. 3700 (A)

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

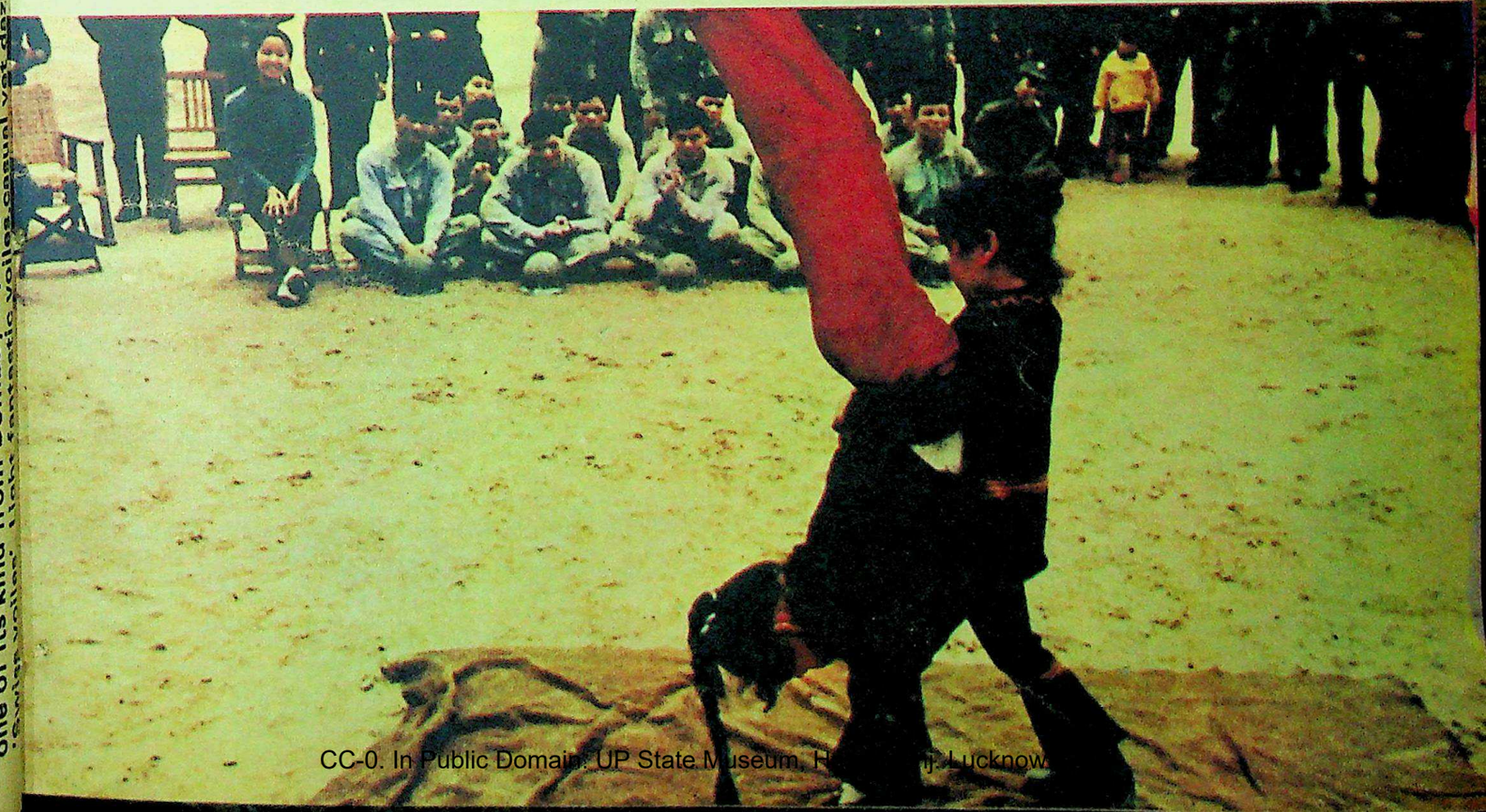
Saris for the machine age!
For the roaring seventies, an easy-riding range! Breezy, uncrushable 100% 'Terene'. Side saddle beautiful "Relika"—the only one of its kind from Bombay Dyeing! The softest, smoothest 100% anti-crease cotton sari with a fabulous drape. Enticing 2001



WHAT CAUSED THE CRASH? A special committee is now trying to ascertain the cause. This Japanese Air Lines plane crashed just 15 miles from Delhi's Palam Airport on June 14, killing 89 passengers and the crew. There were only 3 survivors.

THE CHOICE IS YOURS. The leather bathing suit can also be used as a belt for an evening gown. French starlet Laure Armel made good use of it during the International Film Festival at Cannes in May.

THE ISLAND OF QUEMOY'S ARMY ENGINEER TROOPS GET A BREAK. Entertainment is provided by girls of a local group of dancers and musicians. The troops are engaged in building up the Island's underground defence system.



CC-0. In Public Domain. UP State Museum, H[illegible], Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Communists And Bangladesh

by M. J. AKBAR

How strong is the Communist movement in Bangladesh? What sections of the people is it attracting? Could dissatisfaction with the present regime lead to a bloodier revolution?

ON MARCH 31, Prime Minister Sheikh Mujibur Rahman told a meeting in Khulna that he had issued orders to the police to shoot down 'subversive elements'. "They proudly call themselves Naxalites or some such thing, but they have no place on the soil of Bangladesh," he warned. The most charitable thing that can be said about such a remark is that it was made in a fit of pique.

At a secret Press Conference held in Dacca on February 18, Mohammad Toha, Chairman of the Communist Party (M-L) of Bangladesh, denounced the "so-called liberation" of the country and urged his partymen to fight against the new "colonialism of expansionist India and socialist-imperialistic Russia". If Mujib's orders bear the weight of the nation's establishment, Toha's words carry the force of a substantial number of the "tens of thousands" of modern weapons which have not been handed over loyally to the Sheikh.

Mujib's present attitude to the Communists has to be seen against the background of his repeated appeals to the Yahya clique to give him power—because he was the only one who could "save" what was then East Pakistan from the Communists.

The Sheikh's remarks underscore two things. In the first place, there must be a sufficient number of Naxalites to elicit concern on a Prime Ministerial level. And, quite obviously, they are armed. A senior Mukti Bahini officer estimated recently that at least 20,000 weapons, including light machine-guns and mortars, had gone underground. This was a conservative estimate. The militant elements and the Left Wing forces have refused to surrender their arms. Mujib has declared that anyone possessing arms will be considered an antisocial element. Are we then going to see a major showdown?

When examining the prospects of another revolution—and this time a Communist revolution—the main thing to remember is that last year's movement began as a call for autonomy; it was forced into becoming a revolution. Mujib's call was motivated by a desire to fight Punjabi exploitation and to improve the economic condition of East Bengal. **It was, simply put, a quest for a better pay packet, lower prices and parity with the other half of Pakistan.**

On March 26, 1971, Sheikh Mujib realised that fascist rulers do not share the plums of power so easily. He consequently called upon an unarmed and defenceless but yet enthusiastic people to start an independence movement. Mohammad Toha has put the matter succinctly: "Sheikh Mujibur Rahman, as usual, went to jail and the rest of the Awami League leadership fled to India, leaving the people to their fate."

Psychologically Prepared For It

However, pushed against a wall, people will fight. Sporadic resistance groups formed. And the most prominent among these groups were the ones organised by the Communists. This was only natural, as they were the only ones who had been preparing for some sort of an armed struggle. The preparation was not on any serious level—it was obvious that they were as surprised by the sensational turn of events as anybody else. Still they were psychologically prepared.

At the time of the Yahya Army crackdown, the Communist movement in Bangladesh was split into at least six parts. While individual leaders—like Moni Singh, Siraj Sikdar and Abdul Matin—commanded a good deal of loyalty in their own areas, none had sufficient countrywide popularity to organise a national revolution.

A brief look at the history of the leftist movement in Bangladesh should explain their psychological preparedness at the time of the Yahya-Mujib showdown. Since 1951, the progressive-minded had decided—on that initial intellectual level—that "independence" was nothing but colonialism being replaced by neo-colonialism. Pakistan's politics remained for a decade in a state of unadulterated chaos—a ripe base certainly for any revolution. Instead of a people's government, however, Pakistan saw a strong fascist Ayub Khan acquire power and bring about a semblance of order to a country on the verge of collapse. The probable reason for the absence of the revolution is the strong communal basis of Pakistan. To this can be added the lack of sufficiently committed leaders.

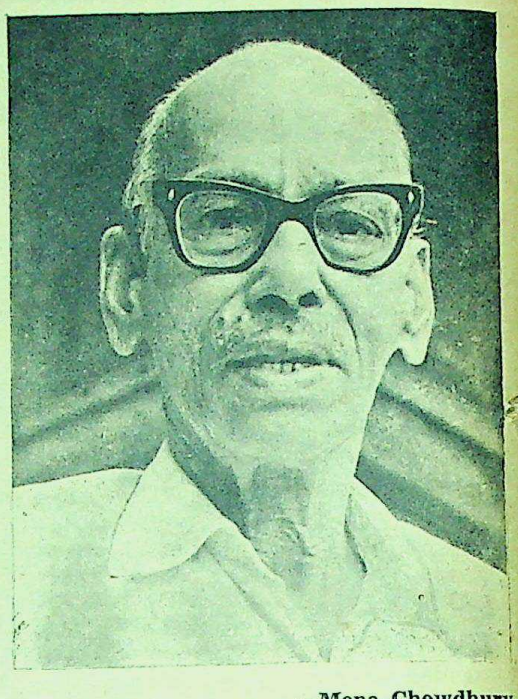
The major personality to emerge among the leftist forces was Maulana Bhashani and his party adopted a line akin to the Indian CPM line. It is certainly paradoxical that India, with a far more liberal society, saw a potentially dangerous, if badly mismanaged, Communist uprising take place.

In October 1967, the Marxist-Leninist Communist Party of Bangladesh adopted a full-fledged programme for the establishment of a People's Democratic Republic of East Bengal and started organising an agrarian revolution to achieve its goal. Meanwhile, it also helped launch the all-party anti-Ayub movement in 1968-69. The movement ended for the "social democratic", communal and fascist parties at the round table conference on March 10-13, 1969, which promised Pakistan its first free general elections. Maulana Bhashani's National Awami Party did not attend that conference. The Communists, including NAP, could not, ideologically, be satisfied with general elections.

It is interesting that Mr Toha dates the first call for an organised Communist movement on completely Maoist lines at 1967—at a time when parts of India, especially West Bengal, saw a youthful upsurge of revolution on a scale big enough to jerk the

—Mona Chowdhury

PROFESSOR MUZAFFAR AHMED. His party is the Bangladesh equivalent of the Communist Party of India. Mohammed Toha, Chairman of the Communist Party (Marxist-Leninist) of Bangladesh, has denounced the "so-called liberation" of the country and urged his partymen to fight against the new "colonialism of expansionist India and socialist-imperialistic Russia".



—Mona Chowdhury

MONI SINGH is one of Bangladesh's Communist leaders. At the time of the Yahya Army crackdown on what was East Pakistan, the Communists formed the strongest resistance group. This was because they had been preparing since 1967 for a revolution which would establish a "People's Democratic Republic of East Bengal".

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

nation, if not to worry it. However, whatever mutual inspiration the Communists of the two nations might have drawn from each other, the fact remains that Bangladesh's comrades were badly underprepared when history presented a fantastic opportunity in the shape of the declaration of war against West Pakistan. Reliable reports, though, did credit the Communists with more success than they were accorded.

Observers, it will be recalled, had more than hinted that, had the Indian Army delayed its involvement, the liberation movement might soon have passed into the hands of the Communists.

As it is, the liberation struggle created a definite class estrangement—a necessary prerequisite for revolution—in some parts of Bangladesh. In the areas liberated by the Communists, peasant committees were formed and they distributed the land of the missing owners to the landless peasants and sharecroppers. After the installation of the Mujib Government, the owners took back the land and collected dues at the rate of Rs 50 per acre or 5 maunds of paddy per *kari*.

Sign Of Fascism

The friction between the Communists and what has now become the Mujib Bahini has already warmed into bloodshed in Rangpur, Khulna, Chittagong and various other dots on the Bangladesh map. There is a lot of "hard news" from Bangladesh which is being dogmatically suppressed. The most serious allegation is that the Awami League, backed by its youth wing, is showing increasing signs of fascism. While Peter Hazelhurst, reporting for *The Times*, London, will not give the dead any labels, he does write of political opponents being murdered.

This growing fascism is an invitation to trouble, especially with the prospect of an improved economy—to put it mildly—rather dim. The better pay packet and lower prices hardly seem imminent. The rupee has fallen to the Indian parity, causing an increase in prices. There is acute food shortage and the industry is in ruins. **Aid from America, the one major hope of a "socialist democratic" government, is not coming.**

Can Mujib's Government afford not to deliver the goods and deliver them fast?

A very thin line divides hunger from anger.

Student Support

There are, undeniably, large groups of former freedom fighters, all of them not necessarily Communist, who are plainly dissatisfied with the functioning of Mujib's Government. Newspapers have recently reported the "estrangement" between the Tangail hero, "Tiger" Siddiqui, and the Government. Some time in January, another popular war hero, M. A. Jalil, fell out with the Government he had helped establish. The question is: "Will their followers finally band under the red flag, especially if the popularity of the red flag grows?"

A large share of the Awami League militancy came from the students and the youth. They were the hawks, the backbone of the party. Are they satisfied with the Awami League as a ruling party? It does not take long for youth to get disillusioned. If they cannot perceive a genuinely new social set-up emerging, their victory celebrations could well transform into rebel ardour.

For all its gory detail, Mujib's Prime Ministership could still be termed a "transfer of power". A desire for a better deal within the existing framework is not the same as envisaging and creating a new society. As it is, the functioning of the present government provides no opportunity for anyone to shout hallelujahs. Awami League leaders, it has been more than once reported, are reaping the "rewards" of their "painful" struggle with passionate devotion.

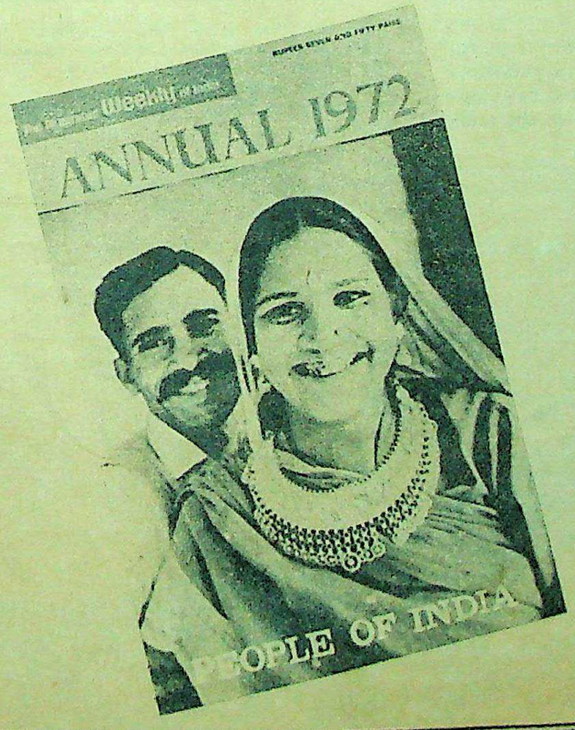
Mujib himself escapes censure on these counts, but the doings of the numerous tin-gods that have sprouted all over the place have not escaped the public eye. **An agrarian, exploited and now thoroughly politically conscious Bangladesh—a Bangladesh which has passed the "blood test"—may not rest with having changed a crude set of exploiters by more subtle ones.**

Disgruntled Biharis

Among those who might be tapped for support by the Communists are the disgruntled 1,500,000 "Biharis". If nothing else, the two have the friendship of China in common. This however will be suicidal for the party. Any revolution which accepts the support of basically anti-revolutionary forces for temporary advantage is doomed.

Therefore, will the growing fascism of the Awami League, plus the frustrations of the former freedom fighters and a hungry population weary of the Mujib charisma and egged on by a serious Marxist-Leninist party, bring about another, and possibly a bloodier, spell of chaos in Bangladesh?

Take a look at the world's most colourful picture gallery —



INDIA

In it are all the races known to man, and all the religions. Yet all are bound together with one national identity. They are Indian.

Now, on the 25th anniversary of our Independence, Asia's most colourful journal, The Illustrated Weekly, presents to you

PEOPLE OF INDIA

An information-packed, pictorially abundant 132-page Annual on the communities of India—their origins, rituals and customs. It is a handy reference book for every home and library.

Written by acknowledged authorities. Illustrated by the best photographers.

Buy and treasure a vibrant slice of India.

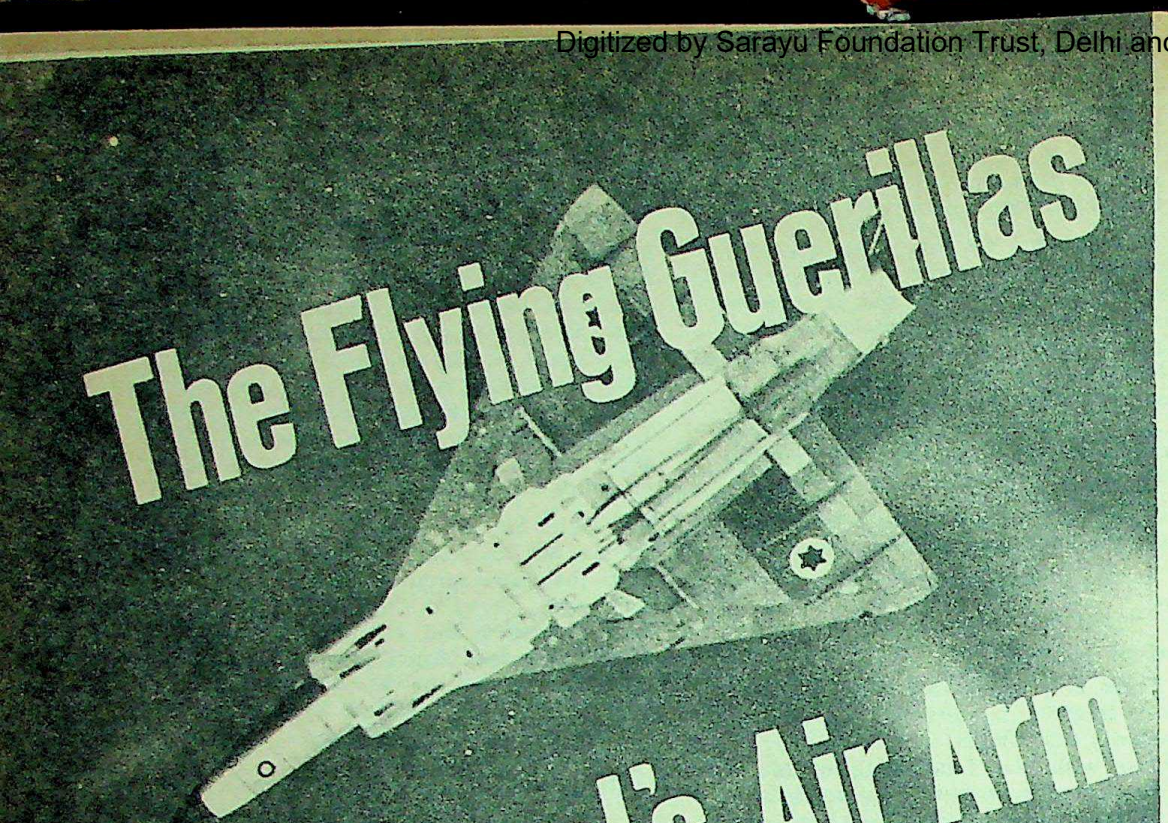
Book your "Annual" Today

Price: Rs. 7.50

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

The Flying Guerillas
Israel's Air Arm



THE MIRAGE. It is one of the most effective combat aircraft today. Now deployed with three squadrons, the Mirage is undergoing changes under Israeli aeronautic engineers. Although the Phantom is more versatile, its cost is too much and it has been restricted to only three squadrons.

by PUSHPINDAR SINGH

As dawn broke on June 5, 1967, armed jet aircraft, sporting the star of David, took off from different bases at regular intervals and made towards widely dispersed targets, forbidden to break radio silence until they struck simultaneously at several Arab air bases. These were the 2,000 seconds of silence while Israel was denuded of its home defences in the air. It took 140 minutes more to destroy the Egyptian Air Force and the radar unit in the Sinai. By the end of the second day, 416 Arab aircraft had been eliminated—largely on the ground.

THE combination of professional skill and ability, finesse and sheer impertinence, displayed by the arm of the Israel Air Force (*Tsvah Haganah Le Israel/Heyl Ha'Avir*) during the opening phase of the six-day war in 1967 astounded military observers and strategists the world over. Today this air arm exudes such confidence in its ability to overcome any opposition that it is difficult to imagine there being an *Ain Brera Clal* ("no alternative whatsoever") type situation in the foreseeable future.

Few outsiders have fully understood the desperate nature of battles fought above a region where Asian, African and Caucasian worlds meet. The blitz from the skies in 1967, which gave the *Heyl Ha'Avir* its final credibility, was the net result of the two preceding decades, when the general staff and individuals of the *Heyl Ha'Avir* initiated a deep study of the particular West Asian military problem and organised and trained their air arm to fight and win under the circumstances. They created the first "Guerilla Air Force" in history.

Just as Mao's guerilla armies have revolutionised the art of warfare on the ground, it may be apt to state that the Israelis have revolutionised the art of warfare in the air, improvising at every step, rewriting aerial strategy and tactics, substituting innovations for what is lacked in equipment and manpower. Like Mao in the middle of his long march, the Israelis have set long-distance aims and laboured towards them with improvisations, husbanding of resources, careful attention to getting maximum efficiency without exhausting men or material.

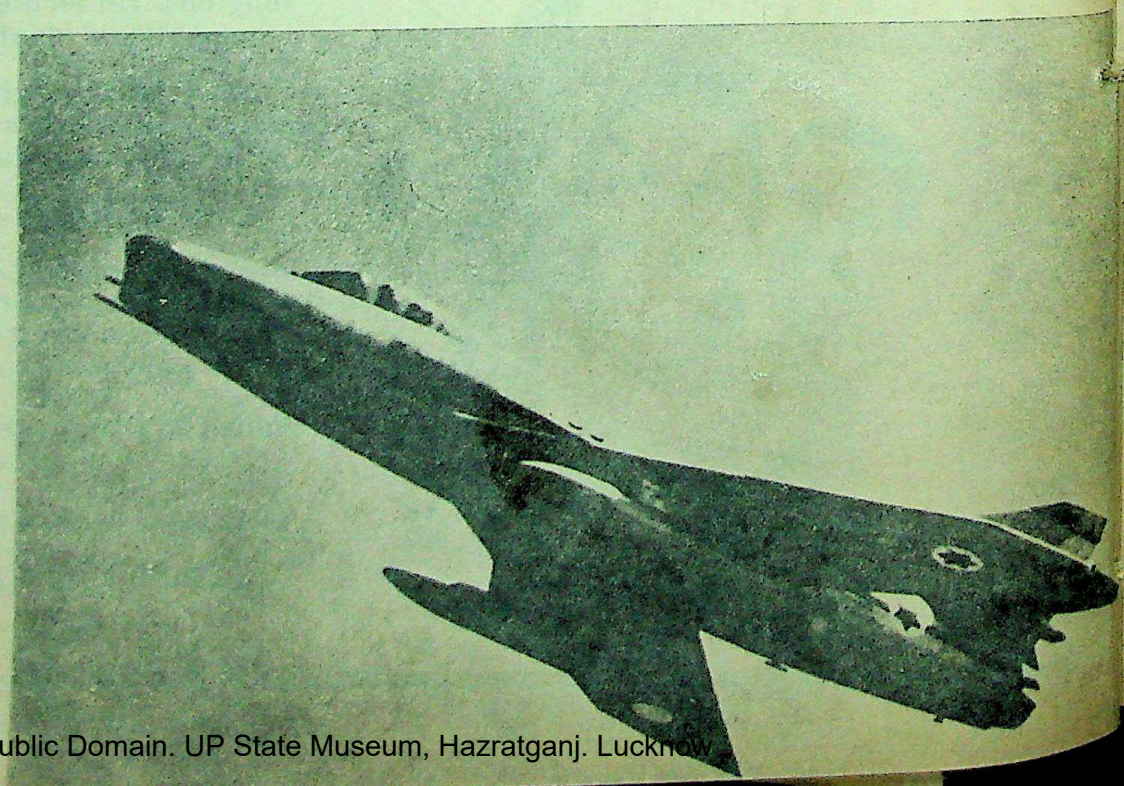
It has been a long march, much of it stealthy. Forbidden any military organisation by the British, the Jewish Palestinians formed an army of resistance—the *Haganah*—which trained in secret. *Haganah* flying clubs were formed in the mid-thirties, ostensibly for liaison between settlements, but by 1939 the *Haganah* had a permanent special force organised into commando units, the *Palmach*, which gave birth to the underground *Haganah* Air Service that went on to become the *Heyl Ha'Avir*.

The first squadron, labelled "the bomb-chuckers", comprised two Tiger Moth biplanes, several Austers and three or four battered light planes which were flung into battle with improvised bomb racks. As the 1948 war intensified, the gypsy air force gathered British Spitfires and Beaufighters, American B-17s and Czechoslovakian Me-109s. One aircraft was flown in several hundred miles by Motti Hod, the first pilot of the *Haganah* to get his "wings" and, now, the first Israeli-born Chief of the *Heyl Ha'Avir*.

General Haim Laskov, an expert in armoured warfare, was the first formal chief of the *Heyl Ha'Avir*, in a departure from the practice of electing a leader once a month in the best *kibbutz* tradition! (The first Commmander of the Air Force was Aharon Remez, although Yisrael Amir had preceded him temporarily as Commander. Haim Laskov was the third or fourth Commander—if you count Amir.) In 1951 Laskov began moulding the "gypsies" into a disciplined force, and it was in his tenure that the first jet fighters were introduced (British twin-jet Meteors).

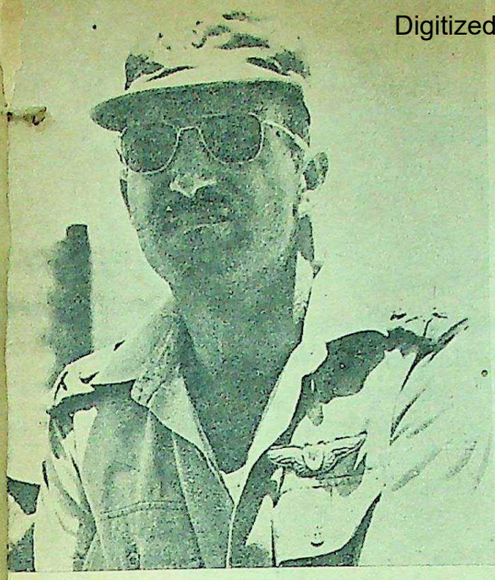
An ex-RAF fighter pilot, General Dan Tolkowsky, took over in 1953 and introduc-

THE SUPER MYSTERE. Another French craft, it is in service with one squadron of the Israeli Air Force. These planes have logged 3,000 hours each, although they were originally tailored for 900 combat flying hours.



CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri



GENERAL MORDECAI (MOTTI) HOD, Commander of the Heyl Ha'Avir *since 1966 and the first pilot to get his "wings". The* Heyl Ha'Avir *was first the underground* Haganah *Air Force Service. Its first formal Chief was General Haim Laskov.*

FLYBOY. General Ezer Weizmann, ex-RAF and responsible for building up the Israeli Air Force. He served for several years in India and took command of the Heyl Ha'Avir *in 1958. He is the nephew of Dr Chain Weizmann, one of the founders of Israel.*

ed a note of formality. A strict disciplinarian but imaginative, Tolksowsky decried the "gung-ho" commando spirit of the patchwork air force. Under his command, the Air Force standardised on French second-generation jet fighters which were used to great effect in the war of 1956.

Another ex-RAF fighter pilot, one who had served many years in India, General Ezer Weizmann—nephew of Dr Chain Weizmann, one of the founders of Israel—took over as Chief in 1958. Flamboyant and disrespectful of stuffed shirts, Weizmann helped shoot down 5 RAF Spitfires which had intruded into Israeli air space while Israeli and Egyptian armies battled below in January 1949. The *Heyl Ha'Avir* became a superb fighting force under General Weizmann. General Mordecai (Motti) Hod took over command of the *Heyl Ha'Avir* in April 1966.

Motti Hod was brought up in a *kibbutz*, which he left to enrol in the British Army at the start of World War II. Corporal Hod underwent clandestine flying training in Europe and this served him well, for he distinguished himself as a fighter pilot in 1948 and 1956 and would have been tagged an ace had the *Heyl Ha'Avir* gone in for such appellations. Motti Hod has been described as strong, sure, with tremendous energy and professional skill and full of life.

A story goes that Motti once took a visiting, and somewhat sceptical, RAF Air Marshal in a two-seat jet and whizzed him over a golden city of domes and minarets. The RAF dignitary grunted a brief appreciation of the vista, which he believed to be Jerusalem, but queried as to the reason for anti-aircraft fire. "Because it is Damascus," Motti is said to have replied.

The "Heyl Ha'Avir" provides a textbook illustration of the principles of war: surprise, concentration, superior morale and training, to which must be added another dimension: intimacy and family loyalty. Motti Hod is aware of the capabilities of each pilot and precise location of every single aircraft on Quick Reaction Alert (QRA) pads. A cold assessment of each man and machine matches them up perfectly—each selected for the kind of job in which he is likely to succeed.

Ground crew and pilots share a sense of closeness but, above the easy informality, is a special kind of discipline—a discipline of dedicated purpose. Out of intimacy and this dedication are born ideas in the bases where pilots fly as many as five combat missions a day and where ground crew work at a dizzy pace. Under pressure, new devices are generated and incorporated, new tactics quickly introduced. Experts, who have thought that the time was past when aircraft could be patched, clipped and cropped, are astonished to see the effect of the improvisations in sophisticated supersonic jets. The *Heyl Ha'Avir* is knocking the stuffing out of many a theory on tight manoeuvres in high-speed aircraft.

Tough Routine

At flying training establishments, routine is tough—starting at dawn and often continuing late into the night. *Abinitio* training is on Piper Cubs, a light aircraft used to weed out those cadets who seem least likely to make good fliers. The system is ruthless but the *Heyl Ha'Avir* cannot waste time: a fledgling flier gets ten flights, after which he becomes a potential pilot or is scrubbed out.

In the second phase, the limits of physical endurance are tested: field exercises to test guts and capacity to think fast and aggressively under severe strain; long lonely treks through the desert; the separation of emotion from mental action. Yet discipline is administered with a light hand where natural rebels become cooperative and sober.

From the moment of a *bar mitzvah* (as the Israelis describe a pilot being awarded his wings) to operational training, no time is wasted and the latter training is literally operational, with the pilot not bothering with practice ranges if he can get a relatively minor combat mission. Through their operational career, *Heyl Ha'Avir* pilots hardly have the opportunity to take leave. A week's formal leave in a year is normal, although some week-ends may be spent on the *kibbutz*, lending a hand with the harvesting or working in the workshop.

Yet the pay is poor when compared to that of other air forces. General Hod, the highest paid serving officer in Israel, receives the equivalent of Rs 2,000 a month after tax deductions. A Colonel's take-home pay, even including flying bounty, leaves him unable to buy any form of luxury.

The cost of defence has been staggering, being a quarter of Israel's Gross National Product, and defence costs have escalated with the introduction of each new weapon system. The price to be paid for the increasingly complex aircraft has become crippling but there is no alternative.

The *Heyl Ha'Avir* combat aircraft inventory has been extensively "Americanised" since the six-day war, directly as a result of the French arms embargo. Whereas five years ago it was equipped entirely with products of the French aircraft industry, today the backbone of the Israeli air arm is of American origin.

The Skyhawk's Role

Numerically, the most important combat aircraft in service is the McDonnell Douglas A-4 Skyhawk, employed in the tactical attack role. Initial supply, in late 1967, consisted of 48 single-seat A-4Hs and a pair of two-seat TA-4H Skyhawks. Indicative of the rapidity with which the Israelis gained confidence in the Skyhawk is the fact that, almost immediately upon being cleared for operations, the first Skyhawk-equipped squadron participated in attacks on the well-defended *El Fatah* camps east of the River Jordan.

In 1969, another 25 Skyhawks (being ex-US Navy A-47s) were supplied, and further deliveries since have augmented the total Skyhawk inventory to over one hundred aircraft formed into four squadrons. **The Skyhawk is now the primary attack aircraft, carrying an incredible 8,200-lb load. It has been modified to carry a pair of heat-seeking air-to-air missiles to supplement a pair of DEFA cannons.**

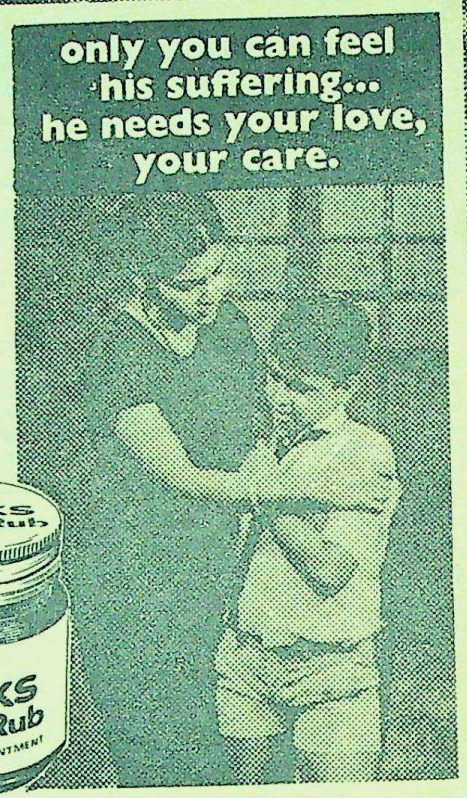
The Israelis have been engaged in retrofitting their Skyhawks with new avionics and attack systems, mostly housed by a fairing "hump" aft of the cockpit. A substantial improvement in weapons delivery ensues, as the new equipment includes an inertial navigation system using a precision-stabilised platform and driving an automatic head-up display. The Skyhawk, with outstanding manoeuvrability, has been able to hold its own in air combat, as illustrated when Skyhawks blew apart a Syrian MiG-19 with 2.5-inch air-to-ground rockets in an encounter in 1970!

The most important aircraft is the McDonnell Douglas Phantom, initial contract covering 50 F-4E and 6 RF-4E Phantoms, first deliveries being made in September 1969, this being preceded by the conversion training of 120 Israeli personnel in the USA. All attrition has been made up by replacements continually. Because Israel cannot afford a variety of aircraft for different tasks, the Phantom is an especially magnificent

—Continued

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri



GIVE HIM THE WARM, COMFORTING RUB OF VICKS VAPORUB-RIGHT AWAY!

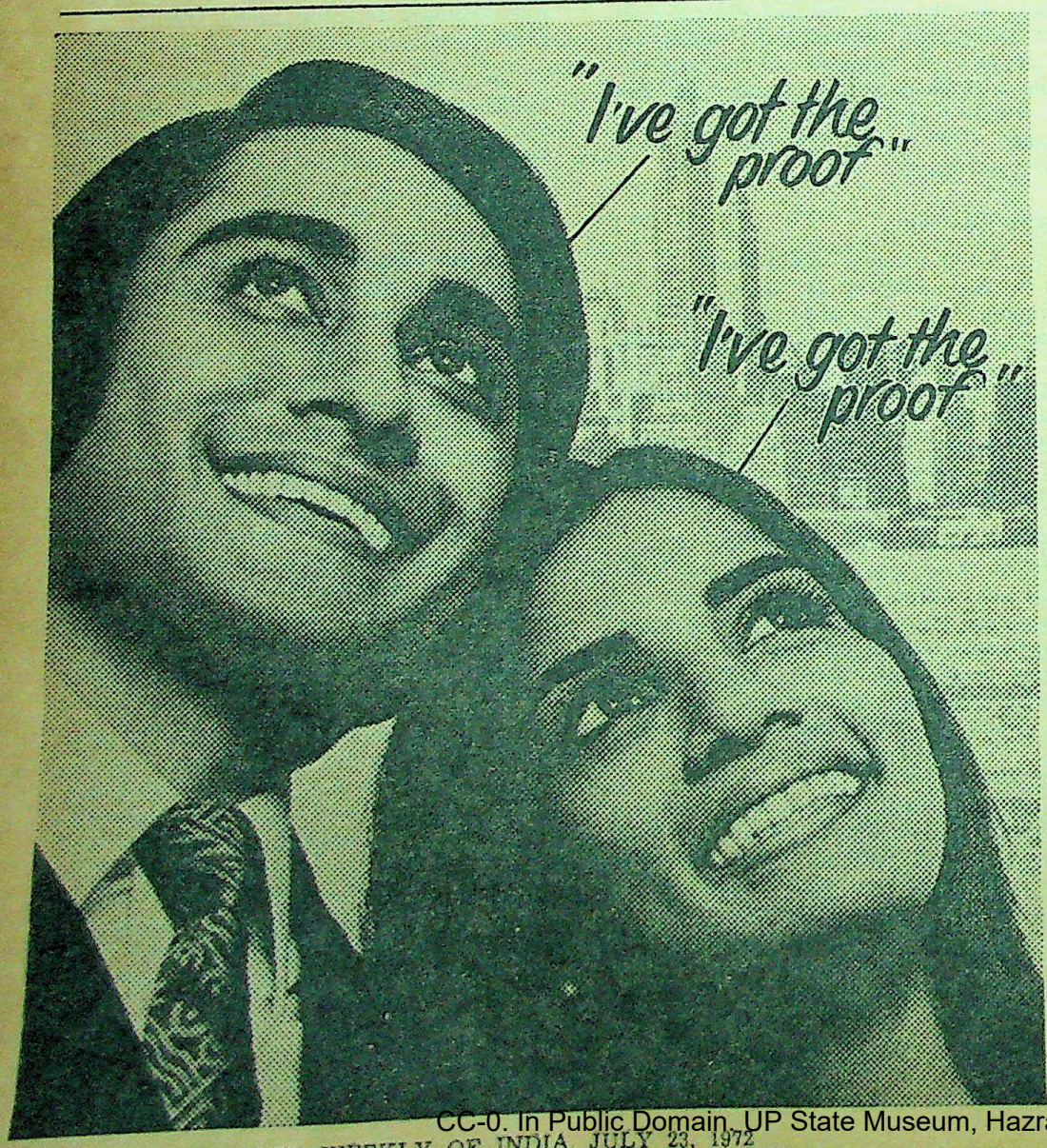
Rub Vicks VapoRub on his nose, throat, chest and back, he'll breathe easier...feel better. Then tuck him in bed.

While your child has a good night's sleep, Vicks VapoRub works gently, yet effectively in 2 ways —outside, on the skin and inside, through the inhalation of the medicinal vapours. Next morning, the worst of his cold is over and your child is healthy and happy once again!

IMPORTANT DIRECTIONS:
For best and quick results, apply the right quantity of Vicks VapoRub. A standard size (19 gm. jar) is just enough for 8 applications on a child and 4 applications on an adult.

Apply Vicks VapoRub on the nose and throat and rub well on the chest and back. Continue with this treatment till the cold completely disappears.

A Product of Richardson Hindustan Limited



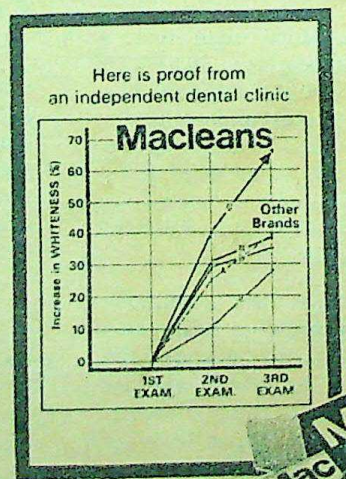
We've got the proof

New Macleans freshm

makes teeth whiter and healthier than other tooth

An independent dental clinic abroad tested leading pastes and conclusively proved that Macleans teeth whiter.
Try the sparkling new taste of Macleans Freshmint proven way to make teeth whiter, healthier.

Macleans—acclaimed the world ov for making teeth whiter and healthi

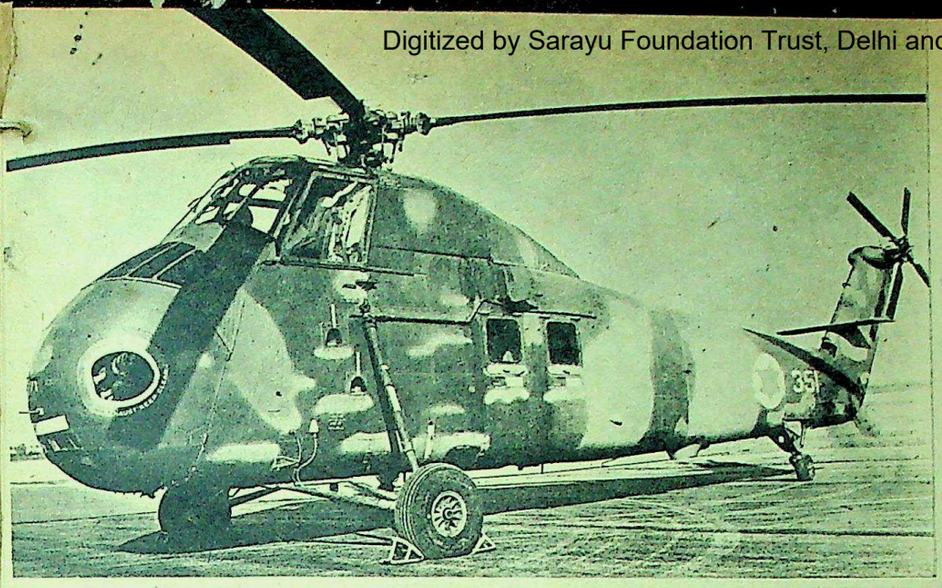


OBM/9092

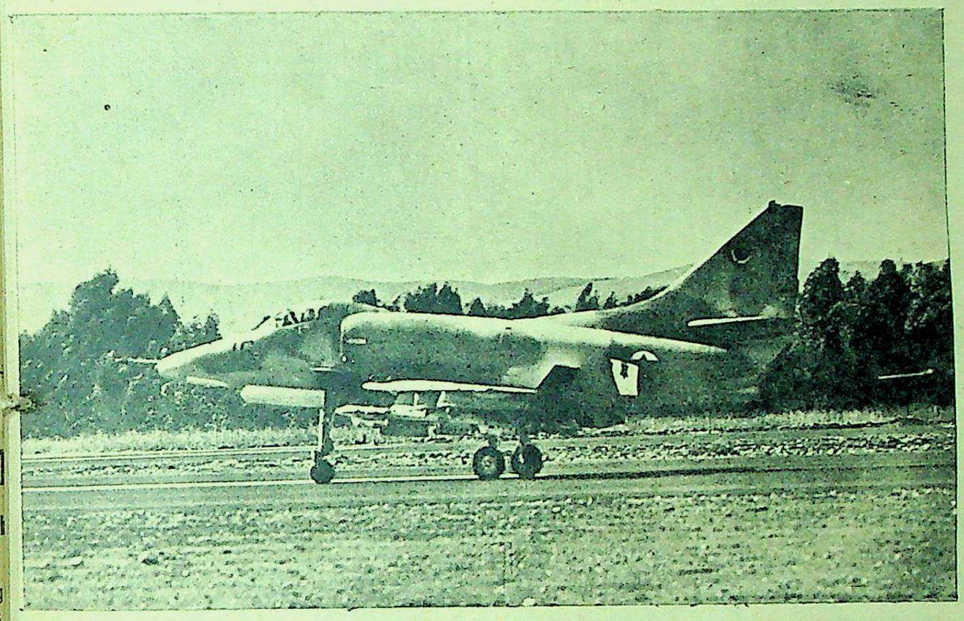
New Macleans freshmint for whiter, healthie

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri



CHOPPER. The Israeli helicopter fleet has effectively executed low-level combat duty. The latest addition is the CH-53 heavy assault rotocraft. Other helicopters include Alouette II, American Bell 205 Iroquois and the French SA-321K Super Frelons.



THE MOST IMPORTANT. Numerically on top is the McDonnel Douglas A-4 Skyhawk, a tactical attack aircraft. Israel has over 100 of these planes, each capable of carrying an 8,200-lb bombload. It is also known for its manoeuvrability and sophisticated navigation system.

weapon, for it is capable of tactical support for troops and bombing and escort duties on combined operations and air combat and electronic counter-measure work. **The amazing Phantom, an ugly beast with beautiful assets, can lift 13 tons of fuel and armament in addition to its 15-ton weight, accomplishing in a day of action what might take a company of ground troops several weeks to do with conventional artillery.**

One Phantom can perform the work of a squadron of Mirages, but the purchase cost is also astronomical. Three *Heyl Ha'Avir* squadrons operate the Phantom, primarily in the strike role, for air combat with MiG-21s is normally performed by the Mirage IIIC. Also equipping three fighter squadrons, the Mirage IIIC is intimately associated with Israel's survival in the sixties.

The Israelis feel, with good reason, that they have developed the Mirage into one of the most effective combat aircraft of its time. Innovation and ingenuity have kept the Mirages in top flying condition despite the French embargo on spares and components. Some sixty Mirages—of the original 75 supplied—remain on strength. A test programme to adapt the Mirage air frame to a J79-GE-17 turbojet has been initiated and substantial improvements in performance have resulted.

With both the Mirage and the Phantom, the Israelis have preferred the cannon to all the missiles and electronic wizardry of richer air forces where the art of dogfights has been forsaken. The Israelis have insisted that their recent Phantoms incorporate an optical gunsight, for, with cannon, it is eyeball-to-eyeball scrapping, where the training and qualitative skills of the man in the cockpit alone matter. Combat over the battlefield has confirmed the traditional value of manoeuvrability, roll rate and acceleration and, as dogfights are very tight, with a cannon they make no mistake.

Other combat aircraft of French origin with the *Heyl Ha'Avir* are the Super Mystere B-2, the Mystere IVA and the Vautour IIA, each type equipping one squadron, while one unit still operates the venerable but still sprightly Ouragan. The last Ouragans were retired by the Indian Air Force in 1966 but the type is still a favourite with many Israeli pilots, who remember it as their air force's backbone in the 1956 War. Fouga Magister-armed trainees are incorporated, loosely, into at least two, or possibly four, squadrons. Flown mostly by reservist pilots, the Magisters fulfil the light close support role and it is not uncommon for instructors to fly combat missions in between training sessions!

The Ouragans and Mysteres have now logged over 3,000 hours, although they were originally tailored for 900 combat flying hours. This has been possible because of the skill of maintenance men who, for one aircraft with the *Heyl Ha'Avir*, must be required to perform the work of two or three, so that a pilot may undertake four or five widely dissimilar missions.

Combat Missions

While pilots are "flying their eyeballs off", ground crew move around like mad, doing half a dozen things at the same time, for, to contend with the possibility of land and air battles on three fronts and with the limited number of combat aircraft, the turn-around time between missions must be necessarily small. Skyhawks have, for instance, been refuelled and rearmed in six minutes, this multiplier effect increasing the number of strikes far beyond the number normally expected from a relatively small air arm. Whereas the turn-around time for Mirages in NATO squadrons has been pegged at 20 minutes, Israeli pilots and ground crew have reduced the interval to 7 minutes!

Airborne mobility tactics have been progressively developed into a fine service by the *Heyl Ha'Avir* and much effort has been put into the expansion and modernisation of the helicopter arm. The most recent addition is the CH-53 heavy assault transport. This rotorcraft made a spectacular debut in September 1969, when it was used to lift a command team to Ras Ghareb (about 115 miles west of the Suez) to capture, dismantle and fly back a complete mobile radar installation employed for low-level detection. Other helicopters in the *Heyl Ha'Avir* inventory are French SA-321K Super Frelons and Alouette IIs and American Bell 205 Iroquois and Bell 47-G-3Bs.

Transport units operate some brand-new C-130 Hercules, about a dozen ex-Pan Am Boeing 377 Strattocruisers, 30 odd Nord 2501 Noratlas and a substantial number of ex-Armee de'l Air Douglas C-47s, no replacement being thought of yet for the venerable Dakota.

The skies over Israel have provided its people with an extra dimension that offers an escape from the suffocating effects of a virtual siege. The price of freedom in the air will always be found because, as the Israeli Army is essentially based on reserves, the *Heyl Ha'Avir* will have to buy time while the ground forces get organised. The *Heyl Ha'Avir* must always be based on a crop of professionals maintaining the highest pitch of readiness. As David Ben-Gurion once put it: **"The logic of victory and defeat doesn't work here. We can win and win and still lose everything with our first defeat."**

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

conveyance and companionship combine

HERO

the better bicycle

Go places and have fun. Any time. All the time. For a lifetime. That's a HERO bicycle for you. Stylish and sturdy. Silky light for a smooth ride. Delightfully dependable, all the way !

HERO CYCLES PRIVATE LIMITED, LUDHIANA-3

HC-M

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

tragic event. A wonderful human-interest feature could have been done by some enterprising reporter—if he had taken the trouble to track down the wives, the mothers and the fiances of the 50 unfortunates who went down. An enlightened press would have played hell with the Government and with the company to which this ship belonged for sending such unstable vessels out to sea. But in India we are still not maritime-conscious.

Bombay — Captain J. S. LAMBA

Wrong Figures

Sir—The Pakistan Air Force's combat strength has been described variously in your August 15 issue. In the article by Dilip Mukerjee, it is given as 17-18 squadrons, Jay Inder Singh lists it as 20; the comparative study table puts it as 16. Actually the Pakistani air arm happens to have 15 combat squadrons in operational status. A solitary Martin RB-57F (not one squadron) is employed for strategic reconnaissance. And there are two tactical reconnaissance flights operating three Mirage III RPs and six Lockheed RD-33As. In the process of delivery are 28 Mirage M5s and 2 Mirage IIIBs. These will supplant the ageing F-80Fs, while America may provide six F-104s and seven B-57s. As for bases, all combat squadrons could not be deployed at just the three airfields listed: Sargodha, Mauripur and Peshawar. There are at least twenty operational air bases in West Pakistan itself!

New Delhi — PUSHPINDER SINGH

"Another Triangle"

Sir—Krishna Baldev Vaid's story, "Another Triangle" (August 1), is at once compelling in its narration and baffling in its interpretation of human thought processes, both conscious and subconscious. It is a fascinating and unconventional presentation of something that all of us feel at one time or another in our lives. The story brings into focus the dormant emotions on the subconscious plane that we so often experience but haven't the courage to express. It is a subtle tale of cynicism triumphing over logic.

Varanasi — S. C. JOLLY

Hail India!

When Chandra with his cunning art
Tied England batsmen in a knot,
Hope stirred in every Indian heart
And previous lapses were forgot.

Our captain and his gallant band
Batting with firm resolve and grit
Much hostile bowling did withstand
And neared their target bit by bit.

Some anxious moments there were too
One-thirty-four, five wickets down,
With every stroke the tension grew—
Would fortune smile on us or frown?

Slowly but surely moved the score
Till we required only three.
Then Abid cracked a glorious four
And we were crowned with victory.

M. C. CAPTAIN

The Illustrated Weekly of India

Vol. XCII. 38. Regd. No. MH9
Sunday, September 19, 1971

CONTENTS

COLOUR PAGES

Indian Cricket's Big Breakthrough 8
Indian Cricket's Big Spinthrough 40
Operator! Operator! 21

FICTION

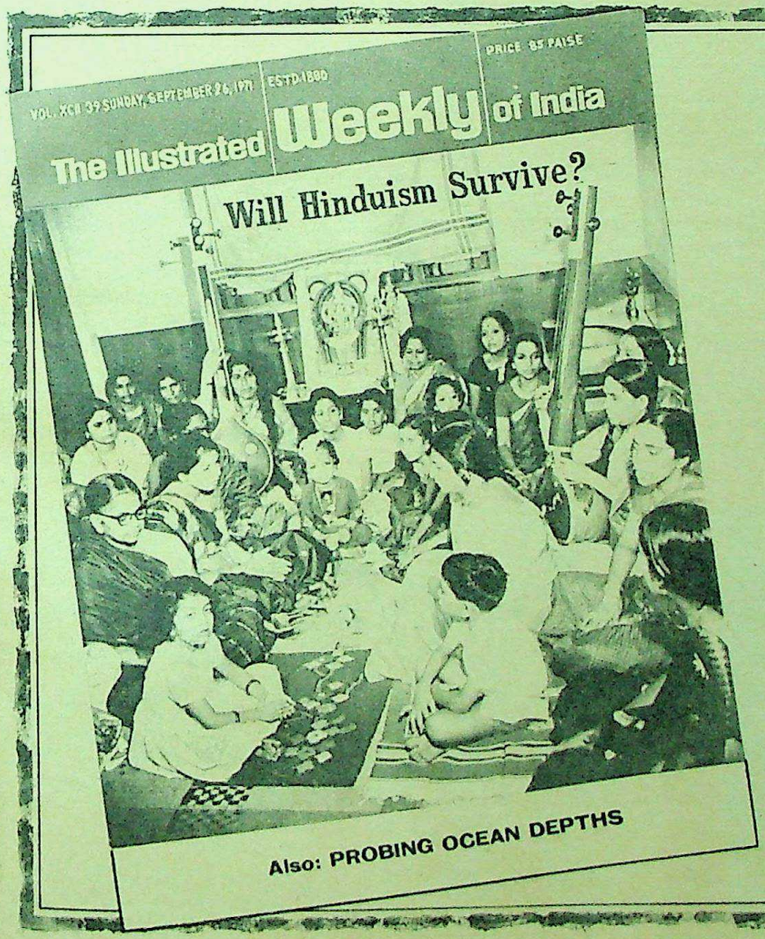
From Friend To Foe 29

ARTICLES AND PICTURE PAGES

Significance Of Dinkar 17
"I Remember" 27
The Guilty Press 35
How I Performed The Rope Trick 37
Love And Friendship 39
Doctors In A Desert 44
Kesarbai Kerkar 49
The Knockout Anaesthetist 55

AND OUR REGULAR FEATURES

COVER: "Man of The Match" B. S. Chandrasekhar in action.



NEXT WEEK

WILL HINDUISM SURVIVE? Will it grow to answer the needs of the cynical new generation? Or will it stagnate and be discarded as an anachronism? R.G.K. finds out the attitudes of young Hindus to their ancient religion. Fully illustrated.

PROBING OCEAN DEPTHS: Explore the mysteries of the underwater world with Margaret Ann Lucas, who spent a fortnight on the ocean floor. With breathtakingly beautiful photographs.

HOW TO WRITE PORNOGRAPHY: S. Trikkanad reveals all.

ALSO: Kamleshwar's candid comments on "Rashtrabhasha Today", Naomi Mitchison's impressions of a trip from "Moscow to Delhi"; Janaki Venkataraman's short story "Broken Hours"; and many other features.

CC-0. In Public Domain. UP State Museum, Hazratganj, Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

HOW WE DID IT

Indian Cricket's Big Breakthrough

by RAJU BHARATAN

Statistics by
ANANDJI DOSSA

Last year we should have beaten Australia but didn't; our batsmen let us down. But this year our batting held firm against the fastest bowling, our spinners showed themselves to be the best in the world and our fielding was first-rate. All this gave our cricket the big breakthrough. We beat not only West Indies on their own wickets but also England in England. Will Ajit Wadekar and his men be able to keep up the good work?

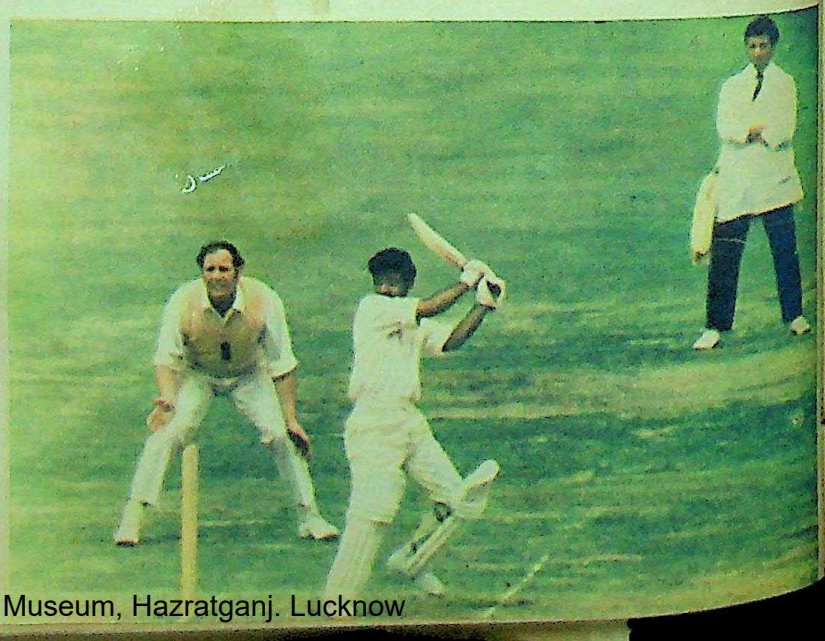
HIS RIGHT HAND FOR THE QUEEN, HIS LEFT FOR THE ENGLISH BATSMEN! At Lord's, where the Ashes held no terrors for our spinners, Queen Elizabeth joins English cricket fans and critics in giving India's Bishen Singh Bedi a hand. Introducing Bedi to the Queen is Skipper Ajit Wadekar, whose Left Hand Drive set the pace for India's 1-0 win in the series. At left is Manager Hemu Adhikari and (from left to right) the India line-up is: Dilip Sardesai, Abbas Ali Baig, Jayantilal, Bedi, Abid Ali, Ashok Mankad and Govindraj.

DOWN THE WICKET COMES SUNIL GAVASKAR to hit the ball on the red, with his feet a study in the geometry of batsmanship. As India's first genuine opener in years, Sunil is a world-class prospect. If he disappointed, it was only by the impossible yardstick he had set for himself in West Indies. Like his skipper Wadekar, Gavaskar hit over 1,000 runs on the mini tour. From just 7 Tests, Sunil now has an aggregate of 918 runs for an average of 83.45. Right: G. R. Viswanath, square-cutting in style, was another poised performer on the tour. He led India's fightback at Lord's and saw us through to victory at the Oval. In 10 Tests Viswanath has now hit 597 runs (av. 35.11).

IT'S been a green-carpet welcome for the Indian cricket team and with good reason. For Ajit Wadekar, in giving our cricket a new lead, has changed the face of the game. In a year in which Indian Football lost face at Merdeka, our cricket has taken a big leap forward. Indian Cricket never had it so good. Losers all the way for 39 years, India won the heart of all England in 1971—the "Rubber Year".

The victory in West Indies was good. But it looked too good to be true in England. Well, appearances can be deceptive, as Ray Illingworth and his men discovered to their professional cost. The £1,500 (Rs 27,000) award India won for clinching the series was only fair reward for the sterling fighting qualities displayed by Ajit Wadekar and his men.

Their chief weakness can be described as a shortcoming in the enthusiastic will to win. They do not scrag their opposition severely enough once they have got them down. Twice they let Australia out of the



CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

SEX: Inhibited And Liberated

by Dr BALDEV SHARMA

Old age or physical infirmity need be no bar to sexual potency. Whatever the inhibitions, liberation of the sex impulse is just a matter of psycho-analysis.

THE following is a case of resistance to marriage born of an inherent inhibition rooted in childhood.

An assistant in a psycho-analytical clinic, a medical man we'll call *A*, was averse to marriage for no reason known to him. His kith and kin found it impossible to prevail upon him to marry. He was given up as an eternal bachelor. His interest in girls was classically puritan and shorn of sex.

Being head of the clinic, I took it up as a challenge. The man agreed to submit to a short analysis, which lasted a couple of weeks. Within six months, he was married and proved normal in all respects.

What were the reasons behind his resistance or inhibition that analysis revealed? The following dream in the course of analysis, as narrated by him, proved a great guide:

I am in a dark room, a feeling of terror creeping into me. I shout for my mother to come. Mother's voice is heard from out of the dark, saying: "I am coming! Don't move! Stay where you are!" It is a commanding voice.

The role his mother played in *A*'s life was very significant. His father had died when he was only four years old. His mother's command was like God's word for him. The mother insisted that he should be guided by her at every stage in his life. In the matter of women, her command was: *Girls ruin a boy's life! Keep away from them!*

Strangely, he was a slave to his mother—a *devoted* slave. He depended on her for solving *all* his problems. He was confident of her ability to save him in all situations.

Thus his whole emotional self revolved around his mother. The automatic mechanism of his thinking, conditioned by deep-rooted childhood impressions, resisted his emotional fixation on any girl. To his inner or deep self, it was like being disloyal to the mother or dethroning her from the pedestal he had built for her.

The Reason Why

These deeper thoughts never entered the field of his conscious thinking. The reasons, which are the bedrock of psychic laws, may be summed up as:

1. All deep-rooted thoughts, such as habits, are divorced from the underlying reasons or sources actuating them; because the conscious mechanism must free itself from unnecessary strain or labour. When a process has become automatic, why should the doer go over the reasons and the rationalisations lying at the root of it?

When we have learnt to write, we do not think about the spelling of each word or the shape and the form of every letter consciously; because all this has become automatic. And, if we consciously did go over all this, writing would not be possible. If a centipede were consciously to think over every step before moving with its hundred feet, it would not be able to walk! This is the law which operates in the psychic sphere.

But the roots of habits—or automatic notions or urges which have been left behind and have become divorced from the conscious field—become, after a lapse of time, difficult to revive and the person simply thinks: *I do not know the reason; but I must think and act like this.* Very often, one rationalises one's notion or acts by some superficial logic, which is not what is really at the root. This rationalisation is to supply solace to one's intellectual self. The motive is to prove: *Surely I am not an irrational being. I have reasons for what I think and what I do.*

A also sometimes rationalised his resistance to marriage by asserting that he would be happier alone. Marriage, he thought, was a burden.

2. The second motive in operation, adopted by the conscious self, is to avoid conflict and mental pain. This motive makes the conscious self throw into oblivion the roots of the resistance. If it did not do so, the conscious self would have to face, in the case of *A*, the mental pain which would thus be caused if the "mother" idol was in any manner humiliated.

The task of analysis consisted only in reviving the broken links and in bringing back into the field of consciousness the roots of resistance. It is only after knowing these that the intellectual mechanism is able to dissolve them and dispel them.

Pertinent Question

One may ask: *How could A set aside his* physical *sexual urge? He could have gone in for marriage just with that view.* It is certainly a pertinent question.

Few however would realise that, even though the idea of sex was not associated with the mother, sex could *not* be the only consideration for marriage for persons like *A*, an educated sophisticated youth. Marriage for him, as for all civilised persons, involves an ideal emotional set-up to stabilise and brighten the whole course of the future; and, in this view of the matter, marriage for *A* would have been a real rival emotional set-up to that related to his mother.

Analysis made 'A' normal towards his mother, his emotional set-up getting shorn of exaggerated neurotic elements. He found himself normal in marriage, both emotionally and sexually. Had he been forced into marriage without analysis, he would have found himself emotionally a misfit and sexually impotent.

In a number of cases of sexual impotency which have come to me, I have found that analysis provides an easy cure. I shall explain the reasons.

(*a*) Although the manifestation of the impulse of sex is physical, its origin is in the mind. It disappears at the slightest resistance in the mind created by emotions like fear, hatred, anger, jealousy and the like.

A zamindar's son *R*, studying in the Banaras Hindu University, lost all desire and capacity soon after getting married. The reason was that the father of the bride had humiliated the bridegroom and his father during the marriage ceremony. *R* transferred the hatred and anger on to his wife and the result was loss of potency.

After analysis, the letter *R* wrote me tells an interesting story:

I am your patient... who had the good luck to be psycho-analysed by you for my neurosis, that headache, sex inferiority and, above all, the intense depression that had totally unmanned me. Well, I am glad to tell you that, after about a month or two of analysis, I was on the way to cheerfulness and good health. Today I am a happy man frisking about. Gone are my depressions and sex inferiority, perhaps never to return! Only a slight headache remains. But, you see, it does not make me depressed. I am all work and cheerfulness and gaiety in spite of it. Life has become a song of joy for me and this letter is a sincere thanks offering. But the letter will be incomplete if I do not write a few words regarding my much-talked-of father-in-law whom I so disliked. Almost immediately after analysis, I entered into a tussle with him. It went on for some time but, when I dealt the final blow, they were all stunned.

"Final Blow"

And what was this "final blow"? I had advised the patient to sever all relations with his father-in-law and also to ask his wife to do the same. Only then his anger and hatred could be totally purged. And this, in his words, is what he did:

I brought my wife to my village home and would not even let them (meaning father-in-laws) enter my house and so there has been a deadlock and, like fools, they are keeping silent. I will have nothing to do with them unless they apologise. I am happy to be away from them. People tell me, and I myself feel, that I had never been in such a violent rage in all my life as I was in dealing with them. I was and am still very happy to have wreaked vengeance on them. It has greatly added to my prestige and people who know me hold me in great esteem for my singular behaviour. I am glad my wife stood by me in a manner well worth emulating by any woman. With the period of struggle over, we have had enough pleasure and romance. In a way I may be said to have reconsummated my marriage. I feel I owe you a heavy debt of gratitude which I cannot repay.

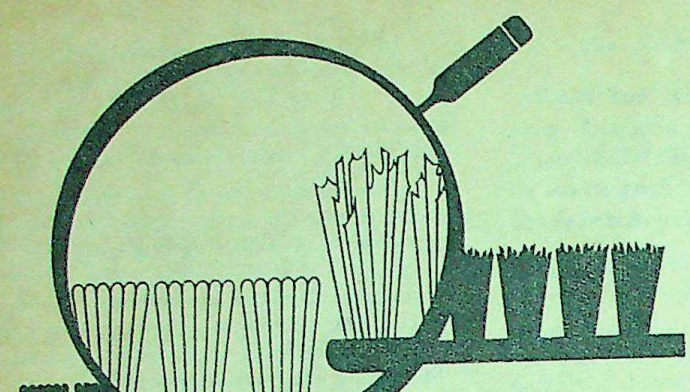
The above account is clear enough to show how mere anger could rob a man of his potency and also produce many other disorders, such as depression, headache and neurosis. This patient was so unhappy and

—Continued

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Compare these tips under a lens



Binaca®

Toothbrush

with the safe 'rounded bristle tips' does not tear the gums.

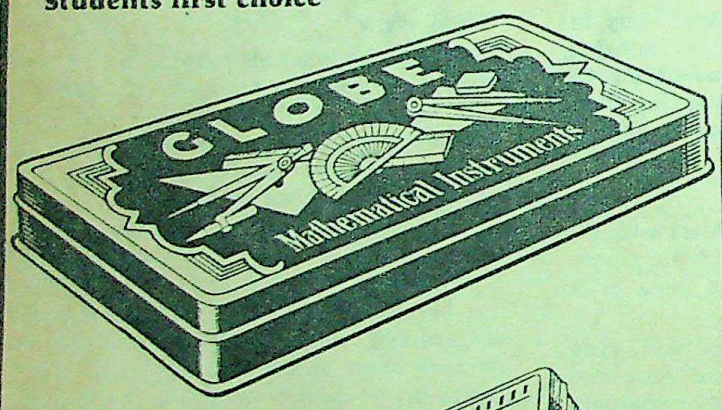
REG. PAT. NO. 49482

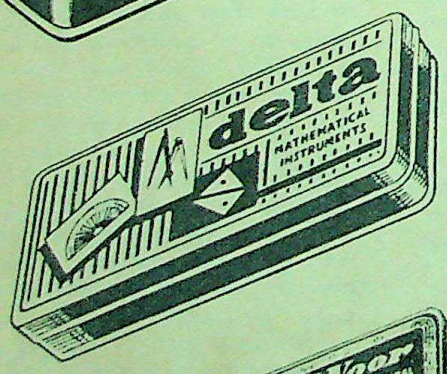
A toothbrush is more than just a toothbrush if it is Binaca

CIBA Cosmetics

BLKA-CTB-70

Students first choice





A KASHYAP PRODUCT

MFG G. S. KASHYAP & SONS
PATAUDI HOUSE DARYA GANJ DELHI 6

new Lavender Sensation!

Luxurious Lingering

Lakmé

LAVENDER BEAUTY TALC

Weave a scented spell. With Lavender, the fragrance of today. Lakmé Lavender Beauty Talc. Super-soft, super-fine, super-fresh. Revel in the pure luxury of Lakmé Lavender Talc every day. It's an experience... for now... for always.

Lakmé Talc in 5 stirring fragrances: Lavender. Vetiver. Nirvan. Sandal. Floral Mist.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

his headache so excruciating that he was on the verge of committing suicide. He had given up his studies as also all hope of recovery.

(*b*) The second reason why psycho-analysis can easily conquer sexual inhibitions in men and women is that every man and woman requires different situations and particular types of mates to make him or her get aroused and enjoy sexual relationship to the full.

A woman of 35, well placed in life and highly educated, came to me for consultation. She had travelled abroad and had had sexual experiences even as a "bachelor". She told me she found sexual relationship disgusting every time she came into contact with a man. This woman was groping in the dark. She did not know what in psycho-analytical parlance is called her "sexual ideal"—that is, the particular type which was engraved in her deeper mind as the man who could please her. Eventually she became frigid—that is, incapable of sexual enjoyment. Unless she found a man who could rouse her emotionally, she would remain deprived of happiness all her life. Her analysis brought out her "sexual ideal" through her dreams. She was cured and married and became normal.

Situations which arouse men and women are limitless and varied. The analyst has to find them out and apprise the patient of them to create those situations which suit him.

A young man found himself incapable of consummating his marriage. Suddenly, one day, he surprised his wife in her bath. She had a wet sari on and her limbs and curves were all visible. This spectacle aroused him and he thus found his confidence in his potency revived. This proved a permanent cure. Had the "accident" never taken place, he would have spent his life sexually inhibited, unless he had met a psycho-analyst to find out for him the particular situations suited to his sexual ideology born of childhood impressions. For this young man used very often to go with his mother, when he was a child, to the bathing ghats, where his eyes feasted on women with wet clothes on.

Four Categories

Situations described here prevail among normal men and women. I am not giving here situations required by abnormal men and women, which come under such categories as fetishism, sadism, masochism, exhibitionism, homosexuality and the like. Normal persons could be broadly classified into (*a*) romantics; (*b*) imaginatives; (*c*) intellectuals; (*d*) aristocrats.

(*a*) The romantics' ideal situation would not be a humdrum, matter-of-fact and homely set-up. They would love to have a touch of romance in their relations. Meetings in hazardous situations; an eternal courtship going on; flare-ups; coaxings, etc.

(*b*) The imaginatives would like preliminaries in the form of tale-telling, reading romantic literature or poetry, cinema shows, fantastic costumes, weird scenery or natural spots. They would like a gradually developing tempo of their passions.

(*c*) Intellectuals are in a class by themselves. They need situations which fan their ego. For example, friends who admire their partners. Also mutual flattery, propriety in the domestic setting and planned conjugal play. The intellectual's need is to marry a partner who has a higher social status.

(*d*) The aristocrats need a luxurious setting, show-off plans and expensive devices which are ever novel; even hunting expeditions, gorgeous parties, fabulous beds, perfumes, flowers, costumes and the like.

The above delineation is not a demarcation. One individual can have mixed needs or different needs at different times. I have only attempted to show what is normally required by normal persons for deriving the maximum amount of enjoyment and liberation of the sex impulse. What is required is that a person should know his or her own psychological needs according to his or her mental constitution and deeper impressions and habits derived from childhood. Very few need to be psycho-analysed to know these normal requisites.

Psycho-analysis is a must in cases where, owing to lurking abnormal or perverse sexual requisites, sex is inhibited and where medicinal treatment is of no avail. Once the causes of the inhibition are known and the individual knows his sexual requisites, he or she can enjoy sexual bliss even up to a ripe old age.

Old age or physical infirmity is no bar to sexual potency. Even older men up to the age of 70 and 80 have had their sex liberated.

This is the tyre that was built taking into account the most demanding driving requirements. A tyre that can ride smoothly on even rough road surfaces. Can withstand the heat of summer, and provides the safety you need on wet monsoon roads. Can take the wear and tear of frequent stopping and starting.

You get all this toughness in a Firestone tyre, because of exclusive Triple-Strength Construction—that's a special method of bonding the tread to the tyre, reinforcing the sidewalls and insulating the cords.

When you want more kilometres and greater safety for your money—you need **'The Strong One'** from

Firestone

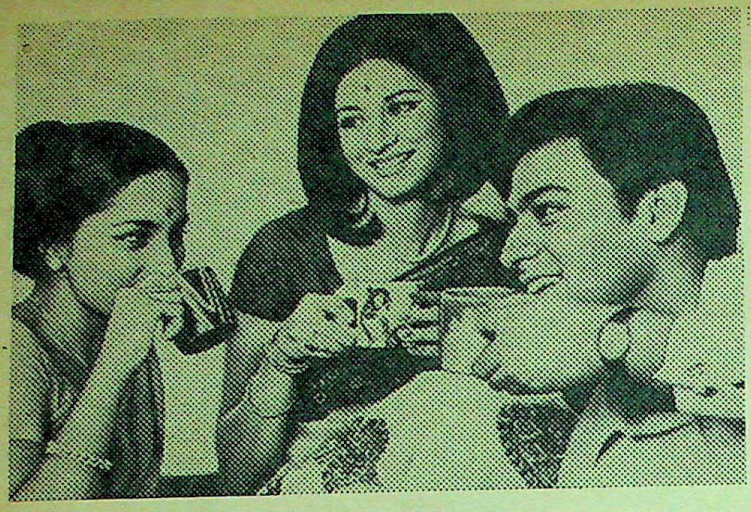
SERVING INDIA FOR OVER 40 YEARS

Sold throughout India—
See your Firestone dealer today.

Focus-W-24(D)

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri



Give your friends a good time

Enjoy Nescafé -the coffee with life in it!

100% pure coffee. Made from South Indian coffee beans. Rich, reviving coffee—Nescafé.

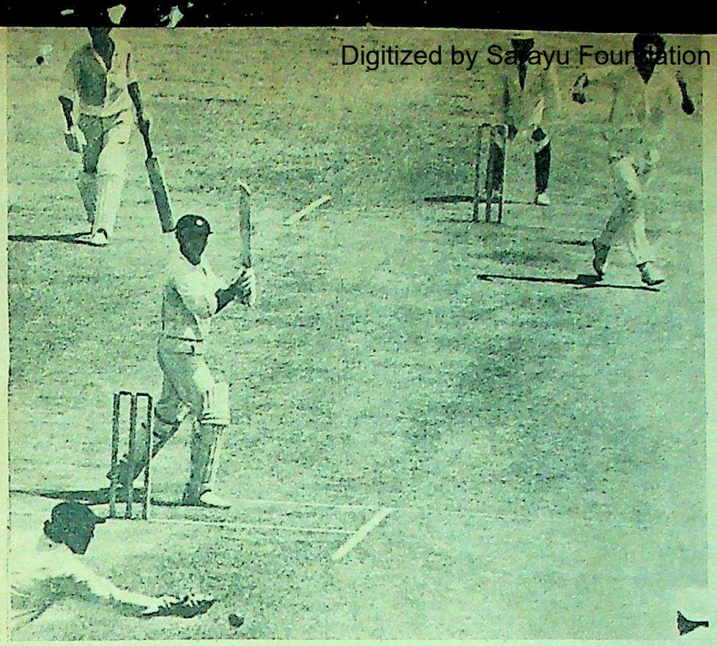
So quick to make, so good to have—any time of day.

NESCAFÉ

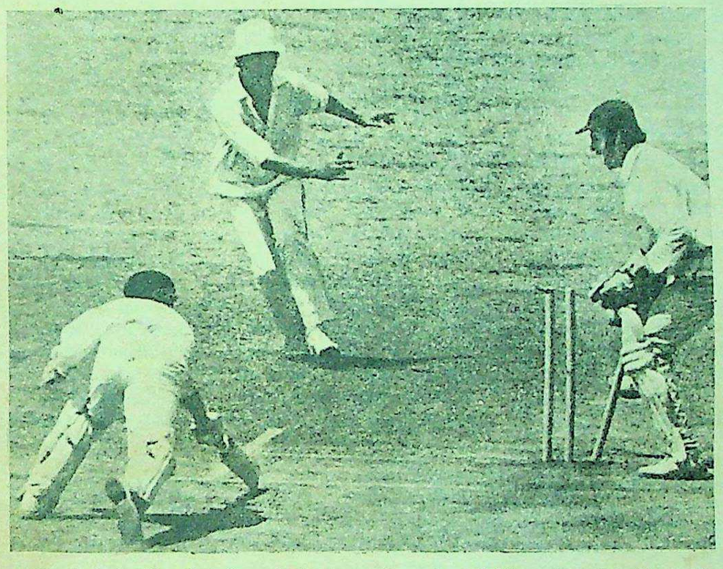
A NESTLÉ PRODUCT

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri



THE ONE THAT GOT AWAY to put Bengal out of the reckoning! Ashok Mankad, when just 1 in a Bombay total of 36 in the second innings, is missed by wicket-keeper Jeejeebhoy off Guha. Mankad went on to seize the initiative and play a knock of controlled aggression before (below) being run out in going for an impulsive single when on 93. Substitute Rabi Banerjee's throw came straight to Jeejeebhoy, who broke the wicket.

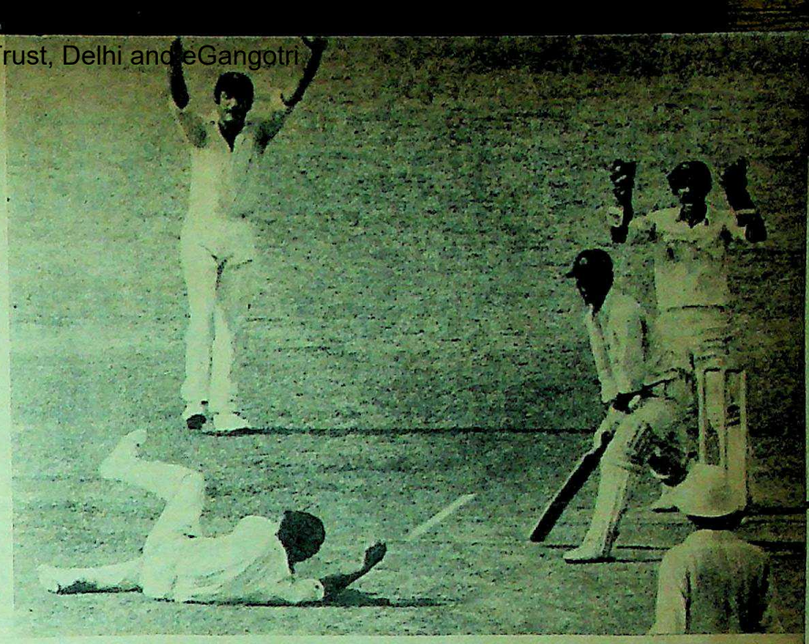


with Ashok Gandotra and Ambar Roy, too, falling tamely, Bengal just caved in. **Gandotra showed himself a thoroughbred when hitting 92 in the first innings. But until he learns to concentrate at the outset and play himself in, he will continue to hold out only promise.**

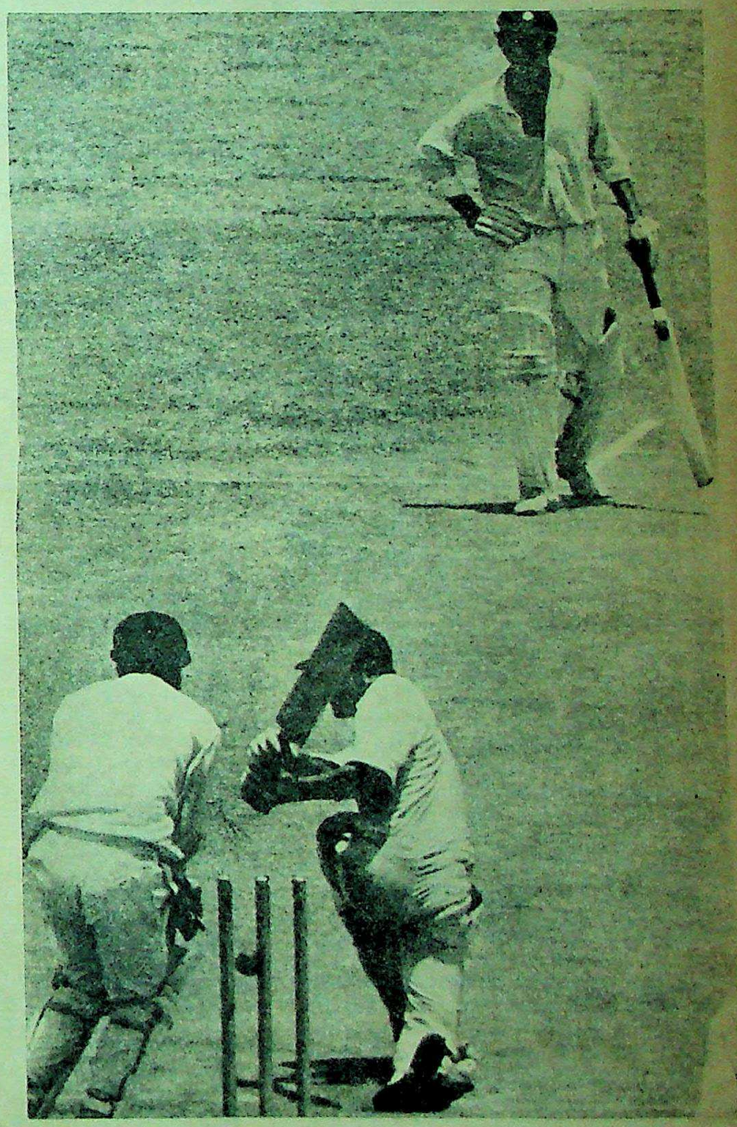
Bengal, who were rather poorly served by the obscure tactics of Chuni Goswami as captain, have a fine mover of the ball in Samir Chakravarthy. Why this seamer was not given another spell from the pavilion end when Ashok Mankad was on the rampage will remain a mystery. The very poor showing of Russi Jeejeebhoy behind the sticks—he missed four vital catches—added to Bengal's burden.

The never-say-die Dilip Doshi strove with might and main to bowl—and bat—Bengal back into the game. But in vain. Still here is a left-arm spinner who is the very acme of accuracy and a fighter all the way. On a perfect Brabourne track, Doshi kept some of India's best batsmen quiet enough to signal his claim as Bedi's understudy. He has a tantalising new rival in Padmakar Shivalkar, who has however still to overcome a tendency to drop his arm when face to face with stroke-makers.

For Ajit Wadekar, Bombay's win marks the climax of a long purple phase. Let's now wait and see how he squares up, five months later, to the challenge of the new season, with Pataudi back on the scene and Parthasarathy Sharma "air-conditioning" his play to attract the attention of the Selectors, who cannot dismiss the "ball-smelling" Ramnath as a "Nosey" Parker either.



BELIEVE IT OR NOT, it is Dilip Sardesai diving to bring off a brilliant one-handed catch to get rid of Kalyan Chowdhury (21), the Bengal opener, on the second day. At slip is Wadekar responding to "How's That" Sardesai's signal of "Hands up!"



"SWEPT OUT"! Ajit Naik, after partnering Ashok Mankad (non-striker) in a rescue stand of 113 on the fourth day, is bowled round his legs by Dipu Sarkar. Naik made 43—an innings in which he showed skill, guts and temperament, after having come in as "night-watchman" at a critical stage on the third day, when Bombay were 15 for 2.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

TEACH YOURSELF PHOTOGRAPHY

You And Your Camera

by GURMEET SINGH

First of a series informing the amateur camera enthusiasts of how to acquire the professional touch and confidence...

IT is doubtful whether a felt pen (even an imported one) would have made any marked difference to Ghalib's poetry. But motorised cameras, built-in meters, very fast films and computerised flash-guns can be of considerable help to a photographer. And yet, no motor starts shooting at the sight of a likely subject, no flash-gun puts a model at ease, no meter composes a picture nor does the fastest film help press the shutter at the right moment. *You* do it all. You can buy all the lenses in the world, but you still have to focus them yourself. So, even if you order photographic equipment by the truck-load, the photographs will only be as good as you came make them. **No camera takes pictures. You do. There are no bad cameras, and it is entirely up to you to get the best out of the one you have.**

Again, there is no "the best" camera. Not any one camera is ideal for all jobs. Photographs taken on a simple box camera have made it at the World Fair, but it is hardly recommended for close-ups in an operation theatre. *Considering everything, I think the twin-lens reflex is the most versatile.* The main advantage is the size. You can crop the negative considerably, and yet have ample left to enlarge; a contact print gives a good idea of what to blow up; there are fair chances of being able to retrieve the situation if you have made a slight miscalculation while exposing; and pinholes and scratches are not a major problem. There are three distinct view-points: waist, eye and from above your head. This can be very useful in a crowd. It also permits you to shoot at right angles. But the biggest asset is the ground-glass focussing screen. Composing is much easier than through the finders of the most sophisticated range-finder type cameras, particularly, if you are using tele lenses. And as R. R. Bharadwaj, one of India's best known photographers, points out, you can play around with the format in the dark-room. (35 mm. enthusiasts will say the square size wastes a lot of negative since you almost always blow up to rectangular sizes: but even then you have more to enlarge from. Much more than even the full 35 mm. frame. As such, given the same quality of negative, it stands to reason that 6 x 6 cm. should enlarge better than 24 x 36 mm. *Q.E.D.*)

Admittedly, 35 mm. cameras are handier and permit faster shooting. But this very tiny same cassette that holds 36 exposures boomerangs on you when you have to make many more enlargements before you can decide which one to blow up; pinholes and scratches enlarge much bigger—much more time is spent on finishing prints—and the chances of being able to compromise with exposure errors are far less. Not much scope for enlarging portions of the negative: it is so small already. And had we all been as good as Cartier-Bresson to be able to compose well enough initially so that our pictures need no cropping at all, there would have been no 6 x 6 cameras today, just 35 mm. But most of us are not so skilled, not so meticulous—you can hardly expect perfect results from shops—as such quality suffers. Grain poses a major problem. And even abroad, 6 x 6 transparencies are easier to sell.

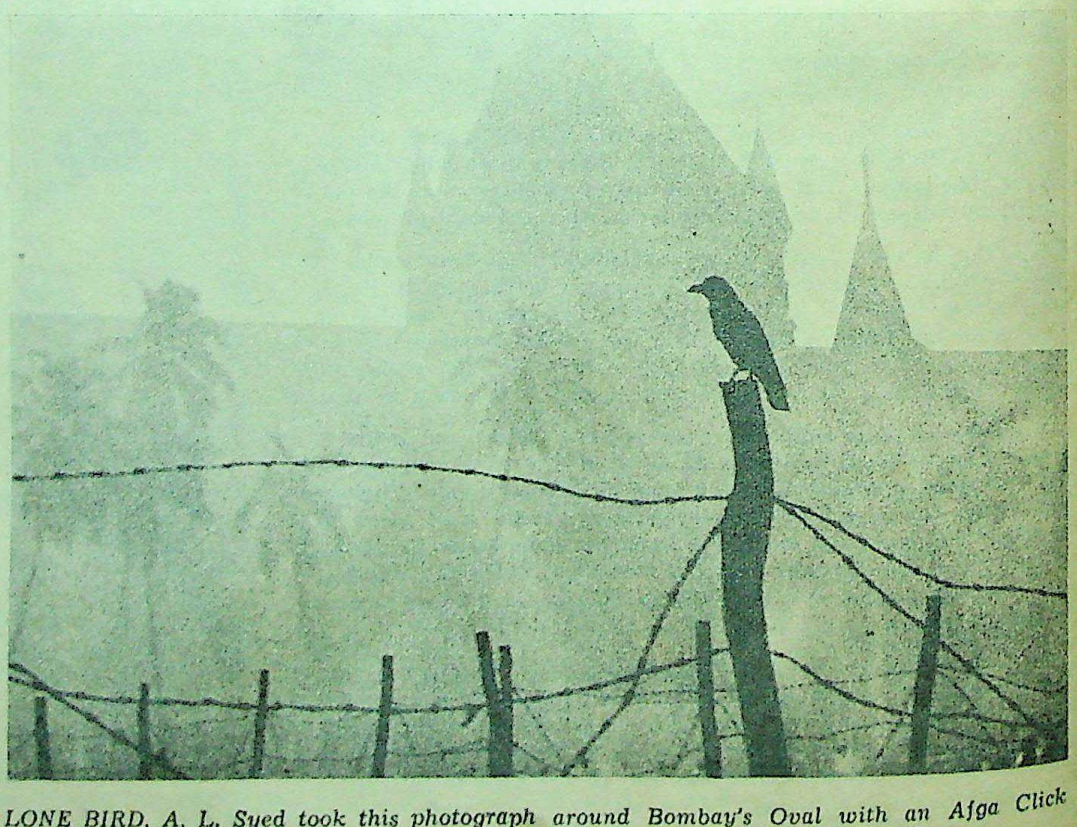
The Rolleiflex is the best twin-lens reflex, and the Rolleicord a close second. Yashica have made a very good replica. Much cheaper, too.

Any Camera Is Good Enough

Maybe you have a camera already. Fine. Any camera is good enough. Depends on how much you expect from it. The Agfa Box and Kodak Brownie have been succeeded in India by the Click and Instamatic; both very fine cameras for snapshots and the like. I have seen some superb results from the box type cameras! P. N. Mehra, for one, won a bagful of prizes. And I still remember a picture taken by my school-friend Satendra Sakhuja. He put his box on the wall of his house one moonlit night, opened the shutter on 'T' and went in to dinner. Couple of hours later, he came out, clicked the shutter again, and wound on the film. When processed it had a lovely picture of the house, looking like as if it had been taken in crisp sunlight, complete in detail, even up to the black and white stripes on the radio aerial. Cost of camera: Rs 4 and twelve annas; Verichrome film for 14 annas. Developing free. But that was about thirty years ago.

Unfortunately, everything is a lot more expensive now. A colour roll (if you can get it!) costs about eight times and even a black and white film more than one of those box cameras. **We have started making simple box type cameras in India. These cost about Rs 50 and are good for family snapshots and picnic pictures. But if you wish to take good photographs then one has certainly to go in for something better, with faster lenses and more shutter speeds.** A twin-lens reflex is my favourite, and I do hope you can lay your hands on one. I borrowed my brother's in 1947. I still have it.

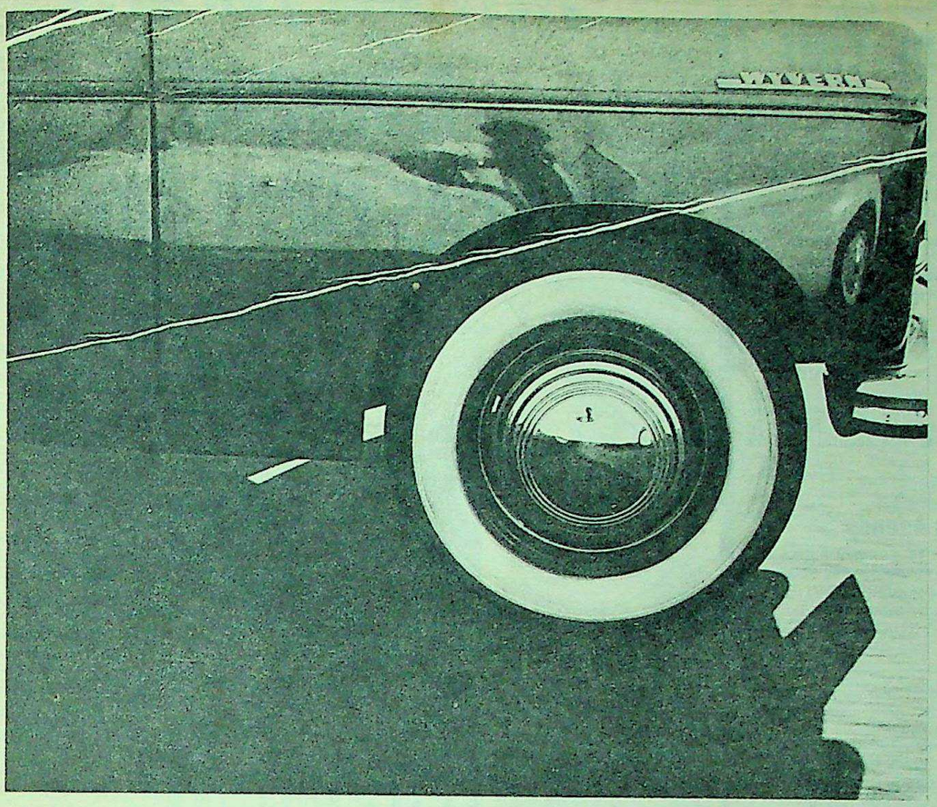
Whatever the camera, you need a few other accessories like a sunshade—lens-hood, if you like. But have it on your lens for every single picture you take. Try cupping your two hands and look at anything through it. Doesn't it look brighter? That is because all extraneous light has been cut out. Think of how much it will help your pictures, particularly against light, when there is a risk of sun falling on your lens. (I could not get a hood for my folding camera, while still in school, so I made one. From a 35 mm. aluminium cassette. Just cut it to shape: tested the image on a tissue paper to see the edges were bright before I put in a roll of film, and painted the inside of the shade a matt black). Almost as important is a skylight|haze filter. Keep it screwed over your lens the whole time. Does not need increased exposure; will not come in the way of your black and white pictures, is very helpful for colour—particularly in the shade, where light is more blue, and



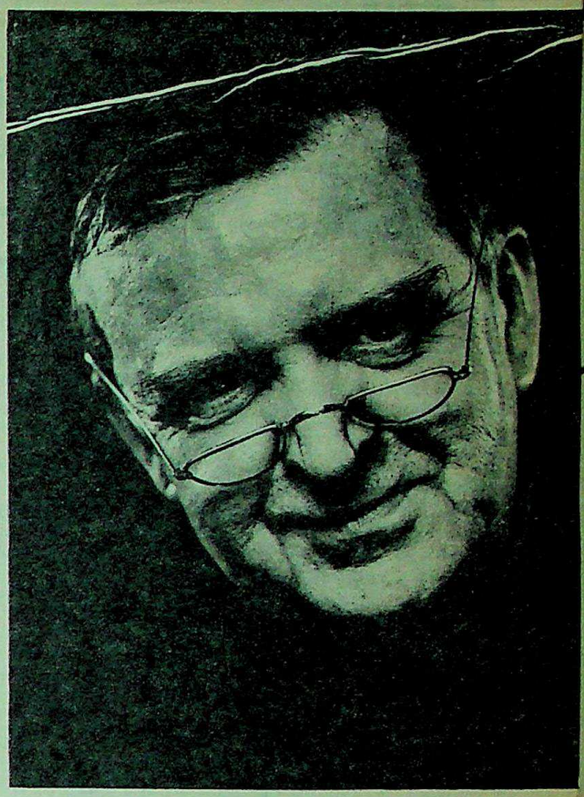
LONE BIRD. A. L. Syed took this photograph around Bombay's Oval with an Agfa Click III, costing about Rs 60. It's not the camera but the man behind it that counts.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri



THREE IN ONE! The author shot these tantalising reflections of himself in a Jaguar, travelling at a speed of 40 m.p.h. Using a "Rollei" at 1|250, the shot avoids carefully the man at the wheel. The reflections are seen on the body of the car, the hub cap and the bumper. This photograph reveals the delights of shooting on the spur of the moment.



PORTRAIT OF A REVEREND. J. N. Unwalla's study of Father Gense S. J. shows remarkable insight and intimate understanding of the sitter.

will protect your lens all the time. The last item is a medium yellow filter. These are the basic requirements.

That is exactly the sum total of veteran A. L. Syed's equipment. His work is known abroad, and in India he has already had his "Fifty Years in Photography" exhibition. Still more senior and more known is R. R. Bharadwaj, and this is all he too uses most of the time.

That is another lesson one can learn from these masters. Get to know your camera well: only then can you get the best out of it. Try also, to stick to one film. You must do your own processing. Otherwise, at least patronise the same shop. The key-word is standardise.

There is much talk about meters. I still do not possess one. All because my brother, Brigadier Jogindar Singh, showed me how to do without it when I started taking pictures way back in 1940. He gave me a pocket diary and suggested I keep notes for the first few films I exposed. The columns I filled up were film speed, date, time, lighting conditions, speed, aperture, filter—if used—and subject. I left the last column for noting down remarks after I had seen the results. In those days I consulted Patrick Sequeira, of I. Sequeira—one of the best-known studios in Karachi. He would tell me whether I was exposing right, under or over. And if anything was wrong, I would try and take the same pictures again; if right, I would try it under different conditions. Thus I taught myself how to expose correctly. There is no better system I can suggest to the beginner: Except, to read carefully the leaflet that comes with every film. It has on it a very useful exposure guide. Reading this leaflet is most necessary when using colour films. For instance, the speed marked on a Kodak Ektachrome carton is 50. The leaflet will give you the actual *effective* emulsion speed for that particular batch; it is often 40. And it is just this half stop difference in exposure that can have your transparency rejected by the printer. Just try getting it past Robert Dango of the Times of India Gravure Department, and you will see what I mean.

The safest way out for colour is to buy up as much as you can of one lot, and test out one film, with the kind of pictures you are likely to take. This is almost imperative when you are planning a long trip, or have to cover something important like a wedding. Better to waste one film than a lot of others. And remember, not any one batch of colour film is exactly like the previous ones. I thought they were, till I went out on a big job to Cochin, without taking the precaution: and got a bluish cast over all my pictures. Not one transparency was used.

Camera Care

A few words on camera care. I hope you are keeping a skylight|haze filter over your lens all the time. Even this should not be cleaned with your handkerchief: and the lens never. Brush away the dust—also from the camera, inside and out—wipe lens with cleaning fluid, and polish with a soft cloth meant for the purpose. Ask your optician. If you have to put away the camera for any length of time, leave it in a glass jar cushioned with cotton wool. But you must take the camera out of its regular case first. This is usually leather, which picks up a lot moisture, and that is fatal for your lens. Just an airtight glass jar is also not enough: you must also put some silica gel into it. Film in a camera does not keep well. Try and use it up as soon as you can. On windy, dusty rainy days carry around the camera in a plastic bag. We tried out all this when shooting for *Reshma aur Shera*, when we could taste the sand even in the tooth-paste. You can well imagine what demands our photographic equipment made. For 35 mm. users, if you carry your camera around, slung across one shoulder, turn the lens inwards. Towards your body. But when not in use, do take out the camera, and use it at all the speeds, say once a month.

I wonder if you have come across the work of Ernst Haas. His colour pictures of racing cars—fantastic abstract shapes—taken with very slow shutter speeds—created quite a sensation many years ago. His book *Creation* is making just as big a splash. Every picture is an object lesson. And the notes are just as interesting. **He says: "Use the minimum amount of camera equipment. The more you are able to forget your equipment the more time you have to concentrate on your subject and composition. The camera should become an extension of your eye, and nothing else."**

Two books you should try and get hold of: Kodak's *How to Make Good Pictures*, a very good book for a beginner; the other one may not be available—Jacob Deschin's *Say it With Your Camera*. I know of none better. He gives no secret formulae of how to take good pictures—there are none—but just talks of the attitude, your state of mind, how to condition yourself before you take pictures. But at this stage, it may be better for you to teach yourself to make correct exposures.

[Next: What Is A Good Photograph]

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

at a saving of Rs. 70.50!

33 issues of TIME Magazine at newstand price of Rs. 3.50 per copy would cost you Rs.115.50, and 66 issues Rs.231.00

ACT NOW... and take advantage of this limited Special Offer. Cut out and mail the coupon... TODAY!

Introductory Offer for New Subscribers Only

33 WEEKS OF TIME MAGAZINE FOR RS. 45
OR 66 WEEKS AT RS.80

Read by more than 3,000,000 alert people in 146 countries, printed simultaneously in key cities around the world from air speeded film, TIME the weekly news-magazine keeps you ahead of the news that shapes your life.

20 ever-interesting chapters

Significant news from world-wide news-gathering staff is organized each week into more than 20 chapters: Art, Books, Business, Cinema, Education, Law, Letters, Music, People, Press, Religion, Science, Theatre, World, etc.

Air-Speeded to You...at a BIG SAVING !

TIME is air-speeded to India and hand-delivered to subscribers in major cities, and through post elsewhere ...and with this money-saving offer you pay only Rs. 1.37 per copy instead of the regular single copy price of Rs. 3.50 !

Delivered at Your Door !

Send your order today with payment to

Everest Subscription Agency

46 Veer Nariman Road P O Box 18 Bombay 1 BR India

and recieve absolutely **FREE !**

EVEREST GUIDE TO WORLD PERIODICALS

This 100-page guide lists thousands of foreign magazines, arranged subject-wise with the current prices, duration, etc. Yours to keep at no cost !

Here's my order for TIME subscription. Copies to be sent direct to following address by publishers.
Send my free copy of EVEREST GUIDE TO WORLD PERIODICALS.

NAME _____

ADDRESS _____

Check here if you prefer :

- ☐ 33 Weeks @ Rs. 45 (saving Rs. 70.50)
- ☐ 66 Weeks @ Rs. 80 (saving Rs.151.00)
- ☐ 104 Weeks @ Rs.175 (saving Rs.189.00)
- ☐ 156 Weeks @ Rs.230 (saving Rs.316.00)

Enclosed Cheque/Bank Draft/M.O. Reciept.

ENGINEERS

"DO YOUR SELF" WITH
GOSPEL PORTABLE TOOL BOX.
ACCORDING TO INTERNATIONAL STANDARDS
NOW MANUFACTURED IN INDIA.

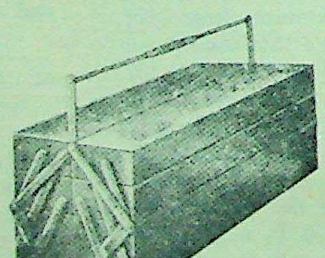
WORKS MANAGERS

INCENTIVE FOR YOUR BOYS.
GOSPEL PORTABLE TOOL BOX.
THAT CONSISTS OF FIVE SECTIONS CONNECTED BY A SIMPLE SYSTEM OF LEVERS. OPENS SWIFTLY GIVING EASY ACCESS TO ALL TOOLS. SNAPS SHUT WITH A SLIGHT PULL. CAN BE LOCKED. NO PILFERAGE OF TOOLS.

SERVICE ENGINEERS

ADDS TO YOUR PERSONALITY AND COMFORTS
GOSPEL PORTABLE TOOL BOX.
LIGHT IN WEIGHT AND STURDY IN CONSTRUCTION

AN IDEAL PORTABLE TOOL BOX FOR YOUR DOING ALL TYPES OF ODD JOBS AT YOUR HOME AND REPAIRS TO YOUR CARS.



GOSPEL INDIA

20-B INDUSTRIAL ESTATE PATIALA (Pb.).

How can you give a bouquet of roses every day ?

With new Binaca rose talc!

Binaca has captured the fresh fragrance of roses. Added a wonderful new skin-caressing texture. All in a new exciting swirly pack. A bouquet of roses for you to give your family every day!

If roses are not your favourite, revive an ancient with the subtle perfume New Binaca Sandalwood Talc

Binaca®
the talc the whole family

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

have liked to have lain low and dissociated himself completely from Harban. It took Harban half an hour of arguments and threats to persuade Turner to "pass" the job for Ramesh. Greed, as always, finally got the better of Turner. Harban had told him also that he knew how to stop Tekchand. It was a lie. He had no ideas but he knew that, if he waited long enough, something would arise.

"Turner has found you a good job," Harban said to Ramesh, reading the form. "It is cleaning the toilets. Eight of them."

"I can't clean toilets," Ramesh said. He was shocked. He would prefer to starve rather than work in latrines.

"Look," Harban said impatiently—he had already wasted too much time on this man with nothing in return—"it is only a temporary post. I will see that you get a promotion. And it pays." He glanced at the form: "Twelve pounds a week."

RAMESH calculated through his anger: 30 shillings for his room; 30 shillings for food. That left £9 for himself. He could send £7 home. His wife would receive Rs 175 a week!

"Thank you. I'll take it. I hope my father will forgive me," said Ramesh. And his wife and his child and his cousins and brothers! He would do puja in his room later on.

"Good. You are a wise man. Turner says you can start on Monday morning."

"Are you sure I have the job?" Ramesh asked.

"I guarantee it is yours," Harban smiled. "That is if you can help me as you said you could."

Harban thought a moment and leant forward to hand Ramesh the envelope. Ramesh studied the form. It told him nothing for he couldn't read. He decided to gamble.

"I can tell you two things about Tekchand," he said. "This time I shall only tell one, though. Once I am working and have been paid, I will tell you the other."

Ramesh waited. Now that his anger had gone, all that was left was his fear of Prem Lal.

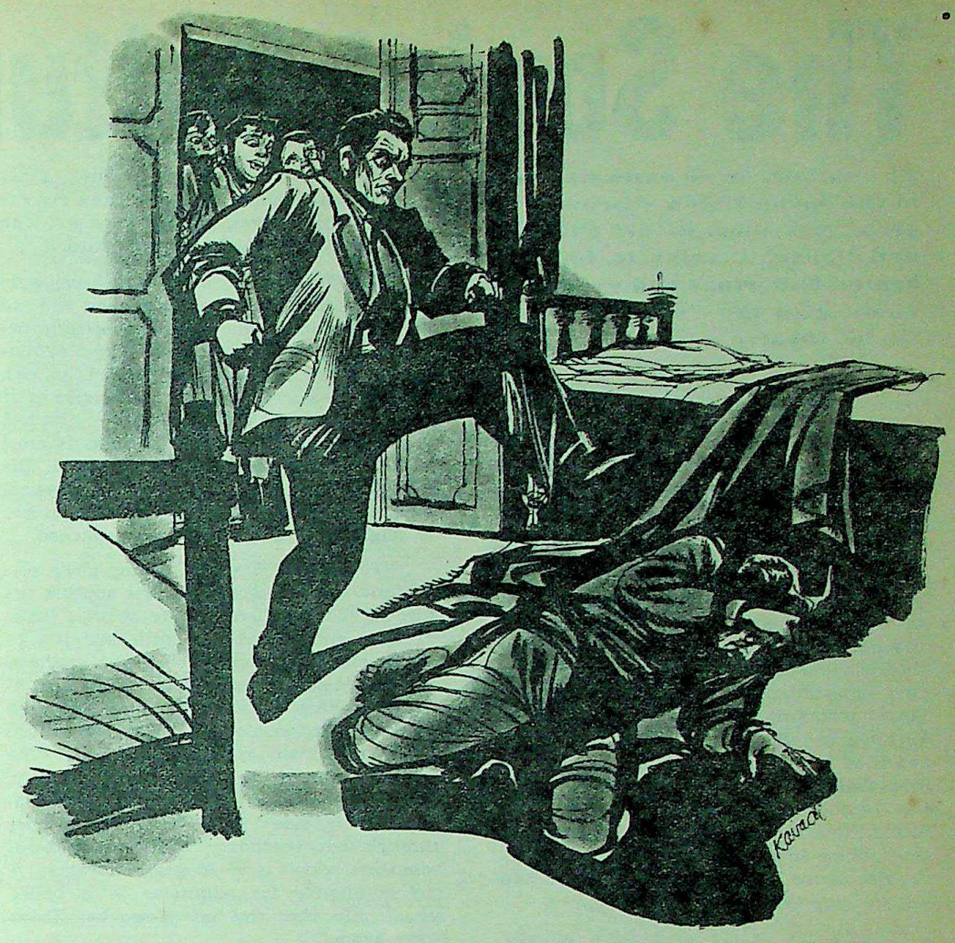
"What is the other about?" Harban asked.

"It has only to do with Tekchand," Ramesh said. "That can wait. The man who helped Tekchand with that paper against you is called... R. Sunil. He has the room next to me in the lodging house. He was angry because, by paying you, his wife would have to take longer to come to him."

Harban said: "Sunil is a fool. What a fool! It was so little and his wife would have joined him anyway. Today, tomorrow, now?" He shrugged and turned to Prem Lal, who came to stand in front of him: "Go with him and talk to Sunil. But first make sure the others in the lodging house know why you will be talking to Sunil. I shouldn't think they will worry you very much."

Prem Lal nodded and turned to Ramesh. "You go and meet me at Kulwant's lodging house. Go quickly. I want to bring a friend with me."

He picked his way carefully through the litter on the street. There was a cycle



Sunil knew why Prem Lal was there. He knew he couldn't fight. He curled himself up. He was rolled onto the floor—the short fall jarred him through the knee, a shoed toe rammed him in the back and he arched. He wanted to scream. Only tears came.

leaning against the wall of the lodging house. There was a light on in the kitchen at the end of the passage and Ramesh could hear men talking. When he pressed his ear against the door, he found it was only one man talking: Prem Lal; the others were silent. He knew the whole house was most probably in the room; he could feel their collective presence through the door.

The logic of Prem Lal's argument was impeccable. Ramesh felt the anger of the men in the room. He heard it as a mutter low and controlled yet crowded with all the intonations of violence.

"And," Prem Lal silenced the men, "Mr Harban is here to help you all. If he loses his job, you will all lose yours. Now which room is Sunil in?"

"He has the small one at the back which he shares with us," a man said.

Prem Lal and two other men ran up the stairs and stepped into the room. It was small and crowded with beds, five in all. Four were empty. The fifth, under the window, had a figure huddled under the blankets. In the corridor, the men bunched and pressed together silently. The ones behind pushed; the ones in front braced themselves against the door. They did not want to enter the room; only to remain as spectators on the other side of the threshold.

Prem Lal's friends switched on the light; a 40-watt bulb that seemed only able to suck the gloom from the corners and deposit it evenly over the room.

Prem Lal pulled at the blanket of Sunil's bed. Sunil's fist, clenched in sleep, at first wouldn't let go. Prem Lal pulled in a pullover and a pair of old worn flannels. Sunil sat up in bed and looked at Prem Lal. His eyes moved rapidly to the other two men and then to the door. The silence frightened him but he didn't say anything. He knew why Prem Lal was there. He knew he couldn't fight. He curled himself up. He was rolled onto the floor, the short fall jarred him through the knee, a shoed toe rammed him in the back and he arched. He wanted to scream. Only tears came. The pain slowly spread from his back to connect with that coming from the fist which kept hitting him in the side.

Sunil struggled to hold his hands over his face. He heard his voice calling to his mother... His face opened as his arms were held... The fist in his mouth was sudden... His eyes shut tight... It broke his nose open...

He didn't feel the blood or taste it... Voices in his head kept calling—they became softer as his gut doubled against the ramming of another fist. He retched... A heel kicked his forehead... His face, slamming against the chair, spurted more blood over his pullover. The voices became distant, as if they were running away...

—*To Be Concluded*

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

The Soviet Cultural Scene

The author, on an extensive tour of the Soviet Union, discovers its great museums, its art galleries and libraries, talks to its celebrated ballerinas and exchanges views with the "visionaries" of Soviet theatre.

by A. S. RAMAN

THE Soviet ballet is world famous. The Bolshoi in Moscow is a symbol of national pride. No doubt the celebrated ballerinas such as Galina Ulanova and Maya Plisetskaya are no longer active. But their successors continue the glorious traditions set by them. A profound spirituality, accompanied by emotional ecstasy and artistic empathy, as opposed to sheer lifeless technique, is a quality that has been synonymous with the old Russian ballet. This has been the firm foundation of the many-splendoured Soviet school of classical dancing, to which Ulanova and Plisetskaya have made unprecedented contributions. It has been aptly said that the incomparable Ulanova, who now teaches at the Bolshoi School, has perfected the art of blending the sensuous with the sublime in a manner that defies analysis. Her dance has the subtlety of love and Plisetskaya's the intensity of passion.

Critics the world over have already raised the stature of Plisetskaya to proportions beyond belief. According to the *Los Angeles Examiner,* her dancing is the sort of greatness "the ballet world of this century has rarely witnessed". The *Press Intransigeant,* Paris, has described her mere presence on the stage as "poetry itself". *Giorno,* Milan, warmly speaks of her "inspiration, unexpectedness, highly poetic softness of motion, almost ethereal face, floating arms, flight as gentle as that of a feather".

Ulanova and Plisetskaya predictably owe much to the idealism and humanism behind the Soviet experiment in better and richer living for the masses—for the dispossessed many on the ruins of the privileged few. But, basically, they are products of a tradition that has no political or polemical overtones. In fact they embody the ballet technique at its grandest, rooted in the bourgeois pre-Revolutionary "decadent" culture. John Martin of the *New York Times,* writing about Plisetskaya, makes this point tellingly. I do not remember his exact words but they are somewhat to this effect: *When, from traditional roots, come up fresh shoots blooming with the wholesome beauty of life, we have art in its true magnificence, and that is what Soviet ballet is.*

How is a Soviet ballerina trained? Answers Ulanova: "We first take a critical look at the figure of the candidate. A number of little girls seek admission to the Bolshoi School each year. But many of them drop out as the rigorous training progresses. By the age of 15, a girl's body is formed and one can easily judge whether at that age she has any future at all as a ballet artist. Sometimes, at 15, a girl may not have a good figure; given an opportunity, she may shape into an outstanding dancer because of her artistic temperament. But such cases are exceptional. In general, we look for a girl with a graceful figure and inner compulsion.

"The face is not important, because in ballet the emphasis is on movement and not on expression. In the West, you perform before mammoth audiences in large auditoriums where features are seldom noticed. Also, make-up removes all the blemishes of the face. Then the various tests. The first test is physical. A girl's general fitness is most important. The minimum age is 10 to 11. The first two are intensive years of physical training. The girl's talent for music and her feeling for rhythm are critically watched.

"This is how we test a young girl's ability and attitude when she first appears before us. We tell her to move about a little, to jump and run about a little and just to stand relaxed. We examine her legs as she is engaged in such physical acts. We ask a pianist to produce different rhythms and then we note her reactions to them. These are what are known as 'movement tests'. The total duration of the training is 8 to 9 years. It all depends on the pupil's talent and interest. Side by side with her training, she goes through her secondary course in general education which is of 10 years' duration. A girl is eligible for admission to a ballet school only after she has passed her Third Form exam."

Crushing Syllabus

As for the subjects taught at the Bolshoi School of Ballet Dancing, the syllabus is crushing. Music is compulsory. Then the pupil is taught the History of the Theatre, the Theory of Make-Up, the Technique of Ballet (in its historical phases as well as in its contemporary nuances), Choreography and Drawing. In the Final Year, she has the option to specialise in any particular type of dancing, such as the Salon, Classical, Folk or Mimicry. **She is also required to learn Duet Dancing, so that the boy is groomed in the art of training as a partner. Music is particularly important in the training of a dancer. It is closely related to dancing. It is imperative that the composers know the ballet technique. Sometimes, no doubt, dancers do adjust their movements to the classics' music which is already written.**

Tiiu Randviir of Tallinn is recognised as the "Ulanova of Estonia". She is a very popular artist. She is young, cute and pretty and she has been dancing since her early childhood. Then she spent one year at the Moscow Choreographic School and then Bolshoi. Her great teacher at the Bolshoi was Gerdt Elizabetha who taught her choreography. Elizabetha also trained Plisetskaya. Randviir now works at the Little Theatre, Tallinn, as Estonia's *prima ballerina.* In 1960-1961 she visited India as a member of one of the more important cultural delegations from the USSR. She visited Delhi, Jaipur, Calcutta and a few towns in the Punjab.

Ksanana Ryabinkina is her name. Indians know her by her face—and what a face! She is the girl who appears in Raj Kapoor's magnificent flop, *Mera Naam Joker,* as a circus artiste. Ryabinkina means the tree that bears berries which are used as base in the preparation of bitter-sweet, campari-like wines. She is one of the most talented Russian ballerinas of the younger generation. She is a successful classical dancer, because she has discipline, ability, knowledge and an artistic temperament. Ksanana considers her role as Odette in Tchaikovsky's *Swan Lake* a particularly challenging and rewarding one.

Last year a very important cultural event took place at Moscow's Tchaikovsky Hall: the All-Union Competition of Soviet Ballet soloists. The participants came from all parts of the sprawling, far-flung USSR—Yakutsk, Tallinn, Kiev, Ulan-Ude, Frunze, Tbilisi, Tashkent and so on.

BALLET AT THE BOLSHOI. N. Timofeyeva as Laurencia. The Bolshoi in Moscow is a symbol of national pride. An artist has to undergo rigorous training here before she becomes a full-fledged ballerina.

CC-0. In Public Domain. UP State Museum, Hazratganj, Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

and the august jury met under the chairmanship of Yuri Grigorovich, the chief ballet master of the Bolshoi School and Lenin Prize winner. The winner was a 15-year-old schoolgirl from the Ural city of Perm, Nadezhda Pavlova, whom the excited audience greeted as a "real revelation". Critics described her clear and sharp lines and the grace and elasticity of her movement as a miracle. Pavlova who is affectionately called Nadya has been dancing since her fifth year. Hard-working and thoroughgoing, Pavlova has already achieved a style that is at once fluent and full-blooded. Discerning Soviet balletomanes regard her as the picture of emotion, elan and empathy.

Today in the Soviet Union, among the other dancers of significance are N. Bessmertnova, N. Fadeyechev, N. Filippova, S. Vlasov, Alla Gavrilenko, Valentina Kalinovskaya, Maris Lijepa, V. Tikhonov, N. Timofeyeva, Gyuzel, Sasha Godunov and many others.

Among the folk-dance ensembles the best-known ones are the Moiseyev and the Beryozka. The Moiseyev has in its repertoire folk dances from all the countries of the world including India, while the Beryozka confines itself to the styles of the USSR. **The technique of folk dancing demands less discipline and more freedom: its exponent can be expressive even without formal training. What he needs is a sense of rhythm in its rudimentary form. A classical dancer has to perform in fixed positions which should be steady, precise and and balanced. As Soviet experts are fond of saying, a folk dancer is "on the earth", while a classical dancer is "in the air".**

The Real Aristocracy

It is said that nothing ever goes wrong with a nation that loves music and dance. In the USSR, the land of Tchaikovsky and Shostakovich, musicians and dancers are the real aristocracy. Shostakovich has already composed 15 symphonies. His son (aged 33), Maxim Shostakovich, is a well-known conductor. Commenting on Shostakovich's new symphony, Tikhon Khrennikov, another great Soviet composer, says: "The composer's inexhaustible imagination and creative powers are a constant source of wonder. Shostakovich's symphony makes an immense impression with its whole optimistic basis. Here all the contradictions in the fate of man are resolved with irresistible urgency."

A good deal of attention is being paid by the Soviet authorities to the musical training of the younger generation through the medium of conservatories. A student has to undergo a series of severe tests before he qualifies for admission to a conservatory. First his voice is "fixed" with the help of "magnetoregistrator". Then it is taped. Every detail about the applicant is collected and classified according to his musical ability and aptitude. His voice is critically examined in its varying degrees of strength, range and power so that the director feels convinced of its adaptability to classical singing. Vibrations of the voice are accurately recorded on the instrument and, with the help of these, the timbre of the voice is tested.

The USSR's museums and art galleries are distinguished as much for the size of their collections as for the quality. Possibly, Leningrad's Hermitage is the world's greatest museum. Its sheer size is staggering. There are 1,500 rooms. The collection comprises 2½ million exhibits. The total length of the museum is over 2½ km. Over 65,000 paintings are on display. It takes nearly seven years for one to see the exhibits thoroughly. **There are on view a number of Matisses, Picassos, Monets, Gauguins, Cezannes and Van Goghs. There are also a number of canvases by less known modern masters. There is a section on Contemporary Indian Art which may gladden the Indian heart. But what makes the Hermitage really unique is not its modern section but its rich collection of Russian icons and Renaissance art. The world-famous Rembrandt, "Return of the Prodigal Son", claimed to be the Dutch master's last work, can be seen at this aesthete's Mecca.**

MOISEYEV'S FOLK-DANCE ENSEMBLE PERFORMING. The two best-known folk-dance ensembles in Russia are the Moiseyev and the Beryozka. While the Moiseyev has in its repertoire folk dances from all countries of the world, including India, the Beryozka confines itself to the styles of the USSR.

Idiom Of Soviet Artist

There are a number of younger painters and sculptors who are as *avant-garde* as their confreres in the West. They are patronised in many cases by editors and publishers who seek to set new standards for magazine illustration and book production. These unorthodox artists are known for their lively and provocative work. Among them the outstanding ones are Ernst Neizvestny (who has been commissioned by the Soviet Government to create a monument on the site of the Aswan High Dam in Egypt), Mihail Grobman, Vladimir Yankilevsky, Ilya Kabanov, Yuri Sobolev, Vladimir Yakovlew and Anatoli Brusilovsky.

What is the idiom evolved by the young Soviet artist? He is an irrepressible innovator and his style is original and unpredictable. But he does not reject what has been painted earlier by his seniors. In other words, he does not subvert their methods and techniques. He does not distort for distortion's sake for effect. He draws freely on the experience of his predecessors which he uses as a firm foundation for his own pursuit of new purposes and perspectives in art.

Recently some Soviet journals published an interesting photographic feature. The theme was a conversation between that patriarch of Soviet painting, Academician Martiros Saryan—who died some months ago in his late 90s—and the well-known young Armenian painter, Minas Avetisyan, whose reputation rests on his fierce experiments and innovations. From his dialogue with Saryan, Avetisyan gives one the impression that, though overawed by the power and range of the great master's imagination and vocabulary, he would rather not follow him.

The art of Avetisyan was once the subject of animated and acrimonious controversy in the Soviet press. He had too many detractors and debunkers. But Academician Saryan stood firmly by him. The master was the rebel's most ardent defender. Avetisyan's unusual palette and unorthodox compositions were no doubt alien to the old man's sensibility. But he could see in them an outstanding talent. Minas Avetisyan has since *arrived*. His pictures are today on view at the august Tretyakov. They are also represented liberally at the national gallery of Armenia. They were given pride of place at the Soviet art exhibition held recently in Paris.

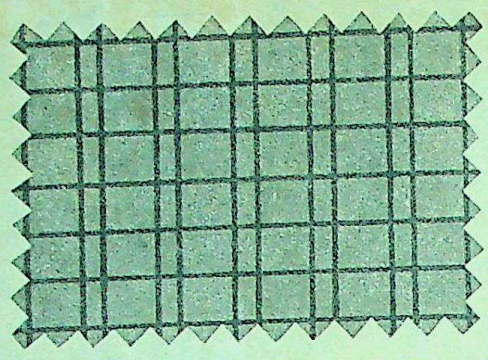
There is a big group of bright young painters and sculptors, brought up by their gracious elders, that dominate the scene of Soviet art today. Korzhev, for example. He is very popular, though he paints disturbing pictures which often not merely shock the spectator but set him thinking. "The Partisan Madonna", painted by the Byelorussian artist, Saritsky, depicts the mother motif set in a forest hideout. Sky-blue haze. Roundness of line. Terseness of design. The picture throbs with life. The people in the pictures by P. Andronov and

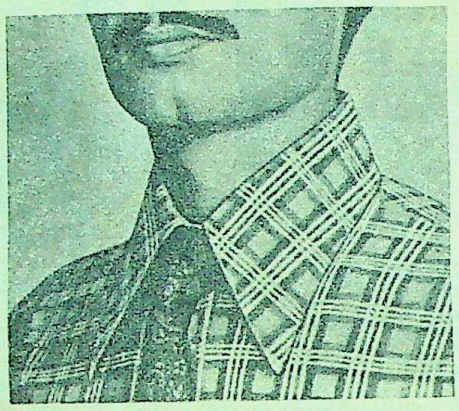
—Continued

CC-0. In Public Domain. UP State Museum, Hazratganj, Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

the dynamics of the well-dressed look

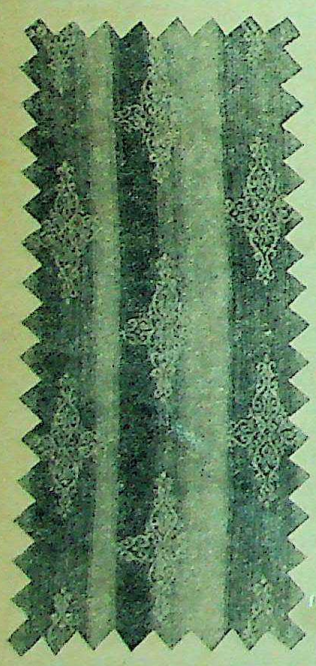


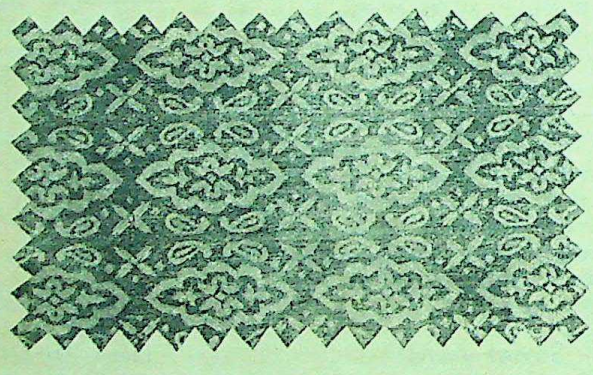


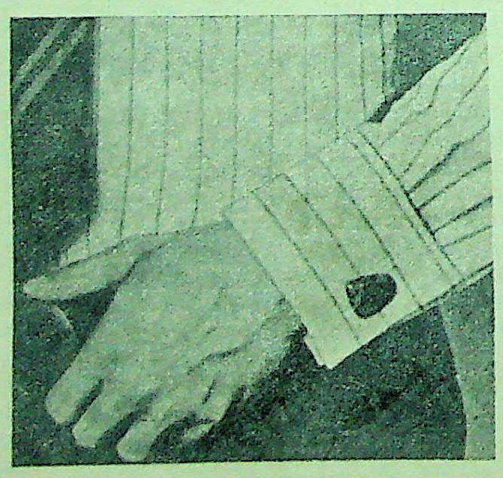
Kapitan Shirtings. You couldn't find a wider choice.

From Bombay Dyeing – who else?

The well-dressed look: an image that only the widest array of shirtings can help you create. Bombay Dyeing's Kapitan range of shirtings in superlative 'Terene' blends. And cottons too. Stripes, checks, jacquards and leno in eloquent colours, varied designs and fine textures. To give you the decidedly debonair look you like best.
Trendy torso-tapered sides. With collars as long or as short as they come.







BOMBAY DYEING KAPITAN SHIRTINGS WADRENE SUITINGS TERE

Registered Trade
Chemicals and Fibres

BDM·7

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Raju's Moviana

BADGIRL MAKES GOOD

FROM VAMP TO HEROINE, glamorous Mumtaz has come full circle by winning the 1970 "Filmfare" Best Actress award for her fine performance in the title-role of Prasad's Khilona. *Khilona, with* Do Raaste, Bandhan, Sacha Jhutha *and* Himmat *(all five silver-jubilee hits), has made Mumtaz "The Star of the Seventies".*

"NEW vamps for old" has ever been the maxim in our films where dames are a dime a dozen and easy virtue is its own reward. No virtuoso performance ever won "the other woman" star status on the Indian screen. When therefore *Khilona* Mumtaz, the gun moll turned Dresden doll, walks up to receive the 1970 "Filmfare" Best Actress award on the evening of Sunday, April 18, at the Shanmukhananda Hall in Bombay, she will have won popular recognition as the first badgirl to make good in the lead.

Mumtaz made her first bid to win such recognition four years ago, opposite Jeetendra, in V. Shantaram's *Boond Jo Ban Gayi Moti*; but the film came a box-office cropper for no fault of hers. She made a second attempt, once again in tandem with "Bond Boy" Jeetendra, in Dhoondy's *Jigri Dost* a couple of years ago; but it was still no go. Third time lucky she happily was, however, in Raj Khosla's *Do Raaste*—with "Super Star" Rajesh Khanna for her mascot. Followed silver-jubilee hits like *Bandhan* and *Sacha Jhutha* opposite the same star. And then, with Prasad's *Khilona*, she finally shook off the vamp's garb to dance her way into the home of a Sanjeev madly in love. This makes her something of an Aladdin's vamp.

As the gun moll dressed to kill, her face is her fortune no less than her figure. But, for all her cheesecake sweetness, Mumtaz seemed destined to go the way of Minu Mumtaz and other vamps before her, like Paro, Roopmala, Veena, Cuckoo, Kuldip Kaur, Shyama, Kum Kum and lately Helen. Featherweight though she was, the coin just wouldn't drop. If the slot-machine clicked, it was only after years of heartbreak. Then it yielded a card marked *Do Raaste*, which said her luck was about to turn. And turn it did. With *Do Raaste* in front of her, Mumtaz was in no doubt about *which* turn to take. She was in Easy Street. And she went on to gain greater *Himmat* in the limb-loosening company of screen acrobat Jeetendra. She was now the complete *Khilona*—a dancing-girl who had acquired sufficient "respectability" in the eyes of the dream factory to enter the home of the hero (Sanjeev Kumar) as his *Asli* 'bahu' even if required to be only his *Naqli* wife!

"Asli Naqli"

While he was making *Asli Naqli*, someone asked Hrishikesh Mukherjee how far he was through with the film. "The *Asli* part of it is over," said Hrishi. "Only the *Naqli* part remains!" But then the *Naqli* is everything in our world of make-believe. And Mumtaz, as a "figure-peddler" able to bare a shoulder with the same provocative charm as a leg, landed in *Khilona* the type of *Naqli* role ideal for a star take-off. It was a *Naqli* wife's role she could do from vampish memory, while the *Asli* part of her acting personality we had already glimpsed in *Boond Jo Ban Gayi Moti*. With her histrionic gifts and vital statistical assets, therefore, Mumtaz as the *Khilona* had no difficulty in blending the *Asli* with the *Naqli* in such a way that the jingle of her anklets signalled the jingle of box-office. She didn't just *act* the part of the *Khilona*; she *lived* it. In doing so she proved herself, once for all, to be something more than the go-go girl with the come-hither look.

Today she is a star in her own glamorous right—in a "Mumtaz Mahal" studded with gold bricks like *Do Raaste, Bandhan, Sacha Jhutha, Khilona* and *Himmat*. Even a 14-carat showpiece like *Ek Nanhi Munhi Ladki Thi* gets a better rating on the strength of her star appeal. And among the latest to join her line of heroine-worshippers are the brothers Sanjay and Feroz Khan, who both vie for her Eastmancolor hand in *Upaasna*.

Her stock couldn't possibly be higher than it is at present. Yet Mumtaz is a woman with a past. Even as *Khilona* fetched her the status of Best Actress, to her embarrassment she found herself being nominated—along with Chand Usmani (*Pehchan*) and Bindu (*Do Raaste*)—for the "also-ran" prize of Best Supporting Actress in B. R. Films' *Aadmi Aur Insaan*!

In that film, Mumtaz, of course, was directed with fond care by Yash Chopra. So much so that the camera lingered much longer on her than it did on ailing Beauty Queen Saira Banu, even as it did on Feroz Khan rather than Dharmendra. To this extent, *Aadmi Aur Insaan* was not only an anti-hero film but also an anti-heroine film! And winning an anti-heroine award would not exactly have burnished Mumtaz's Best Actress image at this stage of her career. Luckily for her, Mumtaz was spared the agony.

Would Mumtaz have accepted the award if it had come to her along with the one for *Khilona*? Remember, Vyjayanthimala spurned it when the mantle of Best Supporting Actress was conferred on her for her performance as the dancing-girl Chandramukhi in Bimal Roy's *Devdas* fourteen years ago. How could a star performer like Vy ever be cast in a *supporting* role? And Vy had her way two years later with B. R. Chopra's *Sadhna* (1958), in which, with a vengeance, she again played a dancing-girl to bag the Best Actress award.

Vy's attitude, vain as it may seem, only underscores the fact that no star in our film world, with its bizarre setting, can ever afford the "stigma" of being labelled a Supporting Actress—Best or otherwise. Within the "star system" is a "caste system" that operates with deadly logic—the logic of survival of the flimsiest. Maybe Mumtaz is no "flimsy". Maybe she is no less an actress than she is a star. But, now that she *has* made the top grade, she *must* live up to the image of a star. This she can do only by living down the image of a supporting actress.

Living it down she is and how! She has already acquired all the petulances and mannerisms so characteristic of the Star Brigade. After all, hasn't she a score to settle with all those who dismissed her as no better than the Best Supporting Temptress? While a new girl like Sadhana could score tantalisingly in *Mere Mehboob*, every second starrer of Mumtaz was a "Mere Mehmood". With such a funny hero for her running mate, she could only hope to win the "Made for Each Other" contest. But now she is nobody's side-kick. In one great leap forward, she has moved from the sidelines to the ring.

In this ring, on her right is an eligible young man called Rajesh Khanna and on her left a no less eligible young man called Jeetendra. No badgirl ever had it so good. Verily is she the fastest-rising fallen woman on the Indian screen!

CC-0. In Public Domain. UP State Museum, Hazratganj, Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

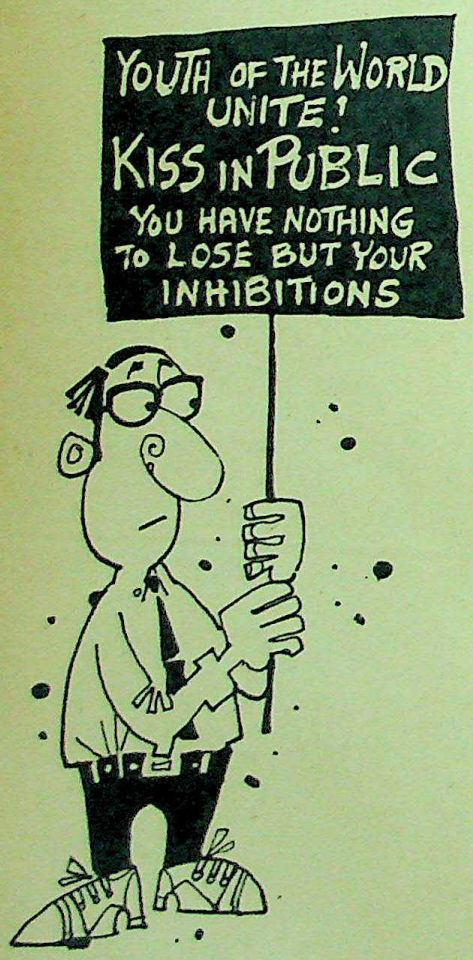
Rally Round The Kiss

by VIJAY PADAKI

Let's get things smacking. Let's get over our morbid fear of displaying our emotions in public.

EVEN if I want to, I can't do it. I have crossed 30. That's a terrible thing to happen to anybody, crossing 30. You know how it is when you go to bed one night feeling quite yourself and the next morning you have a terrible ache in your joints and your head feels heavy and your eyes are watery and you feel weak all over. You've got the flu. You've had it. It comes so suddenly. That's exactly how you cross 30. Almost overnight. Suddenly you're there. You begin to stick to a haircut. You don't alter the dimensions of your clothes. You look down on crazy kid stuff. You even begin to take it out on your own kids. Words like 'goings-on' and 'nowadays' creep into your vocabulary. So if my own, legally acquired, perfectly natural wife comes up to me in the middle of a party and snuggles into me, I begin to sweat all over. I can't do it. With all those people around...?

What we need is a new people's movement. We need a people-based revolution. We need a new slogan, one that is appropriate for this era of dehumanised existence. How about the one given below?



Isn't that beautiful? Unfortunately, we 30-pluses can *do* very little more (in public) than suggest a slogan. It's up to you younger people to spread the word and get things going. Get things smacking, so to speak.

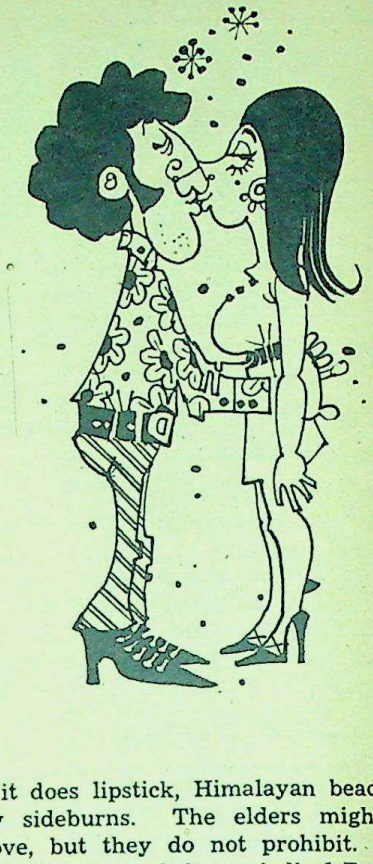
It's funny how two-faced we can be, and how seriously. We deplore the disregard which today's youth—there's a today every day, in every page of history—exhibit for our cultural heritage, for the wisdom of our eastern philosophies. We drop names of sages and wise men, as if we went to school together. We refer to the practicality, the universality and the timelessness of their thinking. Yet, we blind ourselves to the one overriding theme in the utterances of all wise men all over the world all through recorded history—that the greatest human miseries come from man's failure to reach out to his fellow-man, to communicate. And isn't physical proximity the greatest facility (still) for communication?

Say It With A Kiss

Ask Vatsayana about it. Few realise that his major interest was human communication and his treatises on the kiss reveal his concern for greater understanding between the two oldest human sub-groups, male and female. Or, if you prefer twentieth century names, think of Fromm, Rogers, Maslow. Yes, think of Khosla too. **Think about them, read their works but at the end, for humanity's sake, go out and express your tender, sweet, euphoric, magnetic, chemical, biological, anthropological, phenomenological, but very very human, feelings to the one you love in the one most natural (call it God given) and beautiful way. And an effective way.** Far more effective than a bottle of perfume, four boxes of chocolate, ten love letters and one-hundred movies put together.

When you shake hands, you are actually telling a person that the smile on your face is put on specially for the occasion, that it will last two seconds longer than the handshake and that you've acquired some western manners. (When you say Namaste, you're probably telling a tourist that you've acquired eastern manners.) Suppose you didn't mean all these things and that you really felt closer to the person. If the person was of your own sex you would feel free to slap him on his back or embrace her gingerly or put your arm around his shoulder or hold her hand in your hands. If the person is of the opposite sex, your style is cramped. Big Brother is watching. You shake hands. If you belong to the bolder category you hold hands a little longer. What have you conveyed? At best, that you like each other's hands. At worst, that you will keep each other at arm's length.

It's as if we shed our fear of darkness years ago but acquired another fear to fill its place. One gets the sneaky suspicion that we'd feel insecure without a fear to resort to. But there is no Big Brother. The law does not prohibit kissing any more



than it does lipstick, Himalayan beads and bushy sideburns. The elders might disapprove, but they do not prohibit. They cannot. In place of the periodical Bombay-Bandh and Bengal-Bandh, what you should organise is All-India mass rallies, perhaps on Independence Day or *gokulashtami*, when all free-thinking, sane citizens will shed their morbid shackles and let love shine. They could gather in tens and twenties and kiss. They could gather in seventies and eighties in clubs and libraries and kiss. The Governor could invite a hundred young couples and bless them as they kiss. Maidans and parks could be used with public address systems spreading the Prime Minister's message to kissing couples.

There is no Big Brother. If you want to do it, if you are convinced that you should do it, you can do it. Many of us can't. Rigidity has already set in. If you start the movement, you will not only help yourselves to happier, healthier lives, you may even help bring some of us back to health. So, don't be afraid of criticism. There *will* be some —many, to start with—who will let their imaginations run wild and draw frightful pictures of street orgies and traffic jams and even opportunistic invasion by our neighbouring countries. But never mind! Go ahead. You can be sure you wouldn't do it if you didn't feel it. And when you do it, you will have expressed so much, communicated so much and released so much that you cannot but be a happier and healthier person. So, if you have any regard at all for the special characteristic of the human species of being conscious of emotions and being involved in them selectively, you must recognise how profound the love emotion is. Give of it freely. The more you give, the larger your stocks.

One last appeal. There is one other benefit from the movement. If you kiss in public, we may yet hope to have it revived in our movies; for then, it will not be foreign to our culture.

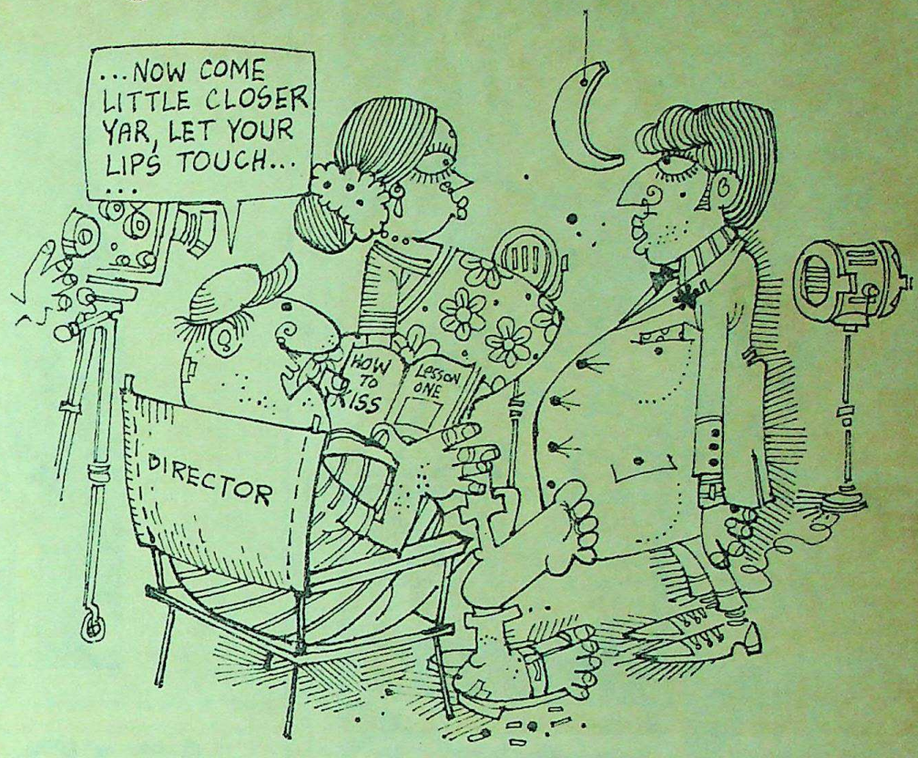
CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

The Case Against The Kiss

by R. R. SEN

In the beginning was the Word, and the Word was with G.O.I., and the Word was, in fact, G.O.I. And G.O.I. said, "Thou shalt not kiss," and there was no more kissing. And behold! For all of the multitudes and for all of their brethren in the land of Ind, did the hallowed memory of kissing pass into oblivion.



LONG before the Government of India convened its first meeting of the bored for film censorship, the delectable art of kissing had been practically wiped out from the land of the *Kamasutra*, the *Anangaranga* and the *Kokashastra*. It had been wiped out by the influences that poured into India from outside, starting with Mahmud Ghazni's first raid in 977.

Following Mohammed Ghori's establishment in Delhi, we had several dynasties of Muslim rulers like the so-called Slave Kings and the Delhi Sultanate. This chain of Muslim influence continued through the Great Mughals and did not end even when Robert Clive smashed his way to victory at Plassey in 1757. One hundred years later, Muslim influence was strong enough for the 1857 rebels to attempt to install Bahadur Shah on the throne at Delhi.

For 880 years, then, the forceful influence of Islam made its impact on the sub-continent in every facet of native life. This influence permeated down to the most private of all personal activities. Muslim puritanism made its impact felt in the relationship between the sexes. Sexes were encouraged to segregate themselves and, thus, the exquisite charm of every man-woman relationship became a matter of shame, fear and disgust.

A 25-year-old bachelor prefers kissing foreign girls because their Indian counterparts are "not much fun"

Despite the four wives permitted by Islam to every Muslim male, the degree to which segregation of the sexes was carried in those days is unbelievable by today's standards. Even as recently as the late 1940's (James Michener writes) in Afghanistan, a male doctor could not examine a female patient.

This impact on Indian life can be seen in the rejection of the woman's body by society. The classic features of the female nude, about which artists and authors have raved from time immemorial, became the object of social ostracism. And, as a consequence, the wondrous bare-breasted beauties of the Indo-Gangetic plain had to cover their torsos. Admittedly, this covering ranged from flimsy strips that barely covered the breasts to elaborate drapes such as those coyly sported by Hindu brides today. But the unconcealed candour, depicted in our temple carvings, disappeared from India.

Victorian influence further compounded Muslim prudery after Queen Victoria's famous proclamation of 1858. One hundred years later—and long after Jawaharlal Nehru took charge of this nation in 1947—the same priggish moral code continued to choke the hybrid citizens of India. It was thus that, for almost a complete millenium (from 977 to the present), the kiss was beaten, battered and well-nigh blasted out of existence in this country. Is it small wonder then that this joy has gone out of our lives almost completely?

That it has done so is borne out by the poll evidently conducted by actor I. S. Johar. As much as 90% of some 200 women interviewed reportedly "did not kiss even while making love". They obviously did not know how to. What's more, according to *Life* magazine, a 25-year-old bachelor, Amar Joshi, prefers kissing foreign girls to their Indian counterparts because the latter, it appears, "are not much fun". How could they be if they were ignorant of the nuances?

Apart from personal and other reported experiences, I can add further weight to this conclusion by citing what I saw in a so-called "blue film" recently. Two parts of this "3-in-1" film consisted of strips from foreign sources. The third was Indian and, as in almost all other fields of human physical activity, here too the Indians were hopelessly

—Continued

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

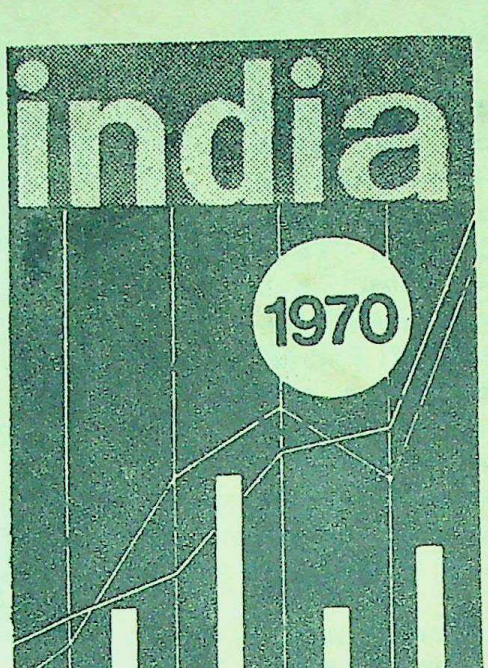
Digitized by Sarayu Foundation Trust, Delhi and eGangotri

SHAVER SWISH IN 'MAN-EATER OF MAGUA'

IT HAPPENS EVERYTIME: YOU CAN'T BEAT THE MAN WHO SHAVES WITH SWISH!

mcm/hrb/16

JUST RELEASED



INDIA 1970

(A Reference Annual)

24.5 x 16 cms. PP. 664 Rs. 6.50

Published annually. A storehouse of authentic and up-to-date information on India—the Centre, States and Union Territories. Of interest to the scholar and layman alike. Among the subjects dealt with are the Land and the People, Government, Defence, Education, Economic Structure, Industry, Commerce, Planning, Agriculture, etc.

Post Free Supply. The publication can also be supplied by V.P.P. on demand.

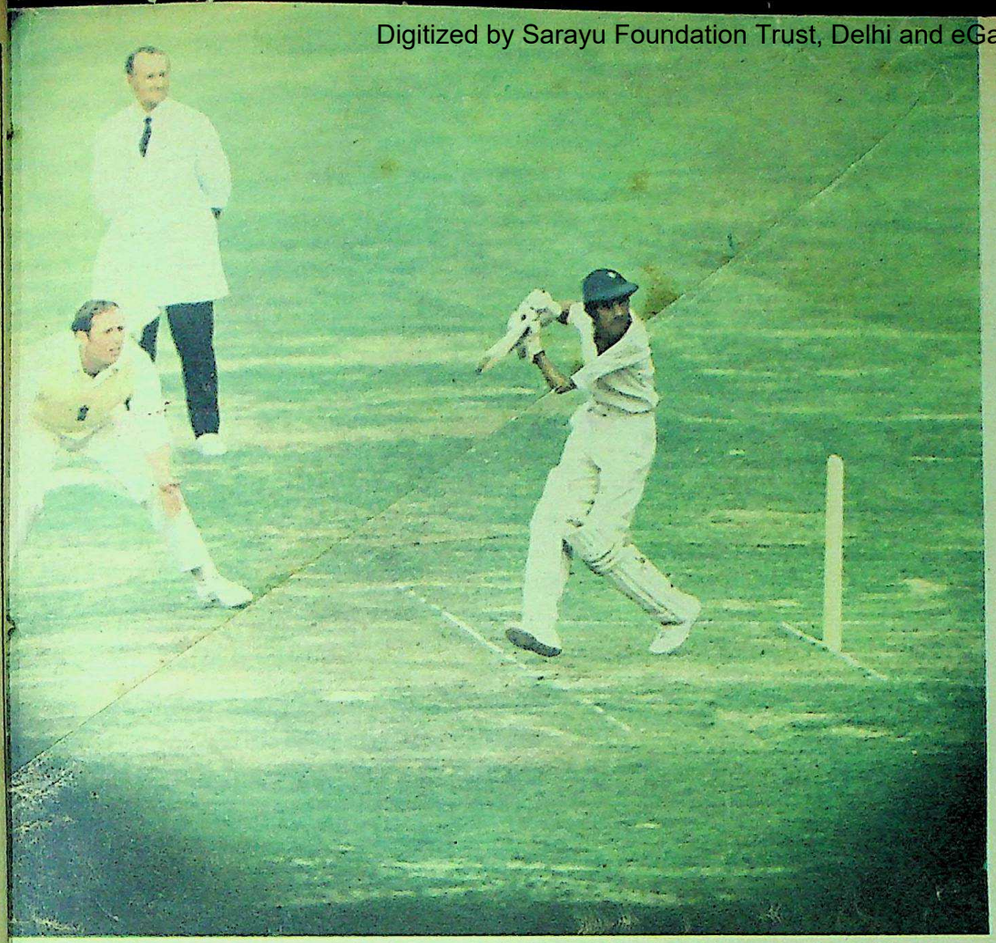
DIRECTOR
PUBLICATIONS DIVISION

NEW DELHI :	Patiala House
BOMBAY :	Botawala Chambers, Sir P. M. Road
CALCUTTA :	Akashvani Bhavan
MADRAS :	Shastri Bhavan, 35, Haddows Road.

davp 70/64

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri



LEFT-HANDER EKNATH SOLKAR was right there when the chips were down. There was about his cricket an all-round excellence that is the hallmark of good breeding. In England, as in West Indies, all his innings were played under pressure. By the assurance with which he rose to the occasion each time, Solkar has qualified for the label of "Mr Consistency". His catching was fantastic and his bowling more than useful. In 13 Tests, Solkar has now hit 583 runs (av. 34.29), taken 15 wickets (av. 44.53) and held 26 catches.

FAROKH ENGINEER not only matched Alan Knott behind the sticks but was India's bold counter to the pace of Snow and Price and Lever. It was his splendid initiative that enabled India to make a great bid for victory at Lord's. Whenever the batting got bogged down, Engineer stepped in to take charge. This is what makes one wonder whether he should have opened as our smartest striker of the ball. At 33 Engineer has played 33 Tests, scoring 1,787 runs (av. 29.77), and has 63 dismissals as wicket-keeper: 50 caught, 13 stumped.

bag and twice it happened from lack of concentration. This is how Bill O'Reilly summed up our showing in Australia three years ago. And what Bill O'Reilly said held good till as recently as last year, when we failed to beat Billy Lawry's Australia because of *a shortcoming in the enthusiastic will to win.* But this year things were different from the word "Go!"—because we were both ready and steady. We were ready to stand up to the pace of West Indies and then England; and we were steady enough to stand firm in the face of early setbacks.

It is our batting and fielding that have consistently failed us, not our bowling. And our spinners once again did a magnificent job. Time and again they had the Ashes-smeared English batsmen groping and scratching. So much so that Alan Knott need not have bothered to remove his wicket-keeping pads at the end of an England innings!

Of course this was not the first time our slowmen had sent the opposition spinning. Bedi and Prasanna had the Australians on tenterhooks all through the last series—

—Continued

CAPTAINS AND ACHIEVEMENTS

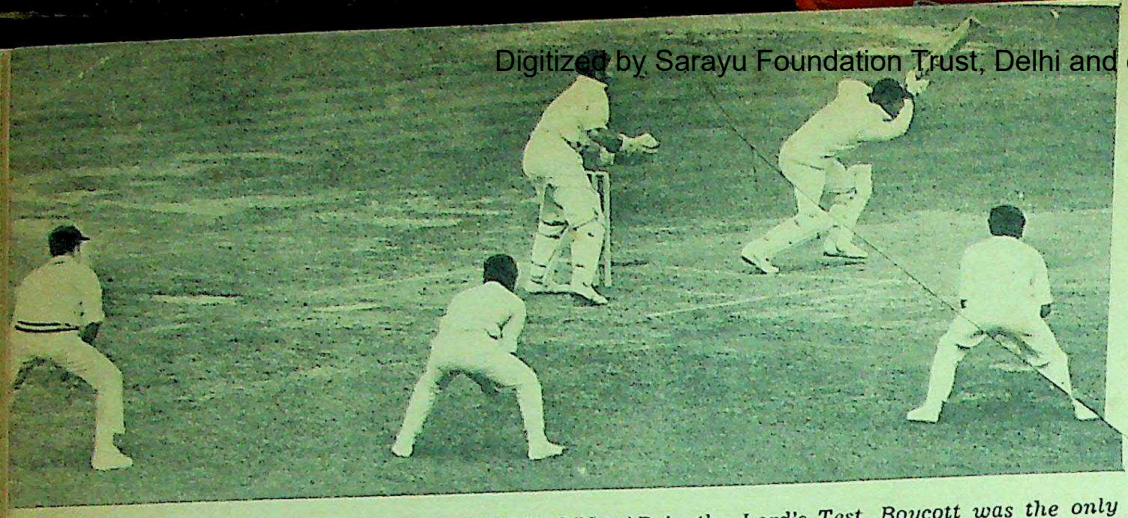
Ajit Wadekar is today the finest advertisement for "Lucky Strike": he has led India to victory against two of the Big Three in two series of a single eventful year. True Wadekar is not the first captain to win two series for India—Pataudi did so when he led India to a 1-0 victory over New Zealand in India (in a four-Test series) in 1964-65, and then again 3-1 over New Zealand in New Zealand in 1967-68. But Wadekar has won in succession and that against West Indies and England, both of whom had in the past "clean swept" India 5-0. Here are the Indian captains and their achievements over the years:

Captain	Played	Won	Lost	Drawn
C. K. Nayudu	4	0	3	1
Vizianagram	3	0	2	1
Pataudi (Sr)	3	0	1	2
Lala Amarnath	15	2	6	7
Vijay Hazare	14	1	5	8
Vinoo Mankad	6	0	1	5
Ghulam Ahmed	3	0	2	1
Polly Umrigar	8	2	2	4
Hemu Adhikari	1	0	0	1
Dattu Gaekwad	4	0	4	0
Pankaj Roy	1	0	1	0
G. S. Ramchand	5	1	2	2
Nari Contractor	12	2	2	8
Pataudi (Jr)	36	7	18	11
Chandu Borde	1	0	1	0
Ajit Wadekar	8	2	0	6

In the 1958-59 series against West Indies at home, India put in the field as many as four captains in five Tests: Polly Umrigar at Bombay, Ghulam Ahmed at Kanpur and Calcutta, Vinoo Mankad at Madras and then Hemu Adhikari at Delhi. Besides, when Vinoo Mankad was injured at Madras, Ramchand led the team. At 21 Pataudi (Jr) became the youngest player to lead a country in Test Cricket. He lost his first and last Tests as captain. He led India in 21 Tests in succession (the most by an Indian) from 1961-62 (in West Indies) to 1967 (in England).

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri



GEOFF BOYCOTT DRIVING EKNATH SOLKAR in the Lord's Test. Boycott was the only English batsman who looked like taking a controlled initiative against the Indian spin trio. But he could play in only one Test. Behind wicket-keeper Engineer are (l. to r.) *Venkataraghavan, Gavaskar and Sardesai.*

only for either our fieldsmen or our batsmen to let them off the hook. Happily, there was no such let-up this time—in spite of a tendency on the part of our spin to lose its keen edge against the latter half of the English batting spearheaded by Alan Knott.

What is more, our fielding, especially our close catching, was top class, with Solkar showing himself to be in the world class and Wadekar, Venkat and Abid closing their hands on some wonder catches. Wadekar and his men had evidently absorbed the dictum of former South African Skipper Jack Cheetham: *Fielding is a matter of hard graft—turning twos into ones, stopping singles, chasing boundary strokes to the last stride. If you are doing that all the time, then, when the impossible catch comes, you get to it—and it sticks.*

Yes, Eknath Solkar was doing *that* all the time—so that, when the impossible catch came from Alan Knott that Monday at the Oval, he got to it—and it stuck! It stuck and it struck us as the turning-point in the acid Test.

If I stress our sharp fielding more than our probing spin and our depth batting, it is because this vital department has all along been a neglected art in our cricket.

No matter how good your batsmen and bowlers are, you must have a good fielding team, said Gary Sobers at the end of the last Windies-Australia series. *The Australians have proved this. They fielded well and held their catches, but we put vital catches down. Our fielding was the worst that I can remember.*

The Kingpin

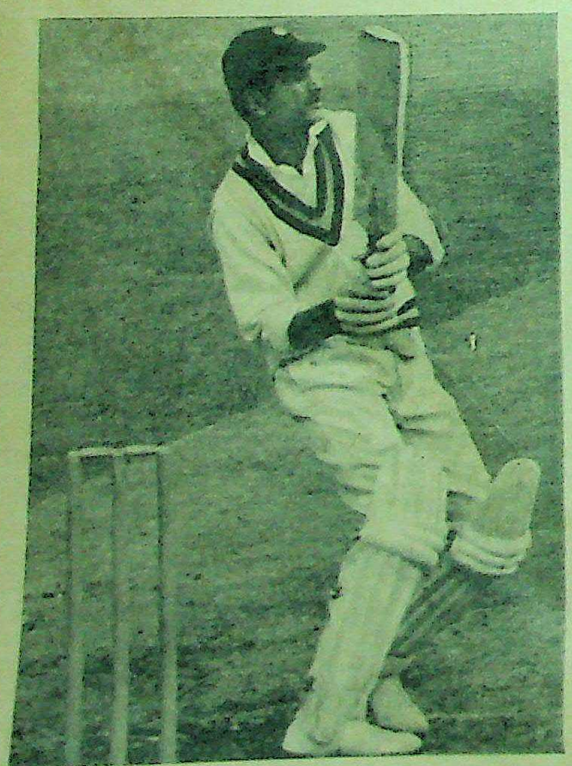
And our fielding, with Wadekar leading the way, was the best that I can remember!

There was Solkar at short leg, diving to it, given half a chance. There was Wadekar at forward short-leg, at once agile and mobile. There was Venkat at slip or gully, his reflexes swift enough and his hands capacious enough to reach for the sharpest of slashes. There was Abid Ali, now close, now deep, to demonstrate that, in this game, it is survival of the fittest. There was Viswanath, picking up clean and throwing in neat—a model performer in the outfield. There was Gavaskar in the close cordon to snap up 5 of his 6 Test catches in this one series. And there was Engineer to scale a new peak in gloved efficiency.

Engineer, in a manner of speaking, was the kingpin. If all the young players bar Mankad and Jayantilal *developed* on the tour—none more so than "Super Solkar"—Engineer rose to his full stature at 33. Behind the sticks, he rarely put a hand wrong. And in the middle order, he fulfilled the same function as Alan Knott—he carried the war into the opposite camp. He never allowed the middle batting to get bogged down. **This is what makes one wonder whether he should have opened in place of Ashok Mankad. The English led by Ray**

Bradman Speaking!

Sir Donald Bradman, known cahoose his words with the same ing, the balls he picked for drivland "is India's victory over Enggame. The very good thing for the says Sir Dona important thing," been able to gat that India have of winning a Test team capable land. Conditions are in Engthat it is difficult for Indifferent ers to adapt themselves to very pitches. Their win has shown considerable advance in their ability."



AJIT WADEKAR—"rubber" in hand! In the 29 Tests he has played, Wadekar has hit 1,721 runs (av. 32.47).

India's Seventeen Test Wins

If India had to wait for nearly 40 years before achieving their first win over England in England, they were 20 years gaining their first Test victory ever—in the Fifth Test at Madras against an England led by Nigel Howard, with Vijay Hazare India's skipper. India have now won 17 of the 124 Tests they have played since the English summer of 1932—6 wins in the fifties and 11 wins after 1960 (7 of these 11 wins after 1965). India's 17 victories have been over New Zealand 7, England 4, Australia 3, Pakistan 2, West Indies 1. Here is the complete tally of victories:

1951-52 *vs England at Madras: by an innings and 8 runs*
1952-53 *vs Pakistan at Delhi: by an innings and 70 runs*
1952-53 *vs Pakistan at Bombay: by 10 wickets*
1955-56 *vs New Zealand at Bombay: by an innings and 27 runs*
1955-56 *vs New Zealand at Madras: by an innings and 109 runs*
1959-60 *vs Australia at Kanpur: by 119 runs*
1961-62 *vs England at Calcutta: by 187 runs*
1961-62 *vs England at Madras: by 128 runs*
1964-65 *vs Australia at Bombay: by 2 wickets*
1964-65 *vs New Zealand at Delhi: by 7 wickets*
1967-68 *vs New Zealand at Dunedin: by 5 wickets*
1967-68 *vs New Zealand at Wellington: by 8 wickets*
1967-68 *vs New Zealand at Auckland: by 272 runs*
1969-70 *vs New Zealand at Bombay: 60 runs*
1969-70 *vs Australia at Delhi: by 7 wickets*
1970-71 *vs West Indies (Second Test at Port of Spain): by 7 wickets*
1971: *vs England at the Oval: by 4 wickets*

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Illingworth showed a capacity to tie down our batsmen even when their bowlers lacked the penetration to break through. But they certainly caught a Tartar in Engineer, who never allowed them to dictate terms. Just think what a grind that target of 173 at the Oval looked until Farokh came on the scene!

There can be no doubt that Engineer, with his John Player League experience, has mastered the *scientific* art of forcing the pace. Forcing the pace is not a matter of going for fours and sixes alone. It involves hustling the opposition by running quick singles with deft placements.

"Super Solkar"

This Engineer was able to do to a nicety and Solkar was not slow to follow suit. Hopelessly tied down in the First Test—where he otherwise did a herculean job with Viswanath—from Manchester onwards Solkar began to stroke with crisp assurance to emerge a fine driver of the ball. Our cricket has not produced a player of his flair and vim and vitality for a long time. All of Solkar's runs against West Indies and England have come under pressure. This shows both guts and temperament.

Here is where Ashok Mankad fell short, though he is not half as bad a player as his scoreline against England may suggest. However, for a player whose dash and aptitude impressed even Gary Sobers four years ago, Ashok has not made the expected advance. That he has the temperament for the stern challenge of Test Cricket cannot be doubted. But, after the fine start he took against New Zealand and Australia, he has tended to work by fits and starts. No doubt he will work out his own destiny in the light of his experience against English pace on English wickets. It would be a mistake to write him off—as his unbeaten 154 and 30 in the last game of the tour shows. He is just going through the phase Wadekar did in West Indies.

Delightful Mystery

How Wadekar so superbly regained his touch in England is one of those delightful mysteries of the game. There were signs towards the end of the West Indies tour that Ajit was finding his old fluid touch. But the way he shortened his back-lift to lengthen his English scoreline to over 1,000 runs is proof of the deep thought Wadekar bestows on the game.

From all accounts, there was about his strokeplay a mettlesome quality that was matched only by Solkar. As always Wadekar was India's virtual opener. He never flinched from the pace of Price and Snow and generally batted in a strain that inspired the highest confidence in the batsmen to follow.

And his captaincy, of course, was half the battle. How unobtrusively yet smoothly he has welded what looked an ordinary side (by international standards) into a team of world-beaters! Whether he had Keki Tarapor or Hemu Adhikari as Manager, Wadekar was able to carry his men with him. No praise can be too high for the wonder he has worked of turning a traditionally self-defeating team into a match-winning combination.

—Continued

"The Most Touching Moment In Cricket I Can Remember"

— Keith Miller

There were tributes and tributes but none perhaps more eloquent than the one that former Australian fast bowler Keith Miller paid India in his report on the Oval victory. Wrote Miller:

India, I salute you! You finally made it. But phew! what a nail-biting, nerve-tingling Test this was. So India gained its first-ever Test victory in England and, frankly, they richly deserved it. With that great bowling trio of Chandra, Venkat and Bedi, they were the better side. Make no mistake. India won by four wickets and no wonder the Oval crowd (so predominantly Indian) that came to see this historic moment went delirious with delight as they gathered round in front of the dressing-room, shouting for the India captain: "Waddy, Waddy, Waddy!" It was the most touching moment in cricket I can remember.

The Indians caused one of the biggest upsets in world cricket in recent years. The win was well earned. With that win over West Indies earlier this year, India are now also the conquerors of England, who trounced my own Australians. So India, once looked upon as in the Little League of Cricket, are in the Big League. And strong contenders for the best team in the world.

The day (of victory) started as dramatically as it ended. Wadekar, the pillar on whom India relied, was run out... The pressure was mounting more than ever when little Viswanath joined Sardesai... No matter how much Illingworth crowded the batsmen, with his fielders within handshaking distance, the Indian pair prodded and parried like experienced boxers waiting for an opening before throwing worth-while strokes.

So the tension mounted slowly but oh so surely! What a tribute I must pay to little Viswanath for his fighting innings! But it was Engineer's sane thinking and objective batting that saw India finally through. Engineer flatly refused to be chained to the crease like his team mates. He showed Illingworth's bowlers he was the boss—he, Farokh Engineer, the man who I thought should have come into this critical match earlier than he did. With mounting tension, Engineer, through his vast experience against these English bowlers, was surely the man to cope with such a tense situation...

Three runs were wanted when in came Abid Ali. Abid spooned a ball just wide of midwicket, when more of Engineer's experience came to India's aid. "Calm down!" you could almost hear Engineer's voice. This was sound advice at such a critical time. Next ball Abid Ali brilliantly square-cut Luckhurst in what will be his most-talked-about stroke to his grandchildren—and India had finally broken their duck in Test Cricket against England.

And take it from me, it won't be their last. As an Australian who sees cricket in various countries each year throughout the world, I can say Wadekar has a very fine team. I have expressed my great praise of the spin bowlers. If only India could find a faster opening attack, they could challenge the world. The very sight of Engineer batting at No. 6 and Abid Ali at No. 8—both have opened the batting for India—emphasises the great depth of good batting at India's command. And Engineer's wicket-keeping was equal to Alan Knott, rated the best 'keeper in the business... Solkar has been a star all-rounder this series...

Wadekar showed he is a skipper of well above average intelligence. His handling of his spin attack, when England were knocked out for 101 in the second innings, could not be faulted. Yes, India, you not only have a good cricket team and a good captain. What I liked most was the fighting spirit when you fought back after England had scored 355. Previous India teams have lacked this fightback quality.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

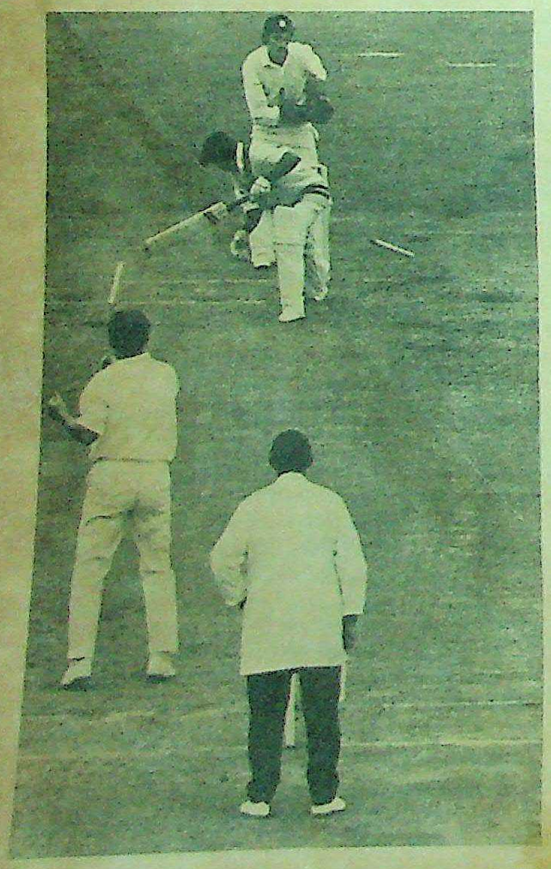
Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Like Wadekar, Sunil Gavaskar too hit a thousand. But then from Sunil we expected a million! And Gavaskar, while adjusting swiftly enough to the changed conditions in England, discovered that the game of cricket is at all times a great leveller. Still, if Sunil fell short, it was only by the near impossible yardstick he had set himself in West Indies. Both at Lord's and at Old Trafford, Sunil impressed the English commentators as our best bat.

He was certainly our soundest while he stayed there. But he did seem to lose the century habit on this tour. I say this not because Sunil failed to hit a ton in the Tests—after all, it was a low-scoring series dominated by bowlers. I say it because, even in lesser matches, one got the impression that at times he lost concentration after getting set. Maybe he was adjusting his style to the new tempo of English Cricket. But a technician of his class MUST go on to make a hundred once he passes the 30 mark. Otherwise he cannot expect to take his place alongside Merchant, Hazare and Manjrekar.

"He looks a complete little batsman," said Brian Johnston of G. R. Viswanath, And Viswa started the tour impressively enough with a string of hundreds. But from the moment he played the role of sheet-anchor with Solkar in the Lord's Test, his batting seemed to change character. True, he played an innings of uncommon grit and purpose to clinch the "rubber" for us at the Oval. But in the grand sum, Viswa's scores did not add up to the great expectations aroused early in the tour.

Such comment may seem churlish in the light of Viswa's splendid recovery from his Windies knee trouble. But then you cannot assess a batsman of Viswa's breeding by ordinary standards. One expected him, in



DILIP SARDESAI is bowled off stump by Ray Illingworth after he had hit a priceless 54 on the third day of the deciding Oval Test. In 29 Tests, Sardesai, now 31, has hit 1,978 runs (av. 40.36).

"THE TURNING POINT"

— Ray Illingworth

Both the India and the England skippers, Ajit Wadekar and Ray Illingworth, described B. S. Chandrasekhar's 6 for 38 star-turn as the "turning point", but from different angles. While "Illy" blamed the England batting, "Waddy" attributed our success to Chandra's bowling. "He never sent down a loose ball and gave us the chance for this win," said Wadekar, while "Illy" remarked: "We batted so badly in the second innings that it was the turning point."

Whether England batted badly or Chandra bowled too superbly for them to bat well, readers may judge for themselves by a perusal of "Illy's" views on India's "Fine Spin Trio" (published in Sportsweek) at the end of the Lord's Test. Said "Illy":

"Without a doubt these Indians make up a fine spin trio. They gave us all a variety of problems in the First Test at Lord's, especially on the first day when the wicket presented them with the three basic ingredients they need: pace, bounce and turn. As well as catching some of us in two minds on the field, they seem to have confused a few people off it.

"Much of their wicket-taking ability and effectiveness has been attributed to their willingness to give the ball air, luring the batsmen into error by their flight... I'm afraid many spectators are labouring under a false impression.

Bishen Singh Bedi, India's turbaned left-arm spinner, certainly gives the ball air. He tosses it up now and again, teasing the batsman with his flight and taking a fair share of wickets this way. But, in my opinion, Bedi is an exception. I do not think that Chandra, their top spin and googly bowler, or off-spinner Venkat toss the ball any more than the average spin bowler in this country. Both have a similar type of trajectory as Norman Gifford and myself, although the ball may appear a little higher through the air, because both are around the six-foot mark.

"They have one basic difference. When I faced Venkat at Lord's, I was immediately struck by the speed with which he bowls his off-spinners. He is almost a yard faster through the air than my stock delivery. I checked with the other players in the dressing-room; and they all supported my opinion. Watching Chandra, it is easy to see that he bowls near the speed of a medium-pace bowler. (Just look at our cover!)

"The fact that their trajectory is flattish is no criticism. Each bowler has his own trademark, his own individual way of bowling. Chandra and Venkat have proved that their own method works. I just want to make it clear to people that flight is not their main weapon—or even an essential part of their trade. Those who say it is should take another look."

Should we then take another look at E. A. S. Prasanna too, since "Pras" it was who broke through time and again in Australia? Remember what Australian commentator Alan McGilvray said when asked why Chandrasekhar failed on the 1967-68 tour of Australia?

"In Australia," said McGilvray, "one gets the spin of the ball in the air rather than off the pitch. But Chandrasekhar bowled too fast, not trying to spin the ball at all."

Very enlightening when you note "Illy's" analysis: "Flight is not the main weapon of Chandra and Venkat... You have to judge the most effective type of delivery according to the wicket conditions and the state of the game."

THE TURNING POINT for India at the Oval was Solkar's catching of Alan Knott. Solkar fielding recalled Jack Cheetham's dictum: "Fielding is a matter of hard graft—turning twos into ones, stopping singles, chasing boundary strokes to the last stride. If you are doing it all the time, then, when the impossible catch comes, you get to it and it sticks." Solkar has an average of 2 catches per Test.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

THE DOZEN TIMES PRASANNA DID IT

India may have beaten England and won the "rubber" but this has not erased the memory of the man Gary Sobers rates as "the best off-spinner in the world" even today. The man, of course, is E. A. S. Prasanna who, with a record of 124 wickets from just 25 Tests, was not picked even once to play against England in the recent series. Take a look at the number of times he bowled India back into the game:

1967-68 at Brisbane: *Australia* 379; *India* 279. *Australia* 116 *for* 1, *then* 294 *all out—Prasanna* 6 *for* 104; *India* 355. *Lost by* 39 *runs a Test Prasanna handed us on a platter.*

1967-68 at Sydney: *Australia* 317; *India* 268. *Australia* 204 *for* 4, *then all out* 292 (*of which opener Bob Cowper hit* 165)*—Prasanna* 4 *for* 96. *Lost by* 144 *runs.*

1967-68 at Dunedin: *New Zealand* 350; *India* 359. *New Zealand* 208*—Prasanna* 6 *for* 94; *India* 200 *for* 5. *Won by* 5 *wickets.*

1967-68 at Wellington: *New Zealand* 154 *for* 5, *then* 186 *all out—Prasanna* 5 *for* 32; *India* 327. *New Zealand* 148 *for* 5, *then all out* 199*—Prasanna* 3 *for* 56; *India* 61 *for* 2. *Won by* 8 *wickets.*

1967-68 at Auckland: *India* 252; *New Zealand* 140*—Prasanna* 4 *for* 44. *India* 261 *for* 5 (*decl.*); *New Zealand* 74 *for* 4, *then* 101 *all out—Prasanna* 4 *for* 40. *India won by* 272 *runs.*

1969-70 at Bombay: *India* 156; *New Zealand* 229*—Prasanna* 4 *for* 97. *India* 260; *New Zealand* 127*—Prasanna* 4 *for* 74 (*Bedi* 6 *for* 42). *Won by* 60 *runs.*

1969-70 at Hyderabad: *New Zealand* 106 *for* 1, *then all out* 181*—Prasanna* 5 *for* 51; *India* 89. *New Zealand* 86 *for* 2, *then* 175 *for* 8 (*decl.*)*—Prasanna* 3 *for* 58; *India* 76 *for* 7. *Match drawn.*

1969-70 at Delhi: *Australia* 100 *for* 2, *then* 296 *all out—Prasanna* 4 *for* 111; *India* 223. *Australia* 107*—Prasanna* 5 *for* 42; *India* 183 *for* 3. *Won by* 7 *wickets.*

1969-70 at Madras: *Australia* 258*—Prasanna* 4 *for* 100; *India* 163. *Australia* 57 *for* 7 (*Prasanna claiming five of the seven wickets*), *then* 153 *all out; India* 171. *Lost by* 77 *runs.*

1970-71 at Kingston: *India* 387; *West Indies* 203 *for six* (*Prasanna bagging four*), *then* 217 *all out. Following on, West Indies* 385 *for* 5. *Match drawn.*

1970-71 Second Test at Port of Spain: *West Indies* 214*—Prasanna* 4 *for* 46; *India* 352. *West Indies* 261*—Prasanna* 0 *for* 47 (*leaving the field with a hand injury that gave Venkat an opening into which he stepped in style*); *India* 125 *for* 3. *Won by* 7 *wickets.*

1970-71 Fifth Test at Port of Spain: *Returning for the Fifth Test at the same venue, Prasanna, though not still fully recovered, took* 3 *for* 146, *claiming Carew* (28), *Lloyd* (6) *and Sobers* (132).

view of his pre-First Test form, to take a *striking* initiative against the English pacemen. But Viswa seldom did this.

For the rest, the fact that we played the *same* eleven in all three Tests shows that our reserves did not quite measure up to the calibre of Test Cricket. Abbas Ali Baig had a good run of 20s and 30s to start with but seldom achieved more. *In hindsight* it may be argued that he could have been played instead of Mankad at least once.

But those on the spot knew better. Baig being something of a flasher, they probably reasoned—since they obviously did not want to risk losing Engineer in the beginning—that asking Abbas Ali to open with Sunil would be like asking Abid Ali to go in first. Jayantilal had his chances but seemed to lack the technique where it came to the crunch.

THE AUTHOR AS COMMENTATOR during the 1969-70 Nagpur Test between India and New Zealand. As a journalist, Raju Bharatan covered India's 1952 tour of England, at the end of which he joined the "Weekly". In charge of sports and films, he is also a music critic and a crossword setter. Books: Rivals in The Sun, a survey of the 1952 England tour.

Like Ashok Mankad, Dilip Sardesai was something of an enigma, though he came good at the all-important moment in the Final Test. Here we must remember that, in terms of span, Dilip has already seen much service. Such a bad patch as the one in England, a bad patch that widened into total loss of form, is to be expected in a 31-year-old who had shouldered such grisly burdens in West Indies. A season away from the grind of Test Cricket should find Sardesai back at his best.

If I come to our spin so late, it is only because any comment on its quality is utterly superfluous. From the moment the tour got under way, it was obvious that the English were going to have a hard time countering our spin. Venkat for one was into his spinning stride straight away. **It is a measure of Venkat's steady advance—ever since he bowled us to victory at Port of Spain—that we just could not consider dropping him.** His batting (which saw us through crucial phases at Lord's and the Oval), coupled with his superb close catching, made him a vital cog in the victory wheel.

And Bedi, of course, was the acme of accuracy with his teasing length and line, flight and guile. As the finest exponent of his craft, he took eternal charge of one end, so to speak.

This left us with a spinning ace in Chandra, who turned up trumps in the end. **If he did so, it was only because Wadekar had the vision to keep him and Bedi out of the firing line in the second innings at Manchester.** That was one time the English had a big enough lead to try and collar our spinners. Had they succeeded in doing so, our Spin Trio might well have lost its sting by the stage of the Third Test. Indeed, after the Second Test, we did fall to wondering whether Chandra was a worn-out novelty. All credit therefore to Wadekar for a piece of astute captaincy that kept our spinners fresh for the Oval fray.

Which brings us to the vexing question of whether Prasanna should have been so summarily eliminated. Nothing succeeds like success and poor Prasanna has been overtaken by events. **But not since Len Hutton dropped Alec Bedser (after taking the "Big Fella" with him to inspect the pitch before the toss!) have we seen an omission so sensational in Test Cricket.** As the English said, any side that can leave Prasanna out and still win must be a great side. But one does continue to wonder whether it could not have been a still *greater* side with Prasanna in. True Prasanna's tour record is poor. But oddly enough, he seemed to get his chances on batting strips like the ones at Edgbaston, Headingley and Trent Bridge. At his best, "Pras" should have been able to overcome

—Continued

CENTURY BEFORE LUNCH

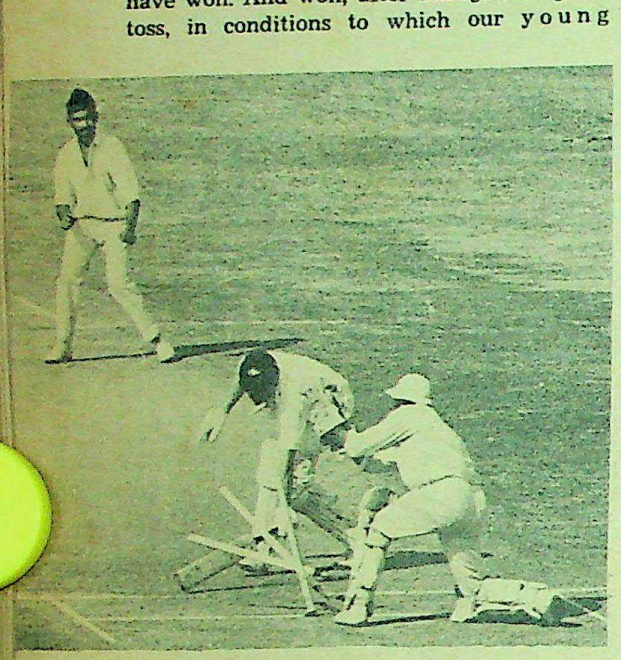
So much has been written about the century before lunch on the first day of a Test match that many do not really know who was the first to accomplish this rare feat. So far 35 *players have recorded a hundred before lunch—and only one of them is an Indian. He is none other than the great Ranji, whose birth centenary begins this month. He achieved the feat in the glorious Ranji tradition. Making his first appearance for England vs Australia at Manchester in* 1896, *Ranji hit* 62 *and* 154 *not out, scoring half his side's runs in the second innings. With* 6 *wickets gone, England still needed* 2 *runs to wipe off the first innings deficit. Undaunted by the situation, Ranji raced to* 50 *in* 85 *minutes and to* 100 *in* 130 *minutes, thereby registering a century (from* 41 *to* 154) *before lunch. And, remember, he was making his Test debut and that against Australia!*

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

such odds, but you know how it is when a man is down. Somehow the feeling persists that Alan Knott or Ray Illingworth or John Snow or Peter Lever could not have scored all those runs had "Pras" been on the spot. The odds are that he would have "bought" their wickets. **The "Prasanna Panels" on Pages 13 and 40 speak for themselves.**

Anyway, for the time being, Prasanna's case would seem lost by the fact that we have won. And won, after *always* losing the toss, in conditions to which our young



FAROKH ENGINEER stumps Keith Stackpole (61) in a flash, off Bishen Singh Bedi, during the Third Test vs Australia at Delhi (1969-70) that India won by 7 wickets. But India lost the series which they should have won with their class spin.

cricketers were total strangers. With the accent on the youth of Gavaskar and Solkar, our cricket has come of age. Wadekar stepped in as captain in a blaze of controversy. He has finally set all controversy at rest by beating the English professionals at their own game. In doing so he has given our cricket a left-hand shot in the arm.

Those who say we were lucky to claim the "rubber" on the strength of the Oval win do him less than justice. **Remember, he had England fighting a grim rearguard five times out of six. He marshalled his resources with considerable skill and imagination.** Under his leadership even Solkar, pooh-poohed early on as not good enough to open the bowling for a club side, developed into medium operator clever enough to trouble a proven performer like Brian Luckhurst. Not once did Ajit allow D'Oliveira to lead a fightback. Such was the team effort he promoted that Krishnamurthy kept a smart wicket throughout in spite of knowing he had no chance of getting into a Test. Syed Kirmani too must be the maturer for the experience. When all others failed, Kirmani (37 not out) and Govindraj (40 not out) starred in a stand that saved the day against Sussex. All of which stresses our fighting spirit and our new batting in depth.

Only, with spin our strong suit, Wadekar could give Govindraj a break only after the Second Test, by which stage the Hyderabad quickie looked too disheartened to find his swinging rhythm. **Barring the cases of Govindraj and Prasanna (cases we could justly judge only if we had been there in England), there seems hardly a point on which Wadekar's leadership could be faulted. Under him, our batting seemed no longer prone to that fatal streak of waywardness which had so often in the past proved our undoing.**

After Bill Lawry and his not so merry men had made a clean 4-0 sweep of the 1967-68 series in Australia, Alan McGilvray analysed our shortcomings as: (a) lack of a sense of mission; (b) failure to conform to the serious style of Test Cricket; (c) need to develop the powers of concentration; (d) inability to hold our catches and improve our outericket. Is it not remarkable that starting with the "sense of mission" McGilvray said we lacked, Wadekar has been able to imbue "India 71" with the other three qualities too?

The last time we met the Caribbeans in West Indies (1961-62), we were swept aside 5-0. Similarly the last two times we

"WORLD-BEATERS"

Barbados Cricket Association President Eric Inniss had this telling comment to make:

India's Test victory over England was not unexpected. The Indians looked like world-beaters since their tour in West Indies earlier this year. It was the consensus of opinion among cricket followers in West Indies that India possessed a wealth of talent and had the ability to fight back after getting into serious trouble. But some English commentators and critics did not get the "message". Even after the splendid showing of the Indians against the leading counties, there was a rather amusing tendency to write off India's chances.

CATCH AS CATCH CAN

At Bombay in 1969-70, as at Wellington in 1967-68, India dismissed New Zealand in the second innings entirely through catches. At Port of Spain in the Fifth Test this April, the West Indies performed the feat against us, as did England in the Lord's Test this July. There are only two instances when 30 or more wickets in a match have fallen through catches and India is a party to both. The first time it was against New Zealand at Bombay in 1969-70, when 31 wickets fell to catches, India taking 18, New Zealand 13. The second is now at Lord's, when 30 wickets fell to catches, India taking 14, England 16.

INDIAN FIRSTS

India have the following "firsts" to their credit—and discredit—in Test Cricket:

* *400-run opening partnership: 413 by Vinoo Mankad (231) and Pankaj Roy (173) vs New Zealand: Fifth Test at Madras 1955-56.*

* *Wicket-keeper scoring 500 runs in a series: Budhi Kunderan (525) vs England 1963-64.*

* *Wicket-keeper opening the bowling: Budhi Kunderan vs England: Test at Edgbaston 1967.*

* *Four ducks in succession: Pankaj Roy vs England 1952—one at Lord's, two at Manchester, one at the Oval.*

* *Losing first four wickets without a run on board: at Leeds, First Test vs England 1952, when Pankaj Roy, Dattu Gaekwad, Madhav Mantri and Vijay Manjrekar fell for ducks—and Vijay Hazare (56) had to rush in from the massage table to stem the rot.*

* *Stumping five batsmen in a match: P. Sen vs England: Fifth Test at Madras 1951-52.*

* *Running out a batsman in the act of bowling: Vinoo Mankad "running out" Bill Brown of Australia at Sydney 1947-48 after warning him—unlike Charlie Griffith in the case of Ian Redpath.*

* *Taking part in a Test in which over 30 batsmen were out to catches: 31 vs New Zealand: First Test at Bombay 1969-70.*

* *First five overs of a match bowled by four different bowlers: First Test vs West Indies at Bombay 1966-67—Jaisimha 2 overs and Wadekar, Chandrasekhar and Durani 1 over each.*

* *Father and son officiating as umpires: M. G. Vijayasarathy and son M. V. Nagendra (though not in the same match).*

* *Father and son winning the toss in entire series: Pataudi (Sr) vs England in 1946 (three Tests) and Pataudi (Jr) vs England in 1963-64 (five Tests).*

* *Father and son scoring a century on first appearance against Australia: Pataudi (Sr) at Sydney 1932-33, Pataudi (Jr) at Madras 1964-65.*

* *A "duck" and a "ton" on debut: G. R. Viswanath vs Australia: Second Test at Kanpur—the only batsman in Test Cricket to record the feat!*

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

went to England (1959 and 1967), we lost the series outright (5-0 and 3-0). But this team under Ajit Wadekar not only beat West Indies in West Indies but had the best performance in *all* departments by *any* Indian touring team *any* time—including the 1946 Indian team to England that included Merchant and Amarnath, Mushtaq and Mankad, Hazare and Modi. Merchant gave us a head start on that 1946 tour but to no positive avail. He gave us a fresh start this year for Wadekar to lift our cricket from the bootstraps. At the end of the 1959 English tour (on which we lost at Lord's even before the Queen could reach the ground on Monday!), John Arlott wrote: *This Indian team, which declaredly came to learn, should have returned home with one crucial lesson firmly instilled—that, until India produces pitches which give fast bowlers the chance and encouragement to test its batsmen, its teams will always be routed by pace in other countries.*

TITBITS

* *Four times India have been beaten outright in a series—in England 1959 (5-0); in the West Indies 1961-62 (5-0); in England 1967 (3-0); in Australia 1967-68 (4-0). India have drawn all (five) Tests in a series thrice: vs Pakistan in Pakistan 1954-55; vs Pakistan in India 1960-61; vs England in India 1963-64.*

* *Believe it or not, Hanumant Singh fielded for England (as substitute) before playing for his country! He acted as substitute for England in the Second Test (1963-64) at Bombay and then played in the Fourth Test for India at Delhi the same season, hitting a century (105) on debut.*

* *The Test vs West Indies at Calcutta in 1948-49 was held up for some time as the umpires had to answer nature's call. Some of the players too were similarly "upset". The previous evening the teams had been entertained to dinner—to a delicious menu of fried prawn. The result was the oddest "upset" in world cricket.*

Well, both in West Indies and England, Wadekar proved Arlott wrong—he won the two series 1-0 without any sort of pace. This then is the miracle of "India 71". But miracles do not happen again and again. By all means let us rejoice over a victory well earned. But in the Here and Now of victory, let us not forget that the success needs to be sustained. And for the success to be sustained, we need to prepare wickets with the incentive for the pace we urgently need to supplement our superlative spin.

Keith Miller has noted that India today "are strong contenders for the best team in the world". But as a fast bowler himself, Miller knows that our cricket's big breakthrough cannot be sustained by spin alone. So he has added the rider: *If only India could find a faster opening attack, they could challenge the world.*

On top of the world we may feel right now. But let us remember that this is only the beginning—not an end in itself. Let us act, not just overreact.

Vijay Merchant

"We Are The Champion Nation"

As Chairman of the Selection Committee, Vijay Merchant has had a hand in picking the two teams that fetched India her two most cherished "rubbers" ever. In the November-December 1970 issue of *The Xavierite*, a Bombay college magazine, Merchant had written an article titled "We Are The Champion Nation". It is an article that has acquired a new relevance in the context of India's victory over England. Wrote Merchant:

We are the champion nation in making excuses for failures. Whenever we do badly, we are ready to put forward all kinds of reasons. Believe me, more often than not, these are excuses. "The wickets were different! The weather did not suit us! We had a big casualty list!" But does all this not apply to teams visiting India as well? Surely, it is not suggested that when we go overseas, we carry our own wickets, our own weather and guaranteed protection from injuries and ill health!

My own study of Indian cricket teams visiting England (I have been on two tours: 1936 and 1946) is that we carry three sets of cricketers in our teams. Out of 16, there are 5 to 6 to whom the tour is not merely a visit to a foreign country but a very serious mission abroad. These cricketers concentrate 100% on the job in hand, make personal sacrifices to be able to remain physically and mentally fit, take every opportunity to practise hard and look after themselves in a manner that is exemplary. They play more for the team than for themselves and are on the lookout to give a helping hand to those who are not doing well. At least 3 or 4 of this lot are unqualified successes. Unfortunately for our teams, they form a small minority.

Taking the other extreme, there are a few in the side who feel that they have achieved their ultimate ambition in life when they wear India's touring colours. To them the India Blazer is the "be all and end all" of their career. They do not bother overmuch whether they will make another tour. They treat their cricket most casually—but not so casually the other aspects of the tour. Off the field, they are in their element. People are extremely friendly, the hospitality is lavish, the entertainment is of a nature they have not enjoyed in their own country. They are more interested in off-the-field activities. All this plus their mental outlook on the game prevents them from giving of their best. Four or five such players we see in every Indian team. Usually they are total failures.

The "middle order" of about 7 cricketers start the tour most seriously but, after a few setbacks, lose interest and concentration. Without intending to be so, they are disheartened and are either unwilling or just unable to learn from their mistakes. It is at this stage that they need guidance from the top, guidance which is just not available—sometimes because the top men are unwilling to guide, more often because they are unable to make out exactly what is wrong with the player. Such players therefore go on playing mechanically without being able to get out of their bad patch. They are part successes.

I sympathise very much with such cricketers but it needs "character" to be able to redeem oneself at such a time—and "character" in a cricketer is displayed not when the conditions are all favourable but when the odds are against him and his side. Great cricketers have, at one time or another, got into a bad patch but, by great concentration, hard work, complete self-restraint and self-discipline, they have been able to come out of it and make good on tour. A player's problems on tour can never be solved by others. He himself must solve them—by application, hard work and self-discipline.

During our last tour of Australia and New Zealand and during their return visits to India, time and again some of our batsmen made over 30. And yet, excepting Wadekar, Jaisimha and Viswanath, no one scored a century. Why do our batsmen settle down only to get out soon after? If this is not lack of concentration, I would like to know what is. Is it that our batsmen are content to get their 30s, 40s and 50s and not bother about what happens to the side afterwards? If that be so, they are playing for themselves, not for the team.

In cricket a batsman has not only to be ambitious but even greedy for runs. Many of our batsmen have given promise of a big innings and yet time and again they have let down the side. If a batsman gets out to a really good ball, I have nothing to say, except give credit to the bowler for getting a batsman who was well set out. More often than not, however, our batsmen have made rash and carefree strokes, thus getting themselves out. No justification can be put forward for such batting. Besides, it indicates lack of teamwork. When our cricketers understand the meaning of playing for the team and single-mindedly devote themselves to the cause, then only shall we make strides in international cricket.

Words that remind you of the classic retort made by Karl Nunes, then President of the West Indies Board of Control, when Caribbean Captain John Goddard blamed the tour itinerary for West Indies' defeat in Australia in 1951-52. Said Nunes:

If we have not the wisdom, temperament or ability to adapt ourselves to conditions of other countries, as we expect them to adapt themselves to ours, if we cannot take what we give, we do not measure up to the calibre of Test Cricket.

Also see Pages 40-41 and 52

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

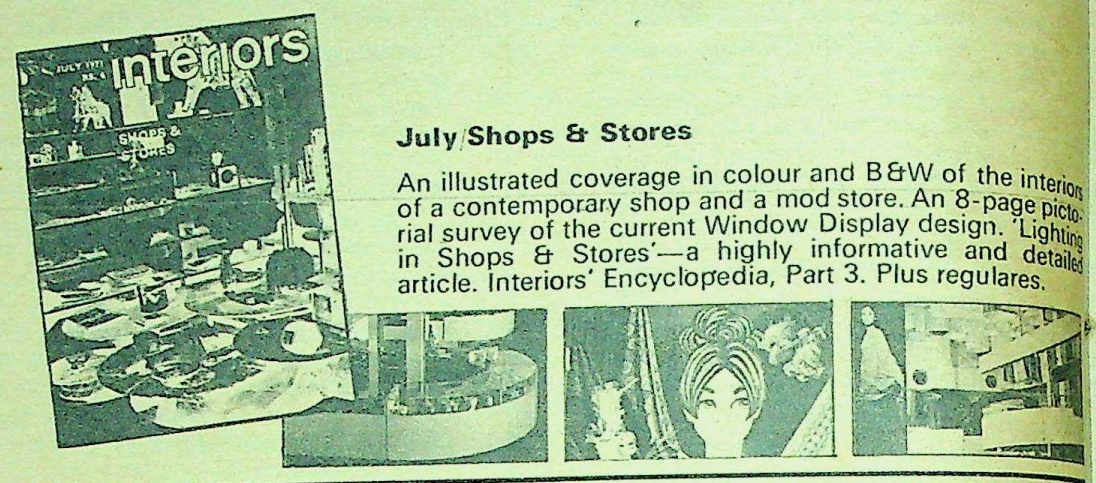
interiors

India's first professional monthly magazine—fully illustrated!

interiors covers a major theme every month. Offices, Flats, Shops and Stores, Theatres, Hotels, Bungalows, Paints, Textiles, Wood, Furniture. These are some of the themes. Selected works of leading Indian architects and interior designers are illustrated, themes discussed, solutions explained. Illustrations include Black & White and Colour on art paper.

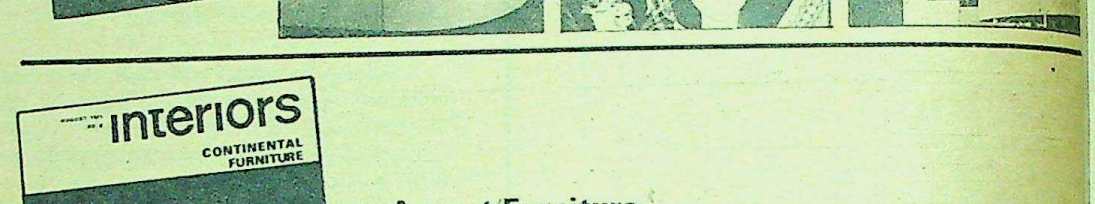
And through the pages of **interiors** designers, craftsmen, artists offer you—by way of articles, interviews, photographic essays—authoritative and revealing information on: designing of Lamps, Furniture, Ceramics, Murals, Flower Arranging, Storage, Textile Designing, Weaving...and much, much more!

Plus each issue offers illustrated coverage of: **new products, new materials; Working Details** of new furniture/unit design; **Changing Look: News; Books; Personality; Do-It-Yourself Project.**



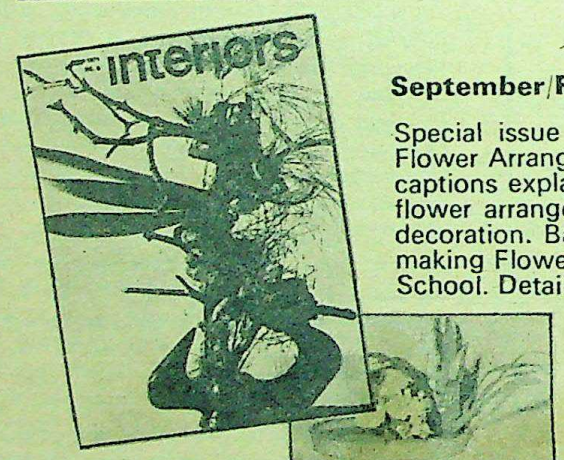
July/Shops & Stores

An illustrated coverage in colour and B&W of the interiors of a contemporary shop and a mod store. An 8-page pictorial survey of the current Window Display design. 'Lighting in Shops & Stores'—a highly informative and detailed article. Interiors' Encyclopedia, Part 3. Plus regulares.



August/Furniture

A photographic coverage of the latest trends in modern furniture from the continent—in colour and B&W. Plastics in Furniture. Furniture by Charles Eames. The Unusual Art of Creating Decorative Lamps—a pictorial essay. New Products. News. Books.



September/Flower Arranging

Special issue devoted to Ikebana—the Japanese art of Flower Arranging; illustrations throughout the issue carry captions explaining the mood, meaning and style of each flower arrangement. Flower Sculpture. Ikebana in Interior decoration. Basic Techniques of Ikebana. Useful Tools for making Flower Arrangements. Indian Chapter of the Ohara School. Detail/Executive Desk. Plus regular features.

an invitation to become a Charter Subscriber*

Limited charter subscriptions still open at 50% off the regular price.

Regular Rate Rs.54 for 1 year (12 issues) AS A CHARTER SUBSCRIBER **PAY Rs.27 ONLY!**

Single issue costs Rs.6. At Single-Copy rate you would pay Rs.72 in a year. As a Charter Subscriber you save Rs.45!

(*Charter Subscription begins with Vol. 1, No. 1)

This offer open only till 'April' issue lasts.

Mail this order form or remit your subscription to:

Shoaib & Sunder Publishers

Mail Order Service
Sind Chambers, 1st floor
Colaba Causeway
Bombay 5

Charter Subscription Order Form

Gentlemen: Dated _____

Enter my name as a Charter Subscriber to **interiors** for one year and send me 12 issues beginning with April issue on 'Offices'

NAME _____

ADDRESS _____

☐ Enclosed Cheque/Bank Draft/M.O.Receipt

☐ Send May/June July/August issues by VPP for Rs. 27/- Plus Postage Rs. 3.50.

Note Cheques should be drawn in favour of 'Shoaib & Sunder Publishers'; add Re. 1.50 extra on out-of-Bombay cheques

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

our 17 "Victory Tests". But we would be doing Nissar and Amar Singh less than justice if we were to measure the high calibre of their pace bowling merely by the yardstick of a Test win. Glance at the boxed item giving Prasanna's Progress (like the Rake's, so tragic!) and it would be evident how often he bowled India into a winning position only to see our gains frittered away by irresponsible batting.

Nissar and Amar Singh may not have won any Tests for us, but they certainly helped put India on the cricketing map—right from the start! Nissar took 5 for 93 in our first-ever Test (Lord's, 1932), followed it up with 5 for 90 in the very next Test at Bombay Gymkhana and finished a short meteoric Test career at the Oval in 1936 with 5 for 120. Amar Singh has to his credit 7 for 86 at Madras (1934) and 6 for 35 at Lord's (1936).

A statistical figure-curiosity may interest those who collect such titbits. At Bombay in 1969, we conceded a lead of 73 runs to New Zealand and won the Test! At Delhi two months later, we again fell behind by *exactly* the same margin against Australia and emerged victors! Finally, at the Oval in August 1971, we gave England a head-start of 71 runs and proceeded to knock the daylight out of them!

This seems to be our recipe for success—to trail by 70 runs or thereabouts on the first innings! Did we not start this droll gambit in "Jasu Patel's Match" at Kanpur in 1959 when we allowed Australia a 67-run lead and then won in sensational fashion?

Panchgani — B. B. MAMA

Sir—I fail to see why B. B. Mama should go out of his way to build up Ray Illingworth as a man of "multi-faceted character", so much so that he sits down to write an excited letter (September 12) in support of his Sport Profile on the man. Surely the reasons for India loving to hate this man are different. True, "Illy" said Chandra's bowling was "very good". But he also said "rank bad batting" let England down. Mama fails to see the subtle innuendo. "Illy" still believes that it was not so much the superb bowling and fielding of India as the "bad batting" of England that caused a major upset in world cricket. His remarks smack of the same superiority complex as that displayed by England's supercilious cricket writers and commentators. Any man who uses questionable tactics to win the Ashes "at all costs"; who, instead of snubbing, supports his bowler (Snow) in playing a scurvy trick; who even stages a walkout; who hints unfairly (as Denis Compton has pointed out) that "insomnia" was the cause of England's failure against Pakistan; who makes it clear to the cricket bosses that he is not available for a long tour ("tired"?) of India; who sacrifices cricket at the altar of ambition, such a man is *not* my idea of a sporting player—only my Mama's!

Calcutta — ANIL GROVER

The Illustrated Weekly of India

Vol. XCII. 42. Regd. No. MH9
Sunday, October 17, 1971

CONTENTS

COLOUR PAGES

Black Money: India's Parallel Economy 8
Rebels Of Indian Cinema 21
Happy Divali! 40
Tokyo By Night 53
Comics 73

FICTION

Dialogue 29

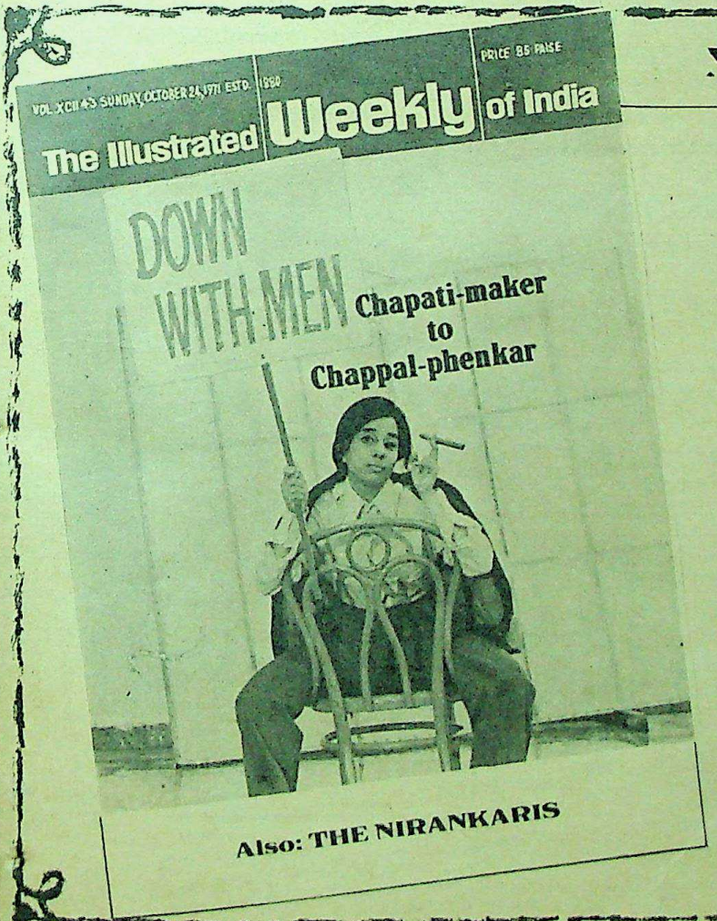
ARTICLES AND PICTURE PAGES

Foreign Exchange Racket 14
Black Money On Silver Screen 17
Why This "Short Change"? 19
Spanish Period 26
Housekeeping Headaches On £475,000 A Year 37
Love And Friendship 43
Letter To My Father 45
Indian Quest For World Cup 48

AND OUR REGULAR FEATURES

COVER: Black Money: Where Does It Come From?—by Jitendra Arya

Next Week



WOMEN'S LIBERATION MOVEMENT—from Chapati-Maker to Chappal-Phenkar: Nandini Mehta writes on the Movement in India. Mario contributes his hilarious cartoons to The Cause. J. Banerjee tables the demands of the Women's Lib. Movement. With provocative photographs.

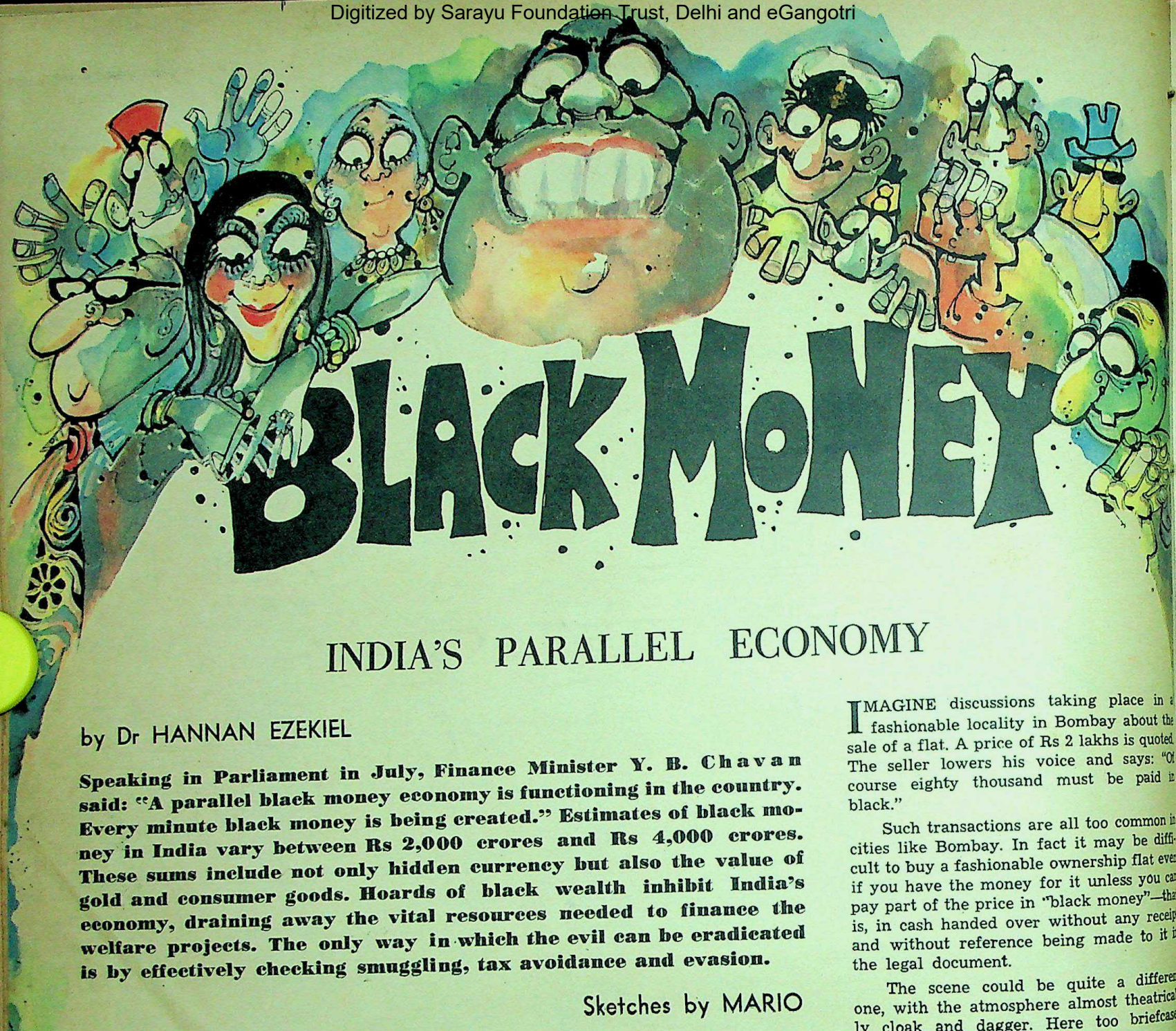
NIRANKARIS: Baba Boota Singh founded this liberal sect in 1929. Today its followers range from Hollywood stars to Himalayan cooks. By Balwant Gargi.

LEST WE FORGET: Retd Wing Commander H. K. Patel on the lessons of the Sino-Indian conflict of October 1962. Lt-Col. A. A. David on the causes of our troops' low morale at the time.

MIDNIGHT: Story by Wendy Fernandes

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri



INDIA'S PARALLEL ECONOMY

by Dr HANNAN EZEKIEL

Speaking in Parliament in July, Finance Minister Y. B. Chavan said: "A parallel black money economy is functioning in the country. Every minute black money is being created." Estimates of black money in India vary between Rs 2,000 crores and Rs 4,000 crores. These sums include not only hidden currency but also the value of gold and consumer goods. Hoards of black wealth inhibit India's economy, draining away the vital resources needed to finance the welfare projects. The only way in which the evil can be eradicated is by effectively checking smuggling, tax avoidance and evasion.

Sketches by MARIO

IMAGINE discussions taking place in a fashionable locality in Bombay about the sale of a flat. A price of Rs 2 lakhs is quoted. The seller lowers his voice and says: "Of course eighty thousand must be paid in black."

Such transactions are all too common in cities like Bombay. In fact it may be difficult to buy a fashionable ownership flat even if you have the money for it unless you can pay part of the price in "black money"—that is, in cash handed over without any receipt and without reference being made to it in the legal document.

The scene could be quite a different one, with the atmosphere almost theatrically cloak and dagger. Here too briefcases

CC-0. In Public Domain. UP State Museum, Hazratganj, Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

filled with currency change hands, but the commodity on sale on this occasion may be smuggled gold. As the smuggled gold finds its way across the border and into the hands of the ultimate consumer, black money is involved at various points in the chain of distribution.

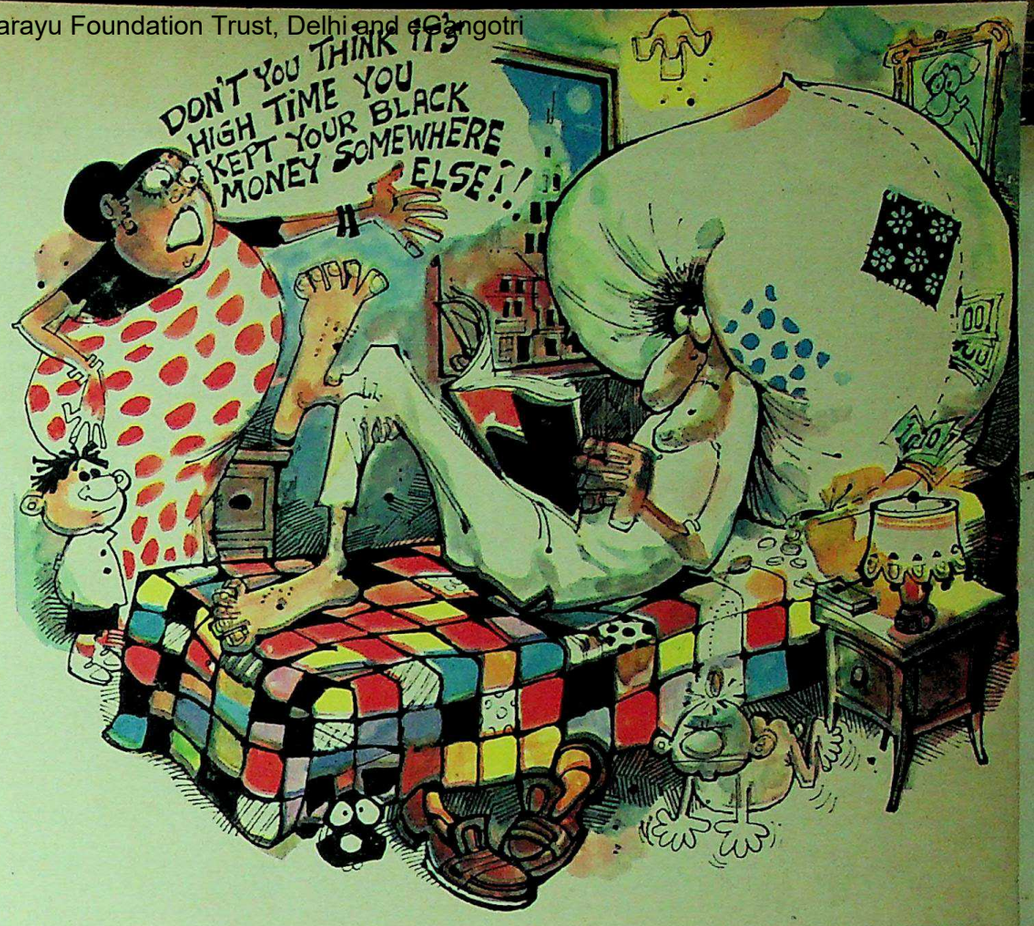
The smuggled goods which are financed by black money cover not only gold. All foreign commodities that enter the country illegally involve black money. These include cigarettes, shaving blades, wrist-watches, transistor radios, tape-recorders, liquors and art silk yarn.

The Smuggler Shares His Gains

Most of the parties involved in the trade in smuggled goods do not record the sale transactions nor do they declare their incomes from them. The huge amounts that change hands in these sales do not represent an equivalent amount of income to the recipient.

The agent who recovers Rs 60 lakhs in black money from local dealers for smuggled gold delivered to them might have paid Rs 50 lakhs or more for that gold on some lonely beach. He would probably have also spent a few lakhs in transporting it safely to the market—you must also take into account the bribes paid by him at various points.

Black money figures, besides in smuggling, in all other forms of illegal activity one can think of—illicit liquor-making, prostitution, evasion of foreign exchange regulations, blackmarket sales of controlled goods, cheating, bribery and corruption. Also in amounts involved in transactions which are not in themselves illegal but which become so because they are not recorded or reported for sales tax, income tax or wealth tax purposes.



Black money is converted into black wealth in the form of gold, diamonds and other valuables that are concealed from the authorities. No wealth tax or estate duties are paid on such assets, though there is the risk of the hidden possessions being discovered. This has actually happened in many cases; safe-deposit lockers have been compulsorily opened; homes and offices have been raided to reveal jewellery and large amounts of cash hidden in the most unlikely places.

Black wealth also takes an intangible form. That part of the value of an ownership flat represented by payment in black money or the *pugree* paid for tenancy in an old

—Continued

CC-0. In Public Domain. U[illegible]m. H[illegible]ganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Tax Avoidance and Evasion

The following is reproduced from "Asian Drama" by Gunnar Myrdal

The tax laws being as they are, tax avoidance on a large scale is easy and natural. "It is common knowledge," says one author in the official Indian Congress economic journal, "how the business of advice on income tax matters has flourished during the last few years in this country. Perhaps the very phenomenal increase in the number of income tax practitioners is an index of the flourishing trade in tax evasion [should be tax avoidance]... And the cleverest in the art...are the most successful in escaping the liabilities imposed by law."

In addition to what we have called tax avoidance—that is, the practice of exploiting the loopholes and ambiguities in the tax laws—there is outright tax evasion. As early as 1951, the classic outline of the First Five-Year Plan in India stressed the prevalence of this procedure:

"It would appear that at present a large number of incomes in the higher income ranges escape the payment of income tax and super tax, and there is in these and in other ranges of income an understatement of incomes. There is considerable leakage on account of non-declaration of profits made in blackmarkets."

A year later C. N. Vakil and P. R. Brahmananda noted that "evasion of taxes (had) developed into a fine art and (had been) accepted as a common feature of life". Another one of India's most prominent economists, D. R. Gadgil, confirmed this judgement.

"Reference may. . . . be made to the extent to which tax evasion by industrialists and traders constitutes a major problem in India. . . It has always been known that the financial communities in India had developed tax evasion into a fine art. The extent of evasion rose to new and great heights with increased taxation in recent years. . ."

There is common agreement that since these statements were made both tax avoidance and tax evasion have assumed greater proportions in India. The former Attorney-General, M. C. Setalvad, recently stated that tax evasion "is not sectional or limited. . . It is mass evasion of tax so far as the business community is concerned". He stressed particularly that "it was not only small traders and businessmen who did not pay up their dues to the state but the big businessmen, the big industrialists and company directors also indulged in proportionately large evasions".

rented flat cannot be discovered once the transaction is completed. Yet the holder receives the benefit in relatively higher income or lower expenditure thereafter than would otherwise have been possible.

Black money passes from hand to hand in a wide variety of transactions. These may take place within one trade such as gold smuggling or from one class of transaction to another and even from current to capital transactions and back.

Take the case of a trader who builds up a stock of black money through sales tax and income tax evasion. He uses is to pay the black money required towards part of the price of an ownership flat. The seller of the flat, in his turn, finds this sum handy to buy smuggled gold. The smuggler now uses black money income to buy foreign exchange in the blackmarket for payment abroad This foreign exchange may have come from someone who is engaged in otherwise legitimate foreign trade but who has under-invoiced exports and over-invoiced imports. The black money this trader receives may be used in part to bribe government officials to give him a fat contract. The official may ultimately be thus enabled to pay the black-money part of the price of an ownership flat and so on...

With such transactions taking place on a large scale in India, it may be said that a parallel economy has come into existence. Few of the people who contribute to the existence and growth of this parallel economy by their actions—e.g., purchase of gold and other smuggled goods—realise how much crime, vice and violence they help to foster.

The large volume of black money which passes from hand to hand rarely contributes anything to the national welfare. It diverts resources from productive uses in which they could have contributed vitally to the growth of the national economy.

Drain on Foreign Exchange

Foreign exchange so urgently needed to import capital and intermediate goods, components and raw materials in industries that would provide larger employment throughout the country is drained away because smuggling flourishes.

Excessive consumption expenditure is encouraged because it is the easiest way in which large amounts of black money can be used up. The "black rich" contribute to wasteful expenditure at a time when there is a crying need for additional resources for investment in productive enterprises.

The parallel black money economy is not and never can be independent of the legitimate or white economy. The two economies have links with one another at a large number of points. These links are both real and financial.

In financial terms, the links are basically of two types: those through which white money becomes black and those through which black money becomes white.

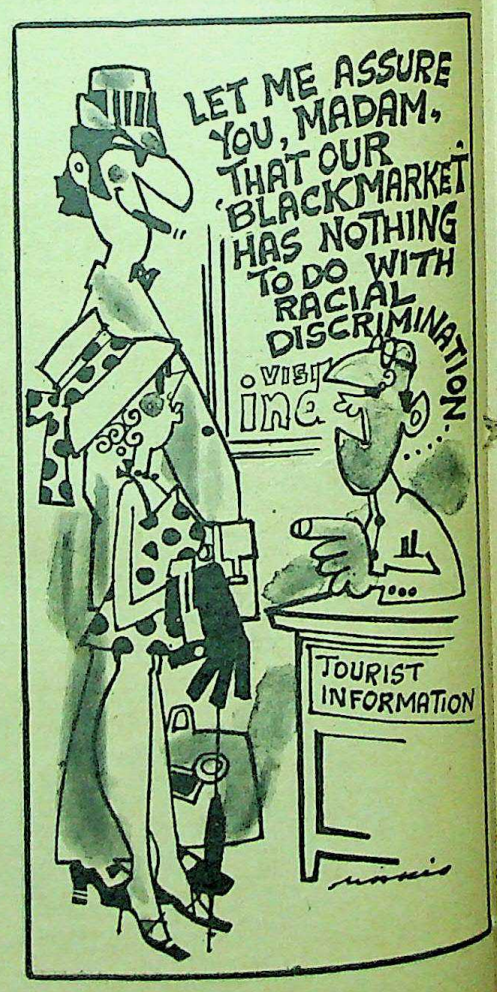
The links through which white money becomes black are many. One link is provided by the purchase of gold and other smuggled items; the buying of goods without insisting on receipts in order to evade sales taxes also enables the seller to evade both sales tax and income tax and build up his black-money stocks even though the buyer of the goods is paying in white money. The over-invoicing of imports and under-invoicing of exports with the subsequent blackmarket sale of foreign exchange is another way in which white money is converted into black.

Black money becomes white, but in different hands, when it is spent on consumption of goods and services.

Money is in constant movement between the two parallel economies. Some money may remain black through a series of transactions. Other money may change colour quite frequently. This is what makes any assessment of the size of the black economy difficult. The large number of estimates that have been put forward are not even clear about what exactly they are trying to measure.

It is possible, for example, to want to estimate the volume of black money transactions. One may, on the other hand, want to measure the untaxed income earned through transactions or even the volume of taxes evaded in this manner. Again, one would like to know the amount of black wealth in existence or the amount of capital gains taking place annually in this black wealth.

For obvious reasons, it is not easy to estimate any of these quantities. The very



CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

illegality of the transactions involved or the fact that tax evasion is being resorted to in connection with otherwise legitimate deals implies that genuine information on the subject will not be readily available.

A number of estimates have been put forward of what is called concealed income, or income on which taxes have been evaded. Some of these are for annual periods, while others represent the cumulative total which should still be subject to assessment.

Controls and Blackmarket

The fact that the annual estimates often make no distinction between the years in which many controls existed and those in which these controls have been disbanded shows that the authors of the estimates have not understood the nature of tax evasion. Wherever controls exist, blackmarket sales of the controlled goods take place. The excess profits from such sales have necessarily to be concealed because they are illegal. Taxes on these incomes are, therefore, evaded.

When the controls are disbanded, even if the prices and profits of the goods concerned remain the same, they are no longer illegal. It is only if the dealer wishes deliberately to evade taxes that these profits would be concealed from the authorities. The volume of concealed income is likely to decline somewhat during periods when most of the major controls have been disbanded.

If those who glibly put forward estimates of black money understand so little of its true nature, it is not surprising that the public at large is quite confused. Thus, there is a widespread popular belief that black money is represented by huge currency holdings. This belief is encouraged by press reports of police raids in which large amounts of currency are found hidden in homes and offices.

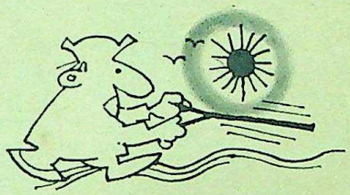
It is of course true that black money transactions have ultimately to take place in currency. Avoidance of the banking system is in fact one of the most important features of the parallel black money. Large amounts have therefore to be accumulated in currency in order to complete these transactions. However, once the transaction is complete, the original holder of the currency no longer has it. It has passed to the other party to the transaction who might hold it as such for some large deal and disperse it through payments to others or through a series of smaller transactions.

The volume of black money at any point of time or even the volume of black money transactions in any current economy is therefore likely to be much greater than the average amount of currency being used in the blackmarket economy. The total value of large currency hoards in the country at any time is apt to be smaller.

To be successful, measures to curb black money transactions must include those for the prevention of smuggling, prostitution, production of illicit liquor, blackmarket sales of goods and foreign exchange, bribery, corruption, cheating—in fact the whole gamut of illegal activities. Stated in this way, the magnitude and complexity of the task become apparent.

Better trained and equipped police and customs officials might help provided they were themselves not subject to corruption. It could not be expected, however, that such illegal actvities could be brought to a complete stop by these means

—Continued



Concealed Income

Since independence, until the end of March 1970, about Rs 505 crores of concealed income has been uncovered.

As a result of investigations by the Income Tax Commission in 1947, Rs 48 crores of unaccounted income was detected. In the 1951 Tyagi scheme of voluntary disclosure, Rs 70 crores of income was disclosed. In two disclosure schemes embodied in the Finance Act 1965, Rs 52.18 crores and Rs 145 crores respectively were disclosed involving 1,16,000 assessees.

Between 1965-66 and 1968-69, the income tax department detected in the normal course of investigations Rs 141.52 crores of concealed income. In over 1,250 searches in the last six years, assets worth Rs 5.79 crores were seized. Between 1966-67 and 1968-69 the assessees themselves made disclosures totalling Rs 42.29 crores.

Tax Arrears

The report of the Comptroller and Auditor-General of India for 1969-70 reveals that gross tax arrears as on March 31, 1970, amounted to about Rs 960 crores. Of this about 56 per cent were on account of income tax and about 26 per cent were in respect of corporate taxation.

While about 5 per cent of the arrears relate to wealth tax, arrears of Union excise and estate duty accounted for 4 and 3 per cent respectively—about 5 per cent of the arrears was categorised as interest on the gross arrears of income and corporate taxation.

Of the total outstanding gross arrears of income and corporate taxation of Rs 841 crores, the total effective demand of tax outstanding on March 31, 1970, was Rs 682 crores. Of this Rs 91 crores represented irrecoverable arrears, reducing the amount of effective recoverable arrears to Rs 591 crores.

About 97 per cent of the assessees involving about 52 per cent of the tax arrears were in the income bracket of Rs 5 lakhs to Rs 10 lakhs.

Expert Committee

An expert assessment of the extent of tax evasion in the country is being attempted by the Direct Taxes Inquiry Committee headed by K. N. Wanchoo, former Chief Justice of the Supreme Court. The committee has been asked to recommend "concrete and effective" measures to "unearth" black money, prevent its proliferation through further evasion and to check tax avoidance and reduce arrears. The committee has prepared a questionnaire and has circulated it to various individuals and agencies.

Assessment In Bombay

The assessments during the financial year ended March 31, 1971, in Bombay numbered 596,888. The tax collected amounted to Rs 264.8 crores. The city contributes more than one-third of the total income tax for the whole country—probably more than one-third of the tax evasion in India is also in Bombay.

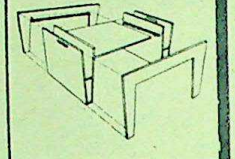
CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

A paying hobby that could become a rewarding career:

THE 4-VOLUME DO-IT-YOURSELF PROGRAM IN INTERIOR DECORATING AND FURNITURE MAKING

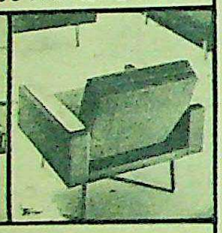
Meticulously prepared by professionals, profusely illustrated with photographs, plans, and working drawings, this 4-volume library is designed to provide you a thorough knowledge of the principles and practice of home furnishing, supplemented with practical how-to-do-it manuals on woodworking and plywood projects, and a design guide that offers you over 300 modern furniture designs from Europe...the complete step-by-step teach-yourself kit to start on a profitable hobby that could lead to a steady and independent income!



COMPLETE SET NOW YOURS FOR Rs. 54 ONLY
Plus Packing & Postage Rs. 6 by VPP

Home Furnishing *by Anna Hong Rutt*

Extensively used in America as a textbook for classes in home planning and furnishing, this 508-page simply-written guide offers you a thorough knowledge of all aspects of furnishing and decorating, including: Elements of Art, Colour, Principles of Design; Traditional, Period, Provincial and Modern Style in houses and furnishings; Home Planning, Landscaping, Interior Finishing and Exterior Design; Selection and Arrangement of Furniture, Rugs and Carpets, Fabrics, Lighting, Flower Arrangement, Pictures, Accessories: the History of Decorative Movements.; and a Complete chapter on Suggestions for Home-Furnishing Problems. Complete Index and Bibliography. Over 300 illustrations, drawings. Unabridged reprint of the American edition which costs in the U.S. Rs. 59. Under Jt. U.S. Textbook Programme YOU PAY RS. 12 ONLY!



MOBEL — the famous design reference guide from Switzerland. Over 300 photographs provide the latest designs of a large variety of furniture for home and office, including: Beds, Sofasets, Bookshelves, Cabinets, Chairs, Tables, Centre-pieces, Dining sets—modern, trend-setting furniture from the continent. Digest-size, original imported edition; COST RS. 20 ONLY!

WOODWORKING & PLYWOOD WORKING FOR EVERYBODY
by J. G. Shea

These two large-size (8½ x 11) working manuals are also used in American Industrial Arts classes as basic textbooks, and over the years thousands of woodworking hobbyists have avidly bought these two volumes. Written in easy-to-follow English, made easier to understand with the support of hundreds of illustrations, photographs and working drawings, lists of materials, sizes, construction data, it shows you how you can build independently over 100 projects with the help of these manuals. Some of these projects include: stools, desks, functional chairs, cabinets, storage headboard, fences and screens, table-tennis table, pannelling, room dividers, dining table, built-in bed, bookcase, stereo console, modern functional tables; cupboard, magazine holder, and even boat-building with plywood!

And, in addition tc over hundred projects, you are given complete practical instructions on setting up your own workshop, how to use tools, take their care, and sharpen them; the basic processes: squaring and sawing to size, smoothing and shaping edges, cutting curves, boring holes, sanding, shaping the legs of tables and chairs, seat weaving, simple decorative processes, how to bend wood, cut glass; complete joinery processes; upholstering; and woodfinishing in warnish, lacquer, shellac, wax, and natural finishes. *Everything* you will need to know and do to make furniture and other projects of wood and plywood. Original editions cost in U.S. Rs. 108; for these unabridged reprints you PAY RS. 22 ONLY.

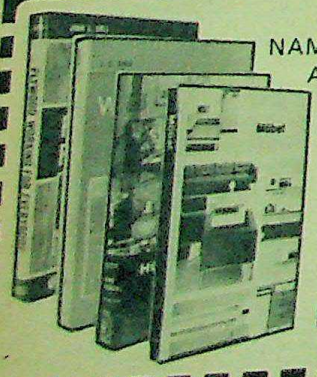
10 DAYS' FREE EXAMINATION

We invite you to mail the coupon below and receive your 4-volume set for examination and approval. If at the end of 10 days you decide not to keep the books for any reason, simply return them to us for unconditional immediate refund under our Money-Back Guarantee.

Mail the coupon below, or visit personaly:

SUPER BOOK HOUSE Sind Chambers 1st floor Colaba Causeway Bombay-5. 215230

SUPER BOOK HOUSE MAIL-ORDER SERVICE



P. O. Box 18 Bombay 1

NAME _____

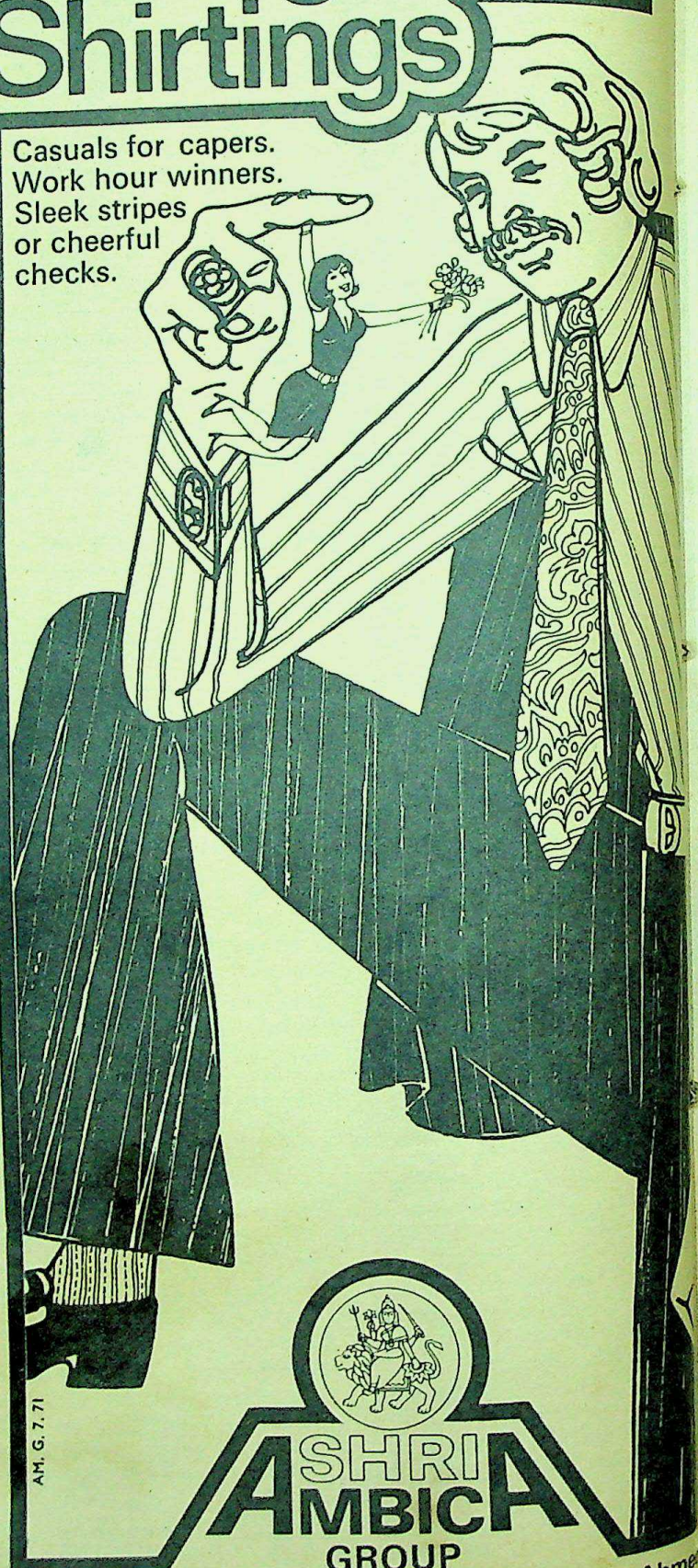
ADDRESS _____

RUSH the 4-volume set of *'Interior Decorating & Furniture Making* to my above address by VPP at the low price of Rs. 54.00 plus Rs. 6 towards packing and postage. It is understood that I may return the books within 10 days, if unapproved, for immediate refund.

☐ *ENCLOSED* Bank Draft M.O. Reciept for Rs. 54/-
Send the books by Regd Bookpost, POSTFREE.

Happiness is standing tall in Ambica Grou Suitings and Shirtings

Casuals for capers.
Work hour winners.
Sleek stripes
or cheerful
checks.



AM. G. 7. 71

SHRI AMBICA GROUP

Shri Ambica Mills Ltd. • Shri Arbuda Mills Ltd., Ahme

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Still-Born Issue?

Sir—You have done it again! Your August 29 issue is announced as a "Forthcoming *Issue*" on ABORTION! How forthcoming you are! The meaning of "issue" is "children". How then can you make an *issue* of abortion? Is it a still-born issue?

Bombay SHARAD NAVALKAR

East Africans' Contact Bureau

Sir—The East Africans' Contact Bureau has been formed for the noble cause of restoring friendships which have been interrupted as a result of the exodus of Indians from East Africa. The Bureau's Director invites all those who have resided in East Africa to send in their names and addresses for details of EACB. This no-profit-no-loss-basis Bureau charges no fees, but 30 paise stamps to cover postage and stationery expenses will be appreciated. EACB will soon also open its offices in UK, Canada, Pakistan, America and East Africa —to enable the East African Asians there to regain their lost contacts. Readers interested in forming offices of EACB in the above countries should write to the Director, East Africans' Contact Bureau, 338|Sector 15A, Chandigarh (India).

Chandigarh SHAMLAL PURI

"Ki 'Gull' Hai?"

Sir—You asked for the Indian name for "seagull" (August 1). The following species of water-birds are mentioned in Sanskrit literature: *madgu*: a gull or seagull—this mystic and symbolic bird was the fourth and final *guru* of Satyakama Jabala, who initiated him into the ultimate knowledge of Brahman (*vide*: *Chhandogyopanishad*—4|8). In the Vedas also, this bird is mentioned (*kakara, vikaraka*). Other names for the bird are *karandava* and *karanda* (both species of duck); *plava* (an aquatic bird); *koyashtika* (small white crane); *samudra kukkuta* (seafowl); *samudra varata* (seagander); *jala kukkuta* (blackheaded gull); *samudra plava* (seabird); and *ati* (an aquatic bird).

Madras S. SUBRAMANYAM

Sir—The Urdu equivalent of seagull is *samundri bagla*.

Bara Banki ABDUL MAJID DARYABADI

Sir—As you are aware, Goa is a favourite haunt of seagulls. In Konkani, this bird is known as *shevner*.

Panaji P. C. SANCOALOAR

Sir—Rabindranath Tagore has translated the seagull as *sindhu shakoon*. The literal translation is "sea vulture".

Lucknow A. D. MUKERJI

Sir—The Bengali equivalent of seagull is *gang chil*.

New Delhi B. MUKHERJEE

[*None of these words is the specific equivalent of seagull.*—Editor]

The Illustrated Weekly of India

Vol. XCII. 35. Regd. No. MH9
Sunday, August 29, 1971

CONTENTS

COLOUR PAGES

Abortion Is Safe 8
Ganapati 20
It Takes Only Ten Minutes 40
Comics 73

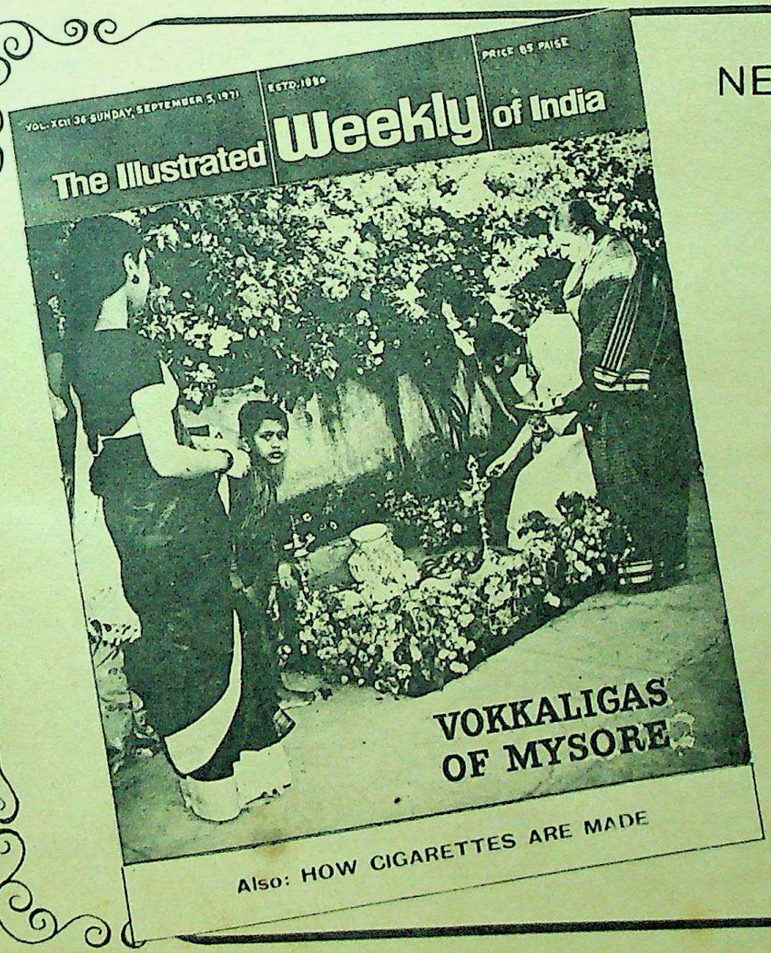
FICTION & POETRY

The Man Who Swam With Ram Josti 29
Poetry Of The Month 45

ARTICLES AND PICTURE PAGES

Abortion In India And Other Countries 12
Abortion Is At Last Legal 14
Case Histories 17
"Remorse And Pity" 19
Are The Parsis Dying Out? 32
Indian YMCA, London, Is 51 38
Climbing Nun-Kun (Final) 42
Sardar Patel—3 47
Love And Friendship 55

COVER: Therapeutic Abortion In Progress—by Balkrishan



NEXT WEEK

Vokkaligas of Mysore

Some of our finest politicians were Vokkaligas. The customs of this community are picturesque, the legends behind them even more so. By Professor Annaiah Gowda. Fully illustrated.

HOW CIGARETTES ARE MADE: Adity Syam writes a fascinating account of the controversial cigarette industry.

PLUS: Raj Kaul analyses India's four major English dailies; Dina Vakil interviews John Updike; Vinod Mehta describes the hilarious situation of "Two Transistors, One Wife"; Subrata Sengupta contributes a short story, "The Accident"; etc. etc.

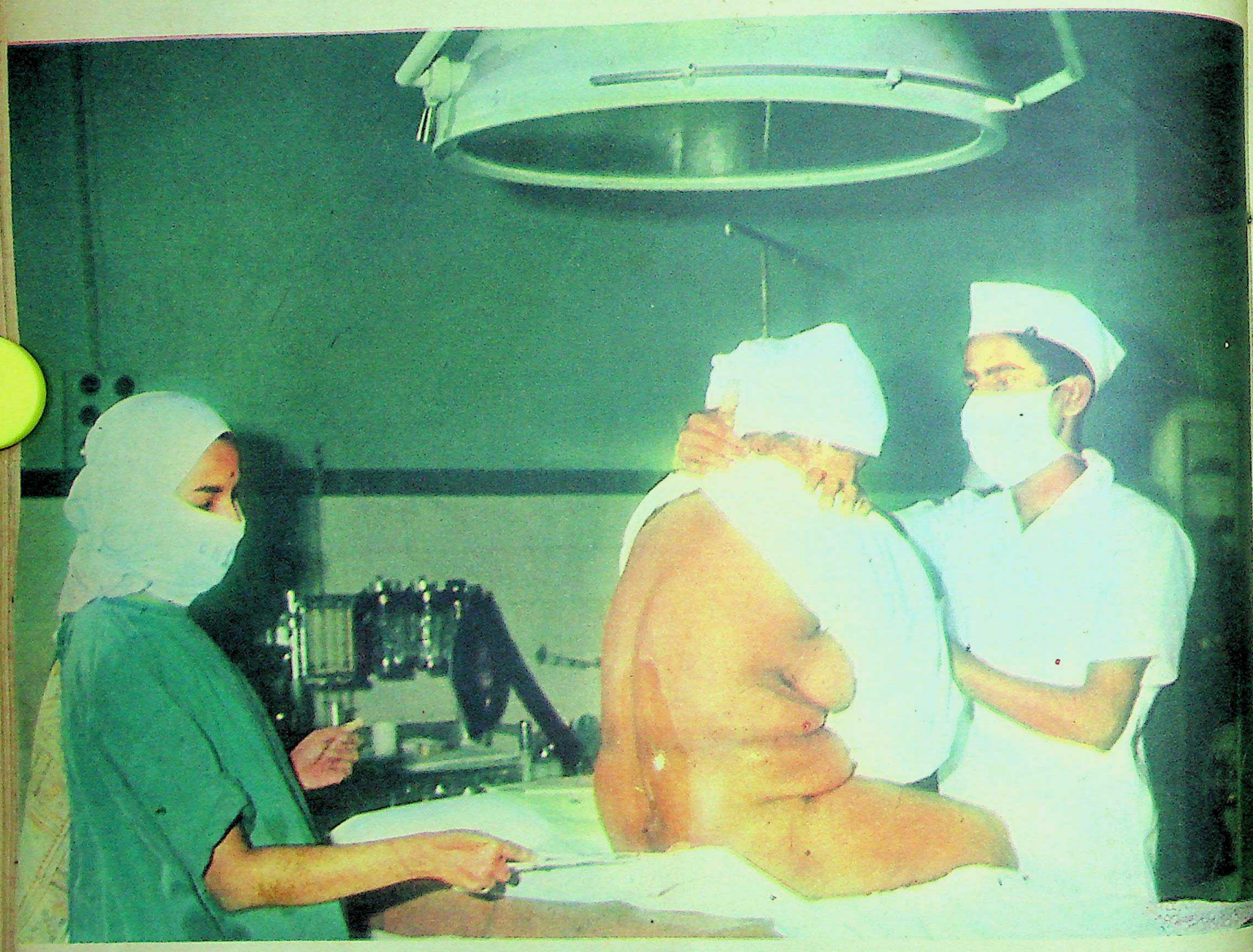
CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Abortion Is Safe

by Dr B. N. PURANDARE

Surgery still remains the most successful method of abortion. A if carried out by a qualified doctor in a well-equipped hospital, h a hundred per cent safe.



Photographs by Balkrishan

PREPARING TO GIVE A LOW-SPINAL INJECTION. This is one of three methods anaesthesia. The other two: general anaesthesia by an intravenous injection; and local, pr duced by one or two injections on either side of the womb. General anaesthesia is the les preferred since the patient has to remain in hospital for a full day. In the other two, she discharged within a few hours. The time factor is important because of the shortage of bed in hospitals.

A GIRL of 17 came to my clinic one evening, accompanied by her boy-friend. They both looked terribly upset. Nervously, the girl told me her problem: she was pregnant and to save her shame she wanted a miscarriage.

I asked them if they were in love with each other and wanted to get married. They replied, "Yes." I told them that I wouldn't do an abortion since it was not legal and advised them to get married soon. Disappointed, they left.

A month later a doctor friend of mine came to me rushing. "I need your help in a serious case. You must come with me right now," he said. Together we drove to a hospital. On arrival I saw a young man waiting outside. His face was familiar.

I was taken to a ward. A young girl lay in bed with severe haemorrhage. It was too late; nothing could be done to save her. She died in a few minutes. It was the same girl who had come to my clinic a month earlier.

Looking back I feel the girl's life could have been saved if we had a more enlightened law on abortion. For she had obviously gone to a quack whose "treatment" had brought on the haemorrhage before she w taken to hospital.

Abortions have been used to get rid unwanted children for many centuries. It done secretly because it is illegal. Quac take an unnecessary toll of human li **Today, under proper medical supervision, is a hundred per cent successful and a hu dred per cent safe.**

Both Plato and Aristotle were of t opinion that abortion should be permitt for the purpose of limiting the populati It seems that it was extensively practis

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Odyssey. Realism is not seedy and morbid. There is a lot of charm and gaiety in everyday life even amidst squalor—Keya Mukherjee in *Pratidwandi* and Sushasini Mulay in *Bhuvan Shome*.

All the world, unlike the world of Bhaskar of *Trisandhya*, is not "peopled by shadows". There is so much colour in India that it seems meaningless not to capture it. And cinema is the "widest teaching medium of mass communication". It will have succeeded only when it communicates and permeates. There is no meaning in making it so abstract that only the film's maker and his critic friends can understand it.

Bangalore — V. R. GIRIDHAR

"How's That ?"

Sir—Hans Kumar Bhatia (October 3), pointing to a photograph of Chandrasekhar clean bowling Richard Hutton (in the September 5 issue), writes: "In spite of all the three wickets (stumps) being intact, the size of one of the stumps is much less than the other two."

Understandably, India is at the moment a land of ignorant students of the game but need Bhatia have *advertised* this ignorance and his lack of a sense of perspective? The stump in question has obviously been bent back by the impact of the Chandra ball that hit it. The WEEKLY in future should oblige with a three-dimensional photograph.

Calcutta — ANIL GROVER

Sir—About Anil Grover's tirade against Ray Illingworth (October 17), "he doth protesteth too much". The fact that I have not attempted in the least to "whitewash" "Illy's" less endearing qualities in my Sport Profile seems to have escaped Anil Grover's attention. He readily accepts "Illy's" praise of Chandra's bowling but invests with sinister undertones the added reason of England's rank bad batting. What kind of logic is this?

The fun of cricket is that two persons will look at the same match and come out with two entirely different interpretations. "Illy" was honest enough to project the *English* viewpoint. What's wrong with that? We may not agree with him but he is entitled to speak up for his side and his country, isn't he? Am I necessarily tarred with his brush if I choose to accept his explanation at face value? As for the "excitement" Anil Grover discerns in my subsequent letter you published on this page, I am naive enough to feel enthused when our erstwhile foes graciously concede defeat, whereas we invariably seek "alibis" whenever we lose in any sport.

Panchgani — B. B. MAMA

Sir—How you did it! A sale of 2,25,000 for your Cricket Special is enough reason for The *Times* Group to give serious thought to starting a sports weekly. Such an "Illustrated Sports Weekly of India" will not only be a big fillip to sports journalism in India but it will be welcomed with the same enthusiasm as *World Sports Illustrated*.

Narharpur — B. P. SINGH DEO

The Illustrated Weekly of India

Vol. XCII. 48. Regd. No. MH9
Sunday, November 28, 1971

CONTENTS

COLOUR PAGES

Venereal Diseases 8
The Bicycle In India 21
The World In Colour 40
New Sex Symbol Rekha 53
Colour Comics 73

FICTION

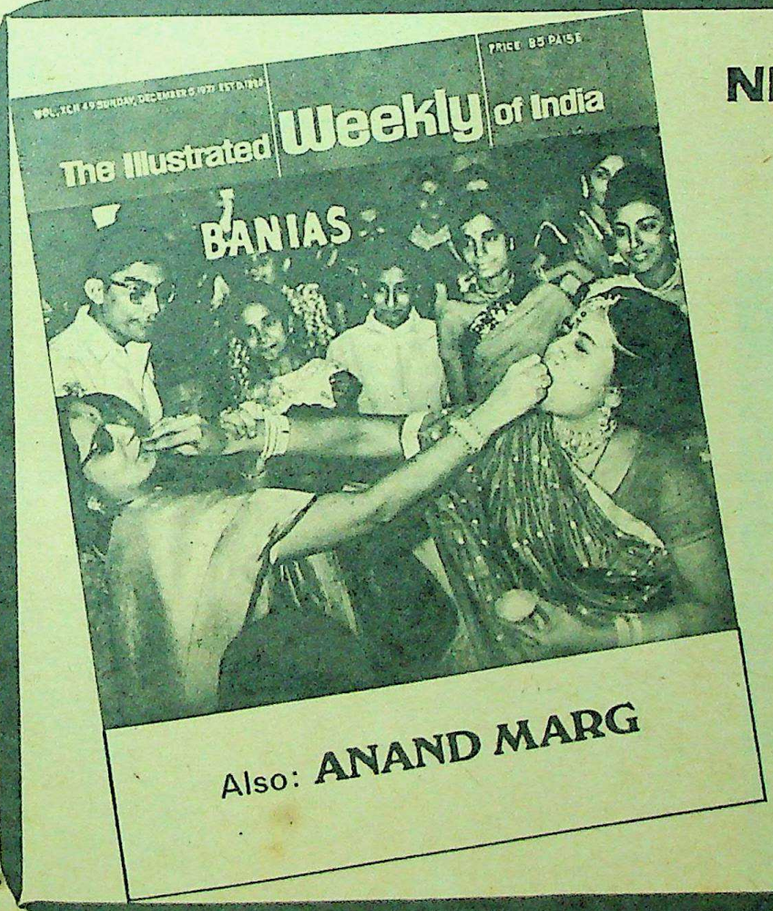
The Child 29

ARTICLES AND PICTURE PAGES

Women Of Turkey 14
Abdul Baha Abbas 19
To Catch A Dacoit 35
The Guilty Press 45
Diary Of A Rajput Nobleman—4 .. 47
Obituary Of The Silver Rupee 51
A Wildlife Photographer's Diary .. 54
Love And Friendship 57
Sport Profile: Ian Loughran 59

AND OUR REGULAR FEATURES

COVER: Check-Up [Photograph by Balkrishan]



NEXT WEEK

BANIAS OF GUJARAT: Is money-making their only preoccupation? Why are they the butt of so much uncharitable humour? Remember, Gandhiji was a Bania. His grandson Arun Gandhi writes perceptively about the community. With photographs by Subodh Chandra.

ANAND MARG: "A man cannot live without violence." Jasper Kay examines the movement which holds this dictum as its motto. Photographs by R. S. Chopra.

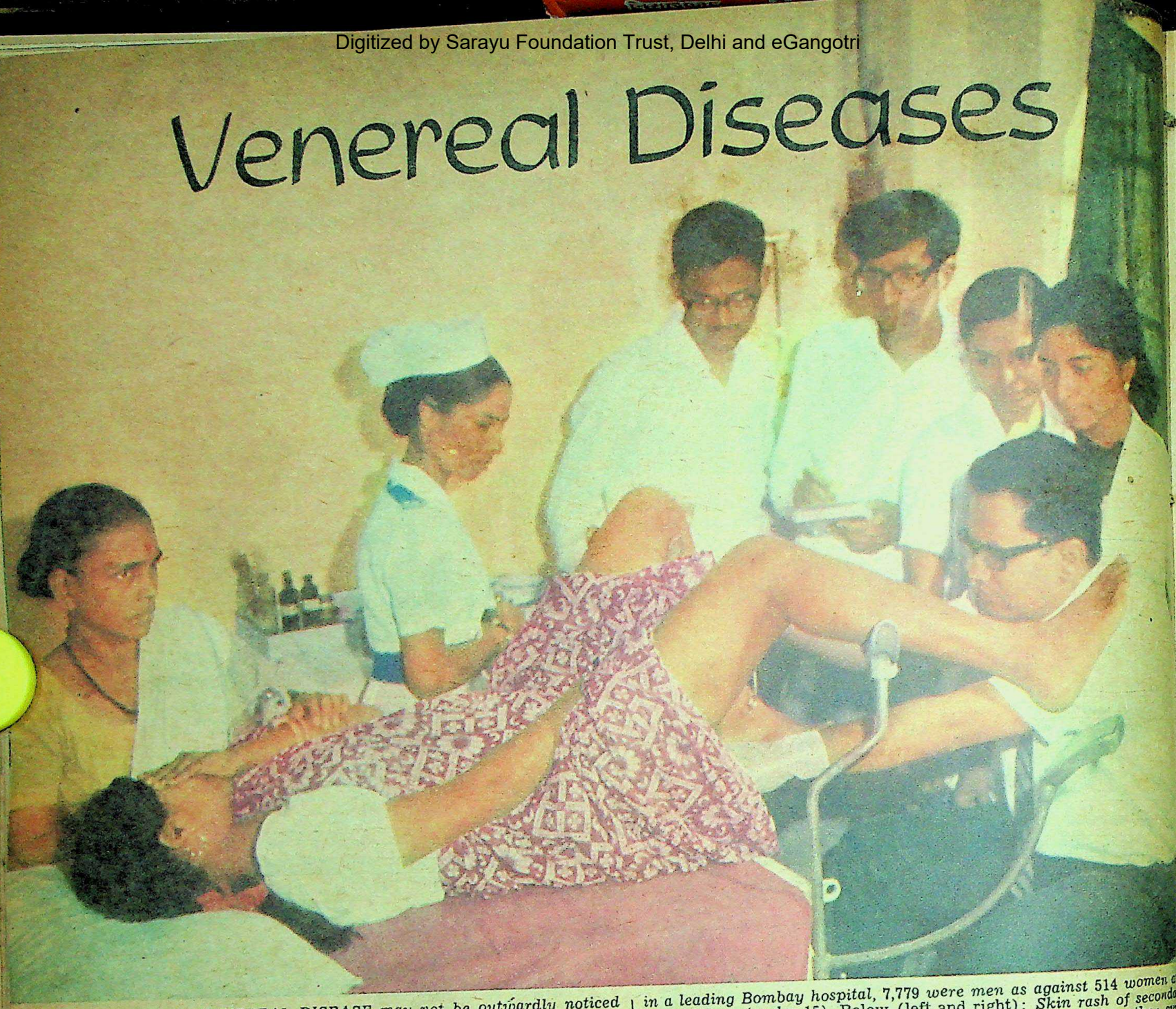
HOME GUARDS: On the 25th anniversary of its founding, Bikram Vohra writes of the development of this corps.

ALSO: "The Child"—Story by N. S. Madhavan; "Thugs" by Brij Bhushan Sharma; "Down Melody Lane" with Raj Kumari, Kalyanibai, Jagmohan 'Sursagar' and other haunting voices—with their photographs; Sanjeev Kumar: a depth study; The Big Leap to Munich—lively photo feature on the 1972 Olympics.

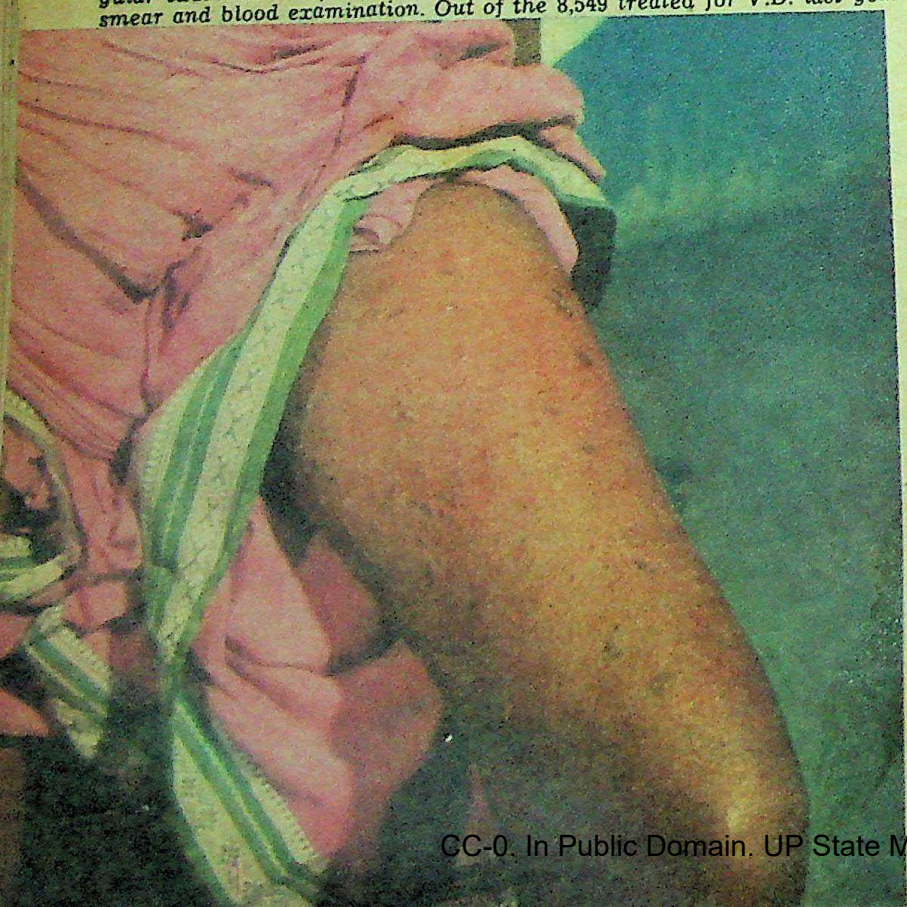
CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Venereal Diseases



SYMPTOMS OF VENEREAL DISEASE may not be outwardly noticed in the female. This has made a noted British venereologist, R. R. Willcox, remark: "The man is usually less of a menace than the woman." A regular examination of a female patient includes cervical smear, urethral smear and blood examination. Out of the 8,549 treated for V.D. last year in a leading Bombay hospital, 7,779 were men as against 514 women a 256 children (under 15). Below (left and right): Skin rash of secondar syphilis is non-itchy and is distributed symmetrically. The other sym ptoms of secondary syphilis are generalised lymph node enlargement mucous patches in the mouth and lesions in the anal region.



Nearl
them
ing V
closer
dange
syphil

by S.

THE
with
passes
bite of
careless
old ada
and a li

Ver
munica
through
homose

The
venerea
rhoea,
defined
real Di
Betherd
and syp
the sec
were c
tury.

Ver
upon a
poverty
moralit
edge in
increas
a wrec
eases t
medica

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Nearly 200 million in the world suffer from V.D.—and one-tenth of them are in India. Penicillin succeeded to a large extent in bringing V.D. under check. But the jet age has brought the world much closer and the permissive society has encouraged promiscuity to a dangerous level. Gonorrhoea shows signs of penicillin resistance and syphilis, untreated, is a deadly disease.

by S. V. VASUDEV

Photographs by BALKRISHAN

THE apple of the Garden of Eden is not without its worms. The serpent of evil passes on the full dose of poison in every bite of the fruit—if one is unaware of or careless about the dark side of love. As the old adage goes: "A few minutes with Venus and a lifetime with mercury (or arsenic)."

Venereal diseases are infections communicated from one person to another through sexual intercourse (heterosexual or homosexual).

There are about a dozen varieties of venereal diseases, though only three—gonorrhoea, syphilis and chancroid—are normally defined in law as venereal. The term "Venereal Disease" was introduced by Jacques de Bethercourt in 1527 and both gonorrhoea and syphilis—the first the most common and the second the most deadly even today—were considered the same till late 18th century.

Venereal diseases continue to be looked upon as degrading and are associated with poverty, broken homes and a life of immorality. Sexual immorality has lost its edge in the world of permissiveness and the increasing number of divorces leave behind a wreckage of broken homes. Venereal diseases therefore pose as much a social as a medical problem.

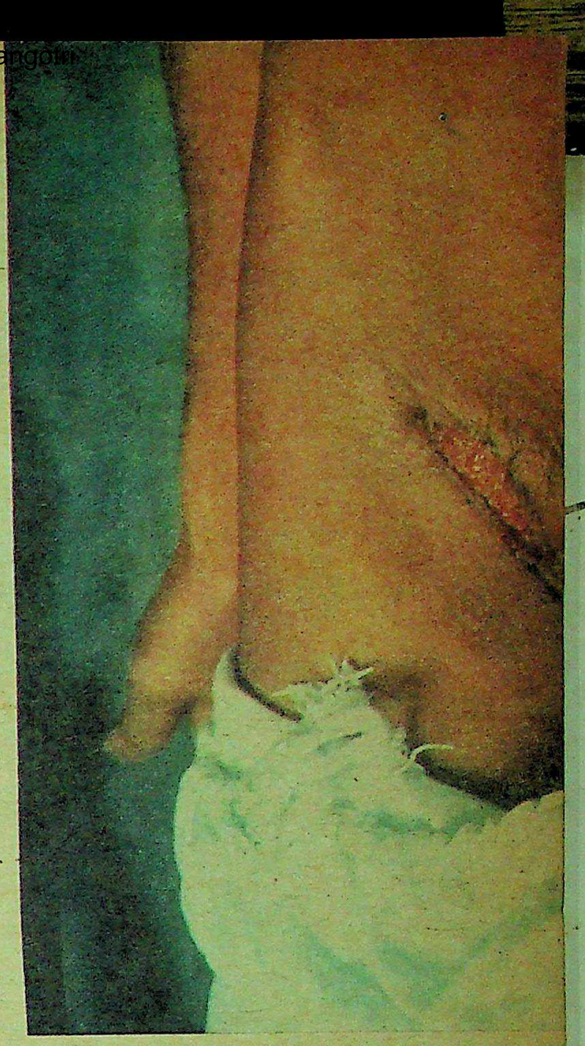
Even as late as the 19th century, the word "venereal" was considered unprintable. But all the hush-hush of centuries finally exploded during World War I. The world suddenly became conscious of the full horrors of the ravages caused by these diseases.

It was only twenty years ago that venereology was recognised by the medical profession as requiring specialisation. Unfortunately, the discovery of powerful antibiotics like penicillin shifted the attention from the subject—under the mistaken notion that the diseases could easily be conquered—and penicillin-resistant gonorrhoea poses a new threat the world over. An American expert has rightly observed: "When a disease-control programme reaches the point of near eradication, it is usually the programme that is eradicated, not the disease."

A recent report of the World Health Organisation admits that venereal diseases are now beyond control—with 30 to 50 million cases of syphilis and 150 million cases of gonorrhoea infections.

Basing his calculations on the WHO surveys, R. S. Morton, author of *Venereal Diseases* (Pelican Books), in his discussion on the incidence of gonorrhoea, observes:

—*Continued*



LYMPHOGRANULOMA VENEREUM, a venereal disease of the lymph channels, is more prevalent in tropical or subtropical regions.

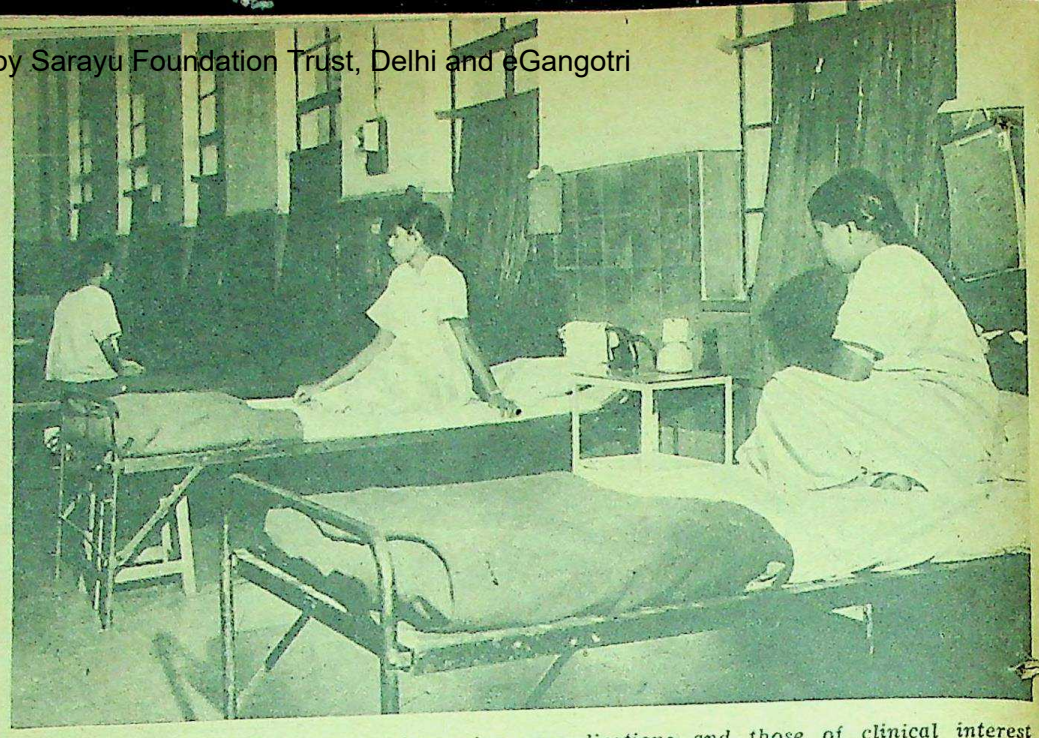
MUCOUS PATCH ON LIP—a symptom of secondary syphilis. The disease is acquired almost always through sexual intercourse, and at times by kissing a person with a syphilitic lesion in the mouth.

BLOOD EXAMINATION is an important test in the diagnosis of syphilis. The three types of blood tests preferred by specialists are Wassermann, Kahn and Price's Precipitation Reaction.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

SOCIAL WELFARE WORKERS attached to major hospitals attempt to trace the underlying problems and rehabilitate the "fallen" with the help of the police and welfare institutions. This minor girl was enticed by a diseased servant in a neighbouring house and sexually assaulted, leaving her to suffer the ignominy of V.D. at an impressionable age.



IN A V.D. WARD. Only destitutes with serious complications and those of clinical interest are taken as in-patients. Other patients liable to communicate the infection continue to spread the disease. Systematic investigations at the premarital and pre-employment stage, in schools and colleges and of all known contacts, are essential to arrest the disease. V.D. among the under-25 age-group is on the increase in many countries. Modern methods of contraception have made sex "safe" but they have increased the dangers of infection. The Union Government has now undertaken a Rs 5 lakh publicity programme. The WHO, in the first ten years of penicillin therapy, spent over Rs 70 million and brought V.D. under control, but the diseases have again shown a sharp rise in many countries.

"On the whole the data available are held to be minimal. They give a conservative world estimate of 60-65 million infections annually." As regards syphilis, he remarks: "Perhaps the best index of its occurrence in any country is the percentage of pregnant women found to have positive blood tests for the disease. WHO has sponsored numerous surveys of this aspect. The findings vary widely. In Pakistan we find 1.2 per cent 'positives'; in Hong Kong 2 per cent; in Burma 5 per cent; in India 2-15 per cent in different areas; in Morocco 14-30 per cent; in Egypt 7-15 per cent; and in Ethiopia 30-60 per cent."

The ratio of gonorrhoea to syphilis is 10:1.

The list of genito-urinary diseases does not end with syphilis and gonorrhoea. It also includes chancroid, non-gonococcal urethritis, trichomoniasis, lymphogranuloma venereum and granuloma inguinale—to name only the major diseases.

V. D. In India

India has an estimated 20 million people suffering from V.D. This is not a very reliable estimate for, even in the big cities, blood tests of pregnant women are not made as a regular routine and a majority of the cases are handled by general practitioners. Few colleges have a venereological department and few hospitals have special wards. The usual tendency to combine venereology and dermatology (other skin diseases) is to be strongly deplored, because V.D. is contagious and a grave risk to public health. Check-ups of blood donors have shown an alarming incidence of V.D.—in one instance, 80% positive.

V.D. control schemes are sponsored by the Union Government, which gives all the money needed to the States and Union Territories. But we have at present only about 300 clinics. They cannot hope to cope with the spread of the disease and the rising population. For want of resources, the V.D. control programme is often drastically curtailed. Maharashtra, for instance, had planned to open six new clinics under the current Five-Year Plan. But only one was inaugurated at Aurangabad, since Central aid was denied for other proposed clinics.

There is no central venereal authority to coordinate plans and tackle the problem on a national scale. In the States, there is no training centre to help the required personnel to equip themselves specially for any V.D. eradication programme. Most universities do not have a post-graduate course in venereology.

The authorities still retain a Victorian attitude towards venereal diseases. Publicity is negligible. All India Radio and the Press hardly show any initiative to make the public aware of the grave threat of V.D.

How grave the threat is can be judged by the fact that more than half of the new cases of V.D. pertain to the 15-25 age-group. The youth today has ready access to

Gonorrhoea

This is the commonest of venereal diseases. The first symptom of gonorrhoea is a thick, creamy, greenish-yellow discharge of pus through the urethra.

Gonorrhoea was scientifically diagnosed only in 1879, when the causal organism—the gonococcus—was identified by Albert Neisser. The Book of Leviticus *(c. 1500 B.C.) contains the oldest descriptions of gonorrhoea.*

The incubation period of the gonococcus is 2 to 5 days. Untreated, the disease enters the acute phase and leads to what is known as "complicated gonorrhoea". In some women and in a few male patients, the infection produces no symptoms and becomes latent or asymptomatic gonorrhoea.

In adults, nearly all cases of gonorrhoea are a result of sexual intercourse with an infected person. Occasionally young girls catch the infection from the mother or nurse suffering from the disease—in view of the larger area of susceptible tissue in the female. Eye diseases in this category may also be accidentally acquired. The infectious discharge dies rapidly and therefore non-sexual transmission is rare.

Extreme complications lead to total sterility, both in the male (epididymitis) and female (salpingitis)—the latter incidence being placed at 10% of all female gonorrhoea cases.

The common diagnostic methods is microscopic examination of the discharge or scrapings.

The treatment of gonorrhoea until the 1930s was by local washes or very weak antiseptics taken by mouth. Later, with the introduction of sulphonamides, a degree of scientific treatment was reached. But this treatment did not bring with it any appreciable measure of success. Finally penicillin came to the rescue.

Today, about 90% of gonorrhoea cases can be cured by an intramuscular injection of 600,000 to 1,800,000 units of a long-acting penicillin. Difficult strains of gonorrhoea have shown complete resistance to streptomycin but only a partial resistance to penicillin.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

books on sex—even illustrated pornography. But many boys and girls are almost totally in the dark on the subject of V.D.

To dare one better in sexual adventure, or rather "misadventure", is the ambition of the present-day youth. And in this search for dubious glory, an ignorant youngster falls a victim to needless misery. Most often the infected seek medical advice in secrecy and appear satisfied when the outward symptoms disappear.

It is also true that people tend to minimise their disease and come to the opinion that the symptoms they carry denote a harmless ailment. In V.D. any delay adds to the danger, day by day, hour by hour.

The absence of symptoms does not signify a cure in V.D. and this makes the treatment in later stages complicated, necessitating a variety of periodic tests demanding expert opinion. Robert Lees, a noted venereologist, has aptly remarked: "Any fool can treat gonorrhoea but it takes an expert to define cure."

Dangers Of Promiscuity

No doubt V.D. prevails high among the prostitutes. But how does one define a prostitute, when the profession now operates under cover and wears a garb of respectability? Innumerable office girls, callgirls and innocent-looking street-walkers peddle sex without being exactly termed prostitutes. (In a survey in Bengal, 9,600 women were found afflicted with V.D., out of whom only 15.6% were regular prostitutes.)

V.D. therefore is not the exclusive preserve of prostitutes in the red-light areas.

Any extra-marital intercourse or sex with an acquaintance carries the risk of infection, since the "contact" (meaning the other partner) is "unknown". (Casanova, the great lover, had four attacks of gonorrhoea, five of chancroid and one of syphilis by the age of 41.)

Chancroid and Lymphogranuloma Venereum

CHANCROID, identified in 1889, is characterised by genital ulceration and inflamed swelling of the glandular part in the groin. Mostly found among the promiscuous urban poor, chancroid has to be differentiated from primary syphilitic chancre. Sulphonamides and streptomycin are effective in treatment.

LYMPHOGRANULOMA VENEREUM, a venereal disease of the lymph channels first observed in 1927, is usually transmitted sexually. A small, painless pimple appears on the genitals in 5 to 21 days after the infection. It may heal soon but the glands in one or both groins are involved in another 7 to 30 days. The secondary lesions are seen in a variety of patterns. If the glandular destruction is severe, it may lead to elephantiasis of the penis and scrotum. Sulphonamides and the tetracylines form the drug therapy.

Syphilis

The origin of syphilis is still a matter of speculation and argument. The organism or germ behind the disease is treponema pallidum, belonging to the genus spirochaetales. The pale-white organism can be properly identified only when viewed by dark-field microscopy.

Venereal syphilis acquired its name from a poem Syphilis sive morbus gallicus *by Hieronymus Fracastorius in 1530, in which a swineherd smitten by the disease is called Syphilis.*

In a short period of 12 years in the 15th century, the disease spread throughout the world, thanks to the voyages of Columbus and Vasco de Gama, colonial wars and mass migrations. (Syphilis was known in India as early as 1498.)

Syphilitic germs are very susceptible even to mild antiseptics and soap and water. Therefore one cannot acquire syphilis by mere touch, though an infection can be passed on in kissing through a syphilitic lesion in the mouth. Moisture is essential for the germ to survive. Thus the primary sore is seen in the mouth, the genitals or the anal region. Apart from congenital or prenatal cases, syphilis is almost always acquired through sexual intercourse.

EARLY SYPHILIS

The first sign of syphilis is noticed some 9 to 90 days after exposure to infection. The infection occurs through microscopic abrasions of the skin and the primary stage is marked by an ulcer or sore—in a great majority of cases on or in the genitals. The treponemes multiply vigorously and even at the early stage can enter the bloodstream.

If untreated, the disease enters the secondary phase, at which time it is most infectious. Having now attacked other systems of the body, the patient is liable to experience headache, loss of colour and weight, aches in bones and joints and low fever. Soon a non-itchy skin rash, distributed symmetrically, appears on the body. Infections of the scalp, throat, joints and liver may also be noticed at this stage. The other symptoms of secondary syphilis are generalised lymph node enlargement, mucous patches in the mouth and peri-anal lesions.

Untreated secondary syphilis ravages the health of a patient in varying degrees of intensity for up to 4 years.

LATE SYPHILIS

One is lulled into a belief of cure when the symptoms disappear in due course. But, if inadequately treated, after a latent period of 2 to 20 years, the disease renews its attack in the form of syphilitic inflammation of any vital organ, affecting the heart, the brain or the spinal cord.

Likened to an iceberg, syphilis in its last stages moves nine-tenths submerged to damage the nervous system, resulting in paralysis and, sometimes, blindness.

General Paralysis of the Insane (GPI) occurs when syphilis affects the brain and, before long, the patient's mental power disintegrates totally.

TREATMENT

Till the middle of the 19th century, physicians largely depended on mercury for the treatment of syphilis. Bismuth came into general use after World War I and, in the 1930s, arsenic was tried for rapid relief. Only in 1943 it was discovered that penicillin offered the best remedy. For those who are sensitive to it, other antibiotics have been the main ally in the treatment of V.D.

Today the treatment of syphilis in the early stages of infection results in a complete cure.

"The man is usually less of a menace than the woman," says a leading venereologist, for, both in syphilis and gonorrhoea, the female can harbour symptoms of disease without her knowledge.

Effective control, in so far as the spread of the disease is concerned, becomes impossible when the "contact" cannot also be brought for treatment at the same time.

Why do boys and girls go astray? This is a sociological question. But, in the end, their actions relating to the pursuit of sex do contribute to the spread of V.D. among the young. It has therefore been suggested that the school or college should report their names and a system of regular investigation and medical inspection of these truants should be undertaken to arrest the spread of V.D. on the campus.

A V.D. survey of students in and around Poona showed 30% of the examined as "positive"—and one can be certain that the percentage will show a rise elsewhere, measuring with the size of a university. Bombay, for instance, ranks among the first ten in the cities of the world most affected by V.D.

If the young wander astray, the elders walk into the trap knowingly, titillated by the thought of a fling or not wanting to be termed dropouts in a fast-moving world. **The highly competitive world of business also contributes its share to the spread of V.D. For instance, at "super-duper" parties to valued clients, those who matter in gaining a big contract are wined, dined and "womanised" for favours. In this world of loose morals, the young are invariably introduced as "charmers" and the corruption is complete.**

Studying the incidence in the higher age-groups, R. S. Morton holds "carelessness, the influence of alcohol, removing learnt restraints or rendering the man physically incapable of using the condom and, thirdly, a misplaced faith in the bacteriological 'cleanliness' of the woman concerned" as largely responsible.

In the public hospitals and clinics, one does not meet the V.D. patients from the upper strata of society. But the poor and lower middle-class patients reveal total ignorance of their condition and make one immediately aware of the crying need for national publicity in the field of V.D.

Superstitions make the illiterate believe that V.D. can be cured if one has sex with

—Continued

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

a child. In the West too, for long it was held by the ignorant that sexual intercourse with a virgin freed one from the clutches of V.D. The infection was also in olden times attempted to be passed on to domestic animals in the hope of a cure.

In general, what are the causes for the continuing rise of V.D.?

Broken homes, unhealthy environment and lack of parental control leading to sexual adventurism; illiteracy and ignorance; frequent changes of employment and migration to towns or cities where family restrictions are not felt; absence of organised sport or pastimes; criminal tendencies and psychic abnormalities with sexual bias.

Indian "experts" have a genius for emphasising the wrong things: cabarets, erotic literature, cinema. This has hampered a more direct and frank discussion on the subject, for it only conditions further the Indian mind to regard sex as dirty. Consequently, V.D. has become all the "dirtier" and can only be talked about in whispers and behind a hospital screen.

The Conveyor Belt

It is from the cities that the V.D. octopus extends its tentacles. People from the villages flock to the towns and cities in search of employment, leaving behind their families, and succumb to easy sex provided by prostitutes often afflicted with V.D. They return to their villages and pass on the disease to their wives or girl-friends. (In Mysore, at a family planning clinic in Dharwar, 98% of the women were found V.D. positive. Again, in another village in Ramnagaram, the rate was 75%.) Tourist resorts and hill stations are also purveyors of the disease. The disease requires "carriers"—and travellers, immigrants, soldiers and sailors form the main conveyor belt.

A GYNAECOLOGIST'S VIEW

The most common venereal disease that affects women is Trichomoniasis Vaginitis, which causes burning and itching in and around the vagina and gives rise to a yellow-white discharge. It is a parasitic infection which can occur even without sexual contact but is spread by sexual contact. Effective treatment is available but it is very important to treat both husband and wife simultaneously. It is a simple benign infection causing no functional harm and, when completely cured, does not cause infertility.

Gonorrhoea leaves a trail of long and lasting problems. In the woman, the infection ascends into the mouth of the uterus and then into the fallopian tubes, forming pus in the tubes. The purulent discharge can pour into and spread in the abdominal cavity. The woman would then suffer from a vaginal discharge and, in the acute stage, from pain in the abdomen and fever. Slowly, the fallopian tubes turn into bags of pus with adhesions all around. This would cause chronic pain in the abdomen and repeated attacks of severe pain and fever. The tubes, when healthy, carry the ovum from the ovaries to the uterus, but, with this infection, they may get blocked and the woman may become unable to bear children in the event of inadequate or overdelayed treatment.

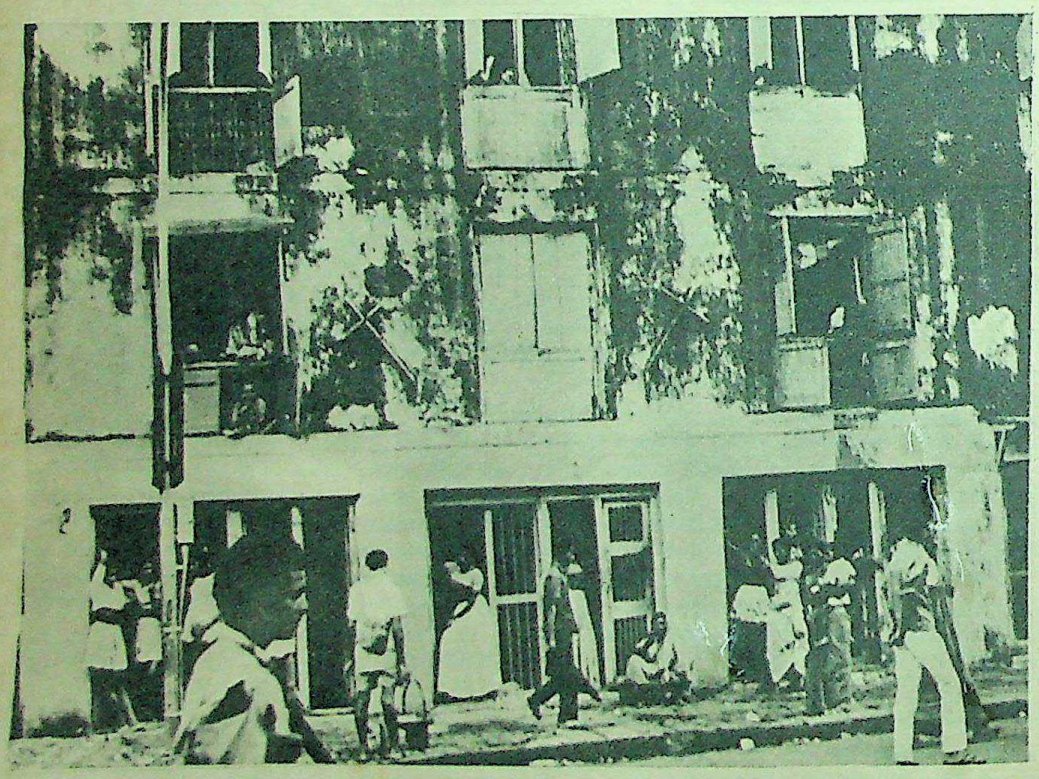
In women, syphilis manifests itself within a few days in the form of a sore or ulcer in or around the vagina. Later, the infection spreads through the bloodstream and the lymph glands get enlarged and skin rash may develop. At a later stage, serious ailments of heart and blood-vessels or the nervous system can develop.

There is a tendency to take sporadic or incomplete treatment to suppress the acute symptoms. In order to cure the disease fully and prevent serious complications, it is essential to undergo a full and complete course of treatment.

Syphilis has a pronounced effect on pregnancy, as the infection is transmitted through the placenta and exerts its effect on the foetus. Syphilis can thus cause abortions, premature deliveries, stillbirths or the death of babies soon after birth. At times the baby can be born with congenital syphilis and may have skin rash, ophthalmic complications, pneumonia, cirrhosis of the liver or infection of the bones and joints, etc. It is therefore very important to detect and treat this disease before pregnancy or at least in early pregnancy to save the baby.

At a leading municipal hospital in Bombay, where a serological test (from blood sample) is done for all pregnant women, the incidence of this disease is found to be about 2½%. Amongst women with abortions and stillbirths, the incidence is about three times more.

USHA KRISHNA



—S. P. Roye

PROSTITUTES LARGELY CONTRIBUTE to the spread of V.D. in Indian cities, and this in turn has its repercussions in the countryside. At least 80% of V.D. cases emanate from the red-light quarters. In Bombay a free municipal V.D. clinic in the red-light area has an average daily attendance of 700. About one-tenth of the cases are new. The Union Government's expenditure allocation for a clinic is Rs 64,000, including a recurring expenditure of Rs 24,000.

As the jets make the world smaller, communicable diseases like V.D. gain in speed and frequency. Package tours, it has been found in the West, contribute to the spread of V.D., since travellers invariably seek sex adventure once away from home.

"Venereal diseases or other sexually transmitted diseases have nothing to do with poverty, dirt, lack of sanitation or personal hygiene *per se*," says R. S. Morton. "They cannot be self-engendered. They do not arise spontaneously even in the most socially unacceptable places or people."

But poverty leads to prostitution; prostitution to lack of sanitation and hygiene. A prostitute infected by one patron can pass on the infection to a hundred patrons that follow.

The younger generation can certainly find some wisdom in the words of the Roman Emperor Marcus Aurelius: "I am thankful to the gods that I preserved the flower of my youth, and that I did not make proof of my virility before the proper season, but even deferred the time." Permissiveness and promiscuity being the fashion of the day, Dr Claude Scott Nicol, a leading British venereologist, warns:

"Sex with one girl is quite different. But people who keep experimenting in sex are making life difficult." They experiment with V.D.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

The loop and the pill and such other modern methods of contraception have removed the fear of pregnancy. With this newly acquired "freedom", sex now knows no ramifications, and orgies and group sex are becoming common entertainment everywhere. The "entertainment" does spread V.D.

The sheath or condom (popularly the FL) is the best safeguard against V.D. but, unfortunately, has fallen by the way and opened wide the gates of entry for sexually transmitted diseases.

In a recent survey, it was found in the UK that 63 out of 92 women infected with V.D. admitted to using the pill and extra-marital intercourse.

The future, viewed from the present happenings, is certainly very bleak. The banner of sexual adventurism that the permissive society waves triumphantly endangers the health of millions everywhere. **(Every 2 minutes a youngster acquires V.D. in the USA, while the long-drawn war in Viet Nam has turned an entire region into a hotbed of V.D.—one million cases annually among a population of 240 million.)**

In Bad Company

The list of V.D. victims includes many great figures in history and the world of philosophy, literature, music and arts.

Caesar, Cleopatra, Henry VIII, Nietzsche, Napoleon, Catherine the Great, Ivan the Terrible, Casanova, Durer, Gauguin, Van Gogh, Goya, Goethe, Oscar Wilde, Keats, Schubert, Heinrich Heine, James Boswell, Dostoevsky, Strindberg, Schopenhauer, Manet, Baudelaire, Rimbaud and three medieval Popes.

Adolf Hitler suffered from neuro-syphilis.

Industrialisation, urbanisation and quicker transport have ushered in a fast pace of modernism. While releasing man from the shackles of inhibitions, the new norms have rashly wiped out the borderline between liberty and licence. The rapid advance in medicine too has made many treat light-heartedly even harmful diseases like V.D., with the result that eventually gonorrhoea has rapidly advanced higher up in the chart of diseases the world over.

Even in advanced countries, where medical facilities are adequate, gonorrhoea has been on the increase steadily in recent years. In the UK, gonorrhoea is now second in the list of infectious diseases. In Europe, gonorrhoea rates range from 100 to 500 per 100,000 adult population; in Sweden the relative incidence is placed at 450 and in USA at 900. In certain backward countries, the rate is 1,000 per 100,000. WHO reports a steady rise in 76 out of 106 countries and warns that "underreporting is notorious in this field". Only one case in four is reported to public health authorities.

R. R. Willcox, in his *Textbook of Venereal Diseases and Treponematoses*, remarks: "The availability of effective treatments alone is not sufficient to control venereal diseases, which continue to present a public health problem of the first importance... The story of gonorrhoea is even more gloomy. In spite of a quiverful of new and effective antibiotics, able to kill the causative organism in but a single shot, the numbers of new cases—after some decline—have soared again to alarming heights in many parts of the world."

The first and the most important step, in the circumstances, is to undertake, without any delay, a publicity campaign on a nationwide basis—on the lines of the family planning programme. Especially in schools and colleges, sex education should include lectures on V.D. with relevant charts, films and posters.

We could also follow the example of Britain and awaken the people to the V.D. menace through posters in public urinals. Unfortunately, the law in several countries hampers proper publicity in the field. Even in the UK, the Indecent Advertisement Act (1889) has compelled local authorities to be circumspect in their warnings. Only now is an amendment being moved in Parliament to overcome this obstacle in field publicity work concerning V.D.

A rule compelling the patients to name their "contacts" is also necessary. Today, no physician or hospital demands such information and the diseases flourish unchecked at the other end, even when a patient is treated.

Recent Research

Medically, the problem of V.D. can only be solved when a curative type of vaccine is produced and 100% of the potential victims are inoculated. But even in an age of great discoveries, such an answer to syphilis and gonorrhoea has continued to evade researchers and medical scientists. Recently American scientists have successfully infected three male chimpanzees with gonorrhoea —a big breakthrough after 150 years of experiments with monkeys and rabbits. In regard to syphilis, the research is currently based on obtaining a vaccine from a skin disease, *mal de pinto*, prevalent in Latin American countries, since it has been found that persons with the ailment show a particular resistance to syphilis.

As a social problem too, V.D. has been led into a maze of pressures from various directions for any sociologist to suggest quick and sure remedies. In the UK, a recent survey of gonorrhoea patients showed an increase of 60% among boys and nearly 80% among girls in the 15-24 age-group over a six-year period. And, what is more, 86% of them came from financially secure homes.

R. S. Morton's concluding statement in his *Venereal Diseases* pinpoints the cruel predicament that faces all nations concerned with the perplexing problem of V.D.:

"The venereal diseases show no tendency to yield to our best concerted legal, moral, psychological, sociological, political or religious efforts. Nor do the contributions of medical science to their treatment give help to any notable degree. The addition of a prophylactic approach, with its commendable array of precedents, merits our earlier attention. Without it, hopes of solving the enigma look like being denied to us."

V.D. And Ayurveda

"I hold it to be true that pure thought is competent to comprehend the real as the ancients dreamed," wrote Einstein. Some scientists assert that Einstein could not have meant by these words what they obviously mean. However, there are no two opinions among Ayurvedic physicians that, of the three valid sources of knowledge employed by the ancient Indian seers, namely, sense perception, inference and intuition or direct vision, the last one is fully dependable for "comprehending the real", as Einstein put it.

The best modern research effort has failed to reveal any method other than intuition by which such a vast body of competent scientific medical knowledge of lasting value as Ayurveda could have been assembled together in a prehistoric period.

Certainly microscopes did not contribute to the unmistakable knowledge of "minute animalcules invisible to the naked eye", "infecting people" through "proximity, physical contact, chance eating or sitting or sleeping together, mixing up of each other's clothes and cosmetics"—described by Charaka, Susruta and other Ayurveda authorities.

Ancient Indians made a valuable contribution to the cure of V.D. I will refer only to the three common venereal diseases: gonorrhoea (puyameha), *chancroid* (upadansha) and *syphilis* (Phiranga-roga).

The treatment of gonorrhoea and chancroid is extensively described in the Ayurvedic texts. The methods include irrigation of the urethra with antiseptic herbal decoctions in the case of gonorrhoea, and application of disinfecting and healing unguents on the sore of chancroid, in addition to administration of curative oral medicines. Popular Indian remedies used by the vaidya *include* gokshuradi kwatha, vanga bhasma, trivanga, *sandalwood oil*, gum guggulu, silajitu, cubebs, copaiba, *etc.*

Syphilis did not exist in our country until the Portuguese introduced it in Western India during the 16th century. Soon thereafter Bhava Misra included a new chapter in his book, Bhava Prakash, *namely* "Phiranga-roga-adhikara". *He created a new mercurial remedy,* rasa-karpura—*at that time the best cure for syphilis, later extolled by Reginald Hayes in* 1922.

Bhava Misra was soon followed by Trimalla Bhatta, also of Varanasi, who, in his Brihad-Yoga-Tarangini, *introduced the first arsenic therapy against syphilis, a century before Schaudinn isolated the causal organism and Ehrlich discovered "606", which appeared as "salvarsan" on the venereal scene. Modern medicine now tackles the threat of V.D. but the Indian villager is still protected by the* vaidya.

PANDIT SHIV SHARMA

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

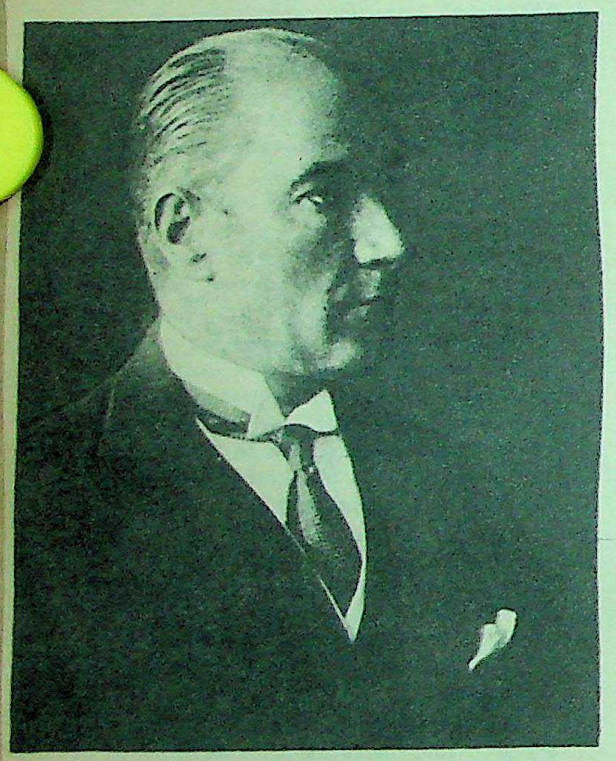
Digitized by Sarayu Foundation Trust, Delhi and eGangotri

WOMEN OF TURKEY

Kemal Ataturk, the creator of modern Turkey, died in November 1938. He is called the Great Turk or Father of the Turks because he saved his country from near extinction. He emancipated the Turkish women who have now come a long way from the time when they were supposed to live inside the harems and seraglios...

by CHANDRA KALA

EMANCIPATION came to the women of Turkey at the dawn of the 20th century but it was the radical reforms introduced by Kemal Ataturk that freed them from male domination. Turkish women found employment in educational, commercial and industrial establishments, receiving the same pay as men.



KEMAL ATATURK (1881-1938), liberator of Turkish women, was educated at the Cadet School of his native Salonika and graduated as Staff Captain from the War College, Istanbul. While posted with the Turkish Fifth Army based in Syria, he became involved with the revolutionary Young Turks. In 1911-12 he fought in the Turco-Italian and Balkan Wars. And, as Commander of the 19th Division, he defended the Straits against British and French attack in 1915. As a General he defeated the Russians and recovered part of invaded territory. He was Commander of the Seventh Army when the British General, Allenby, attacked Jerusalem. (Palestine, now Israel, was part of the Ottoman Empire.) After Turkey's defeat in 1918 began the War of Liberation when Kemal Pasha led the Resistance forces against the invading Greeks, French and others and fought the Sultan's anti-democratic forces. Kemal Pasha repulsed the Allied-backed Greek offensive in 1921. The Grand National Assembly called him a Ghazi (Holy Warrior). In 1923 he became the first President of the Republic.

Women's emancipation had occupied the attention of thinkers even in Ottoman days. As early as in 1858 Hayrullah Effendi advocated the need of modern education for women. A school for girls in Istanbul was started during the same year. The teachers however were old men. Saffet Pasha, another educationist, established a teachers' training school for women in 1870.

The demand for higher educational opportunities for women persisted. With the Revolution of 1908, the first high school was provided for women students. The first university for women was created in 1914 at Istanbul. In 1922, women were enrolled in the Istanbul Medical School.

In the mean time, other Turkish women, trained by foreign governesses, were endeavouring to enliven all that was good in their Islamic tradition as well as trying to imbibe what they thought was the best in the Western culture. These women had contributed greatly to the success of the 1908 Revolution. They were already in the limelight. Turkish intellectuals developed a remarkable pride for their own women. Philosophers like Ziya Gokalp and Jelal Nuri pointed out that the subjugation of women was not an Islamic tradition but an alien imposition on Turkish society.

Bomb Of Feminist Literature !

While the old Turkish culture, ancient texts and folklore were researched into to justify (and romanticise) reforms, two of the ardent feminists edited a magazine called *Women's World* in 1913. **One climbed aloft into an army plane to "bomb" the populace with feminist literature.** The press began to discuss women's rights. Feminists like Feride Tek, Nigar Hanim, Nazihe Muhittin and Halide Edip Adivar, the renowned novelist, helped greatly in the cultural and social renaissance.

Equality of women and men became a part of the new Turkish outlook. After the Balkan War (1912-13), women began to work as nurses and doctors. A daring few wore hats and cut their hair. Mixed social gatherings awakened the courage-conscious Turk to the importance of women's contribution in everyday life. A very touching token of this recognition is found in Ankara, where a peasant woman carrying a shell on her shoulders is carved on the Independence Memorial. The late Halide Edip Hanim (Khalida Adib Khanum) showed her mettle in the highest councils of war in Ankara in and after the time of Kemal Ataturk. She visited India in 1935, met Gandhiji at his Ashram and wrote about him in the Turkish press. She also wrote the remarkable book, *Inside India* (George Allen & Unwin, London, 1937).

Yet in 1923, when Turkey became a Republic, it was still very much a male nation, since only men were allowed to vote. Kemal Ataturk took dramatic steps to modernise Turkey. He introduced reform after reform in the Grand National Assembly. In 1926 the new civil code was instituted on the model of the Swiss Civil Code. All citizens of Turkey were to be under one law: polygamy was made illegal and marriage was to be registered in civil courts. The husband's time-honoured advantage in "repudiating his wife" to secure divorce was swept away. In 1920 another law offered women an opportunity to election to municipal and provincial offices. By 1933 thirteen women held judgeships. On December 4, 1934, they attained the final success—the right to elect and be elected to the national parliament. And in 1935 seventeen women deputies were elected to Parliament in a free election.

Women took to law, archaeology, architecture, engineering, medicine, literature, languages, teaching, fashion designing, social work and so on. At present Turkish women are able to participate in every phase of national life. Many have entered the Foreign Service. Women joined the army. They were inspired by the fabled career of Sahib Gokchen, one of the daring Turkish women who took part with Ataturk in military campaigns in the early days of the

LATIFA KHANUM (pronounced hanim in Turkish) with her husband Mustafa Kemal Pasha in their villa near Ankara in 1923. Though born a commoner, Turkey's beloved leader was the greatest Turk since Sultan Suleiman the Magnificent (1520-1566), who had changed the map of Europe, dominated European statecraft in the 16th century and inspired the flowering of Turkish art, architecture and literature.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

EY

allowed to vote.
matic steps to
roduced reform
National Assem-
de was instituted
Civil Code. All
e under one law:
l and marriage
courts. The hus-
tage in "repudi-
vorce was swept
offered women
o municipal and
thirteen women
ber 4, 1934, they
he right to elect
onal parliament.
en deputies were
free election.
chaeology, archi-
cine, literature,
n designing, so-
present Turkish
cipate in every
ny have entered
joined the army.
fabled career of
daring Turkish
Ataturk in mili-
rly days of the

ounced hanim in
l Mustafa Kemal
Ankara in 1923.
Turkey's beloved
urk since Sultan
(1520-1566), who
urope, dominated
16th century and
urkish art, archi-

Republic. Some became pilots. Further recruitment of women in the armed forces has, however, been stopped.

The Turkish stage, screen and ballet can boast of a large number of notable women performers.

Such women journalists as Jale Candan and Iffet Aslon have made a name for themselves in the newspaper world. Musherref Hekimoglu, Nilufer Yalcin and Merol Gensoy fill the daily and weekly columns in the Turkish press with incisive comments. Mrs Alson also runs a large publishing house in Ankara.

Turkish literature has been enriched by women. Halide Nushat Zorlutana is a prolific poet. Women artists like Fureye, Aliye and Fahrenisa have exhibited abroad.

—*Continued*

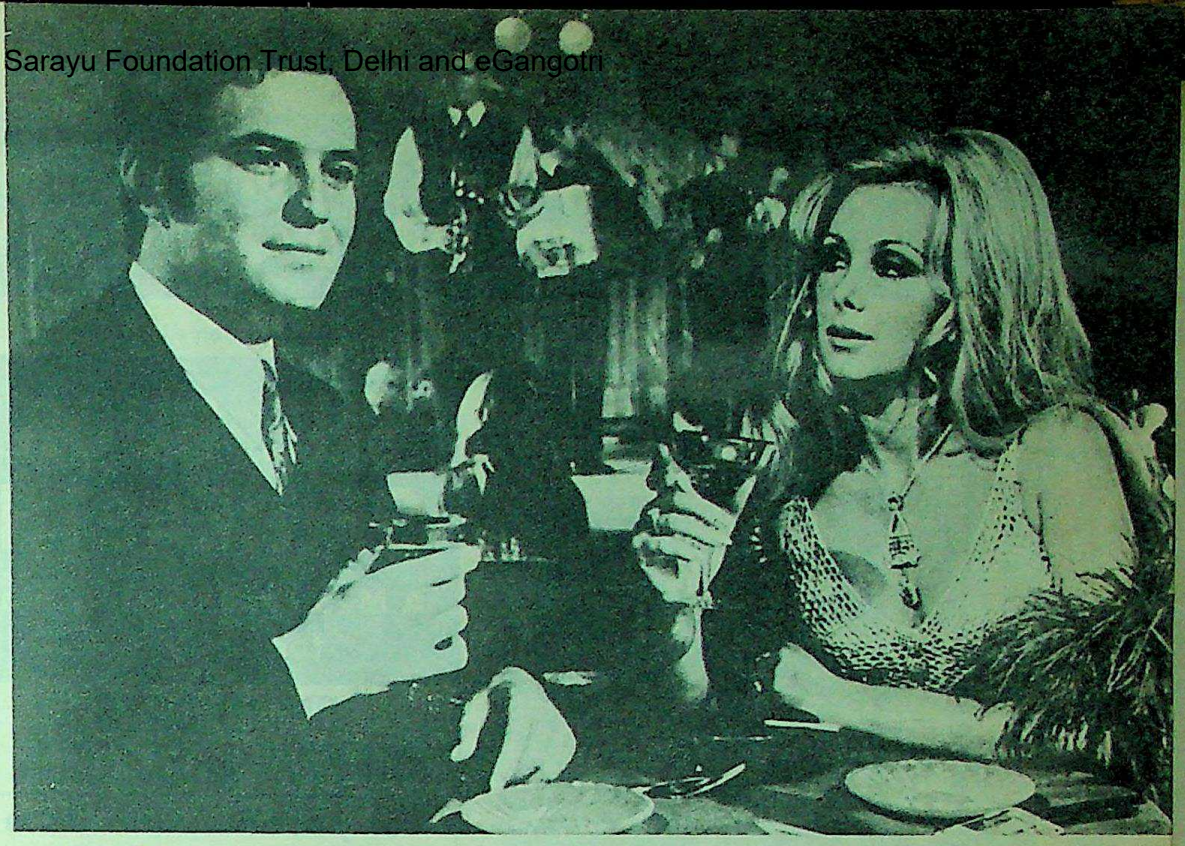
Turkey—Past And Present

In the 13th century Tughral Bey, a Turk chieftain of Central Asia, migrated to Anatolia, which at the time was being ruled by the Selujuq sultans who were also Turks. Tughral's son Osman established the Osmanli (called Ottoman in Europe) dynasty. For the next few centuries the Ottoman rule extended to Albania, Romania, Bulgaria, Hungary, Greece, Yugoslavia, Crimea, Armenia, Georgia, all of North Africa and the Middle East except Iran. Turkey continued to be a single formidable nation pitted against the combined Powers of Western and Central Europe, whom it defeated again and again on land and sea. The Turkish Navy was very powerful and the Black Sea and the Mediterranean were treated as Turkish lakes.

Decay set in as the Turkish ruling classes refused to modernise themselves like the rest of Europe. The rise of Czarist Russia, Britain and other European Powers and internal rebellions encouraged by foreign interventions led to a gradual break-up of the Ottoman Empire. By the 19th century Turkey came to be known as "the Sick Man of Europe". In 1908 the Young Turks forced Sultan Abdul Hamid to introduce political reforms. During the Balkan Wars (1912-14) Turkey lost its Albanian, Bulgarian, Serbian and most of its Greek subjects. In the First World War Turkey became an ally of Germany and was defeated. The Allies forced Sultan Mohammed VI to sign a peace treaty through which Turkey lost its provinces of Egypt, Palestine, Lebanon, Syria, Iraq, Arabia, etc., which were made British or French "protectorates".

In India Gandhiji launched the Khilafat Movement to protest against Britain's shabby treatment of Turkey. The Sultans of Turkey were also the hereditary Caliphs or spiritual heads of the Muslim world. In 1923 Mustafa Kemal abolished the Caliphate and established a modern republic.

R. J.



FILIZ AKIN (right), *popular star of the Turkish screen, with her leading man Ediz Hun in a musical. After World War I, Turkey lost all its overseas territories. It is now a small but modern and secular republic. More than 98% of the population (over 3 crores) is Muslim; the remaining Christians and Jews.*

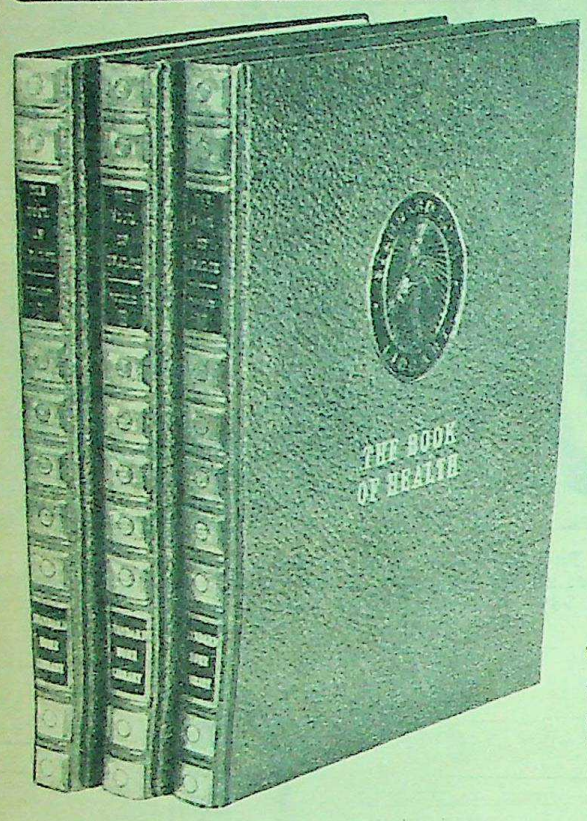
AN OTTOMAN PRINCESS OF THE LAST CENTURY. In the 1930s the niece of the deposed Sultan and the daughter of a former Sultan of Turkey were married to the sons of the Nizam of Hyderabad. They wear saris.

MODERN TURKISH MISS. A model at a fashion show in Ankara. Urban Turkish women wear the Western dress. The traditional shalwar and smock are worn by the village women.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

accept this luxurious imported 3-volume de-luxe set at an incredible discount of Rs. 98.75



Standard Home Library's

THE BOOK OF HEALTH

A Medical Encyclopedia for Everyone

ON 10 DAYS NO-RISK FREE TRIAL

- Sumptuous Olive Green Original Rich Bukhrum Binding, Gold and Black Embossed.
- Prepared by an editorial board of 242 leading doctors, surgeons, scientists, and professors of Medicine...making it the most comprehensive and authentic medical encyclopedia for the layman.
- Over 1000 illustrations, photographs and charts make it easy for you to grasp the intricacies of that wondrous machine called your 'body'...and the wonders the medical science can perform to keep it healthy and alive.
- A comprehensive 57-page subject index in volume 3 lists over 4500 entries...making it possible for you to refer any specific medical problem at an instant's notice.
- A Quick Guide to Emergencies listed on inside back-cover of every volume.

for parents who take their responsibilities seriously—a single source of authoritative guidance on your family's health problems!

to refer in times of emergencies, to enjoy as a source of information in times of leisure, and to inspire and initiate the young in medical profession!

Specially commissioned by Standard Home Library, U.S.A., with contributions from 242 leading medical experts, THE BOOK OF HEALTH was conceived to bring practical help and understanding to every household in the matters that are of utmost importance to all of us—our health, how to preserve and protect it from common and uncommon disorders. Divided into 30 sections, this encyclopedia gives you medical insight into the working of your body, with each part of your body discussed in detail, from the act of conception to growth, and old age. You begin to understand the intricacies of your body, to interpret the symptoms of ill-health, and to know in advance how to protect it. The miracles of modern medical science are bared before you in a lucid and easy-to-understand language, and over 1000 illustrations and photographs give you an 'on the spot' experience of various operations performed behind the closed doors of operation theatres. Here's the book that offers you *complete* understanding of the most precious possession you have....your body, and its care. The book that belongs on your family bookshelf, for its contents deal with matters that are the concern of every member of your family.

CHECK THE UTILITY OF THIS BOOK IN THE COMFORT OF YOUR HOME .....AT ABSOLUTELY NO RISK! Examine the authenticity and utility of this high-quality encyclopedia for 10 days without risking a single paisa. If not *completely* satisfied, return it to us within 10 days for full immediate refund!

ON EASY INSTALLMENT TERMS

If your budget does not allow you to buy the full set immediately, order it in 3 easy installments:
Vol. 1, immediately by VPP at Rs. 55 plus postage Vol. 2, 30 days later by VPP at Rs. 35 plus postage
Vol. 3, 60 days later by VPP at Rs. 35 plus postage
+ Your FREE GIFT VOLUME with the last installment.

REGULAR BOOKSTORE PRICE RS. 213.75

NOW YOURS TO KEEP AT RS. 115 ONLY

CHECK THIS LIST OF EXHAUSTIVE CHAPTERS

LIFE BEGINS • THE CHILD • THE BODY • DISEASE PRODUCING ORGANISMS • THE RESPIRATORY SYSTEM • BLOOD AND BLOOD-FORMING ORGANS • THE HEART AND CIRCULATION • THE SKIN • THE SKELETON AND MUSCLES • THE ENDOCRINE SYSTEM • THE BRAIN AND NERVOUS SYSTEM • THE TEETH • THE DIGESTIVE SYSTEM • THE URINARY SYSTEM • THE REPRODUCTIVE SYSTEM • THE BREAST • THE EYE • THE EAR • THE MIND • THE LATER YEARS • NUTRITION • SICKNESS AT HOME • PHYSICAL INJURIES AND FIRST AID • TROPICAL DISEASES • SANITATION • MEDICINE AND THE LAW • MEDICAL HISTORY • THE MEDICAL PROFESSION • MEDICAL ASPECTS OF ATOMIC AND HYDROGEN BOMB WARFARE • SPACE MEDICINE • STATISTICAL APPENDIX • INDEX AND GLOSSARY.

and yours to keep **FREE** with your set of **THE BOOK OF HEALTH**

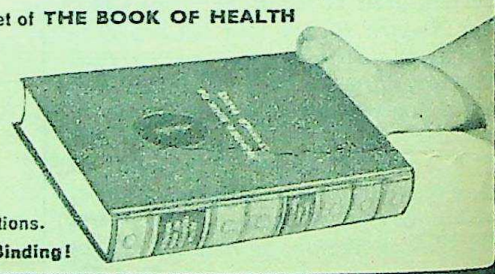
Ripley's

WONDER BOOK OF STRANGE FACTS

Retail value Rs. 75.00

An encyclopedia of fascinating events and curious facts collected from four corners of the world, and presented in the incomparable and engaging Ripley style..... 464 pages with over 400 halftone illustrations.

in matching Gold Embossed, Olive Green, De-Luxe Binding!



WE MAKE THIS FABULOUS DISCOUNT OFFER TO INTRODUCE OUR MAIL-ORDER SERVICE TO YOU..... WITH NO OBLIGATION TO BUY ANYTHING FURTHER! As a buyer of this encyclopedia, we keep your name on our Privilege Mailing List and send you, every month, our colorful catalogue offering high-quality books of everlasting interest at big discounts on regular publishers' prices....with the privilege of 10 days free examination. Begin building your Essential Family Library. Make a start today—NOW! Fill in the coupon and receive THE BOOK OF HEALTH at a total benefit of Rs. 173.75!

Write to: **Super Book House,** Mail-Order Service, 46, Veer Nariman Road, P.O. Box 18 Bombay-1 BR

SUPER BOOK HOUSE, Mail-Order Service, 46, Veer Nariman Road, P.O. Box 18 Bombay-1 BR

☐ Rush per VPP the 3-volume de-luxe edition of THE BOOK OF HEALTH at the privilege price of Rs. 115 only (plus Rs. 4 towards postage and packing). Enclose Ripley's WONDER BOOK OF STRANGE FACTS without any charge as my gift. I am not enclosing any money; I will pay postman against delivery of the books. I must be delighted or I will return all the books within 10 days for immediate refund under your free-trial guarantee.

☐ Send on installment terms. First volume immediately by VPP for Rs. 55 plus postage Rs. 2.50. Balance two volumes at intervals of 30 days at Rs. 35 each plus postage.

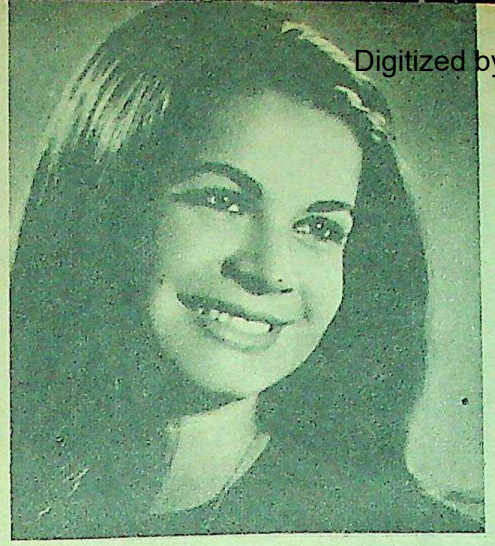
Name _____

Address _____

MPS-

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

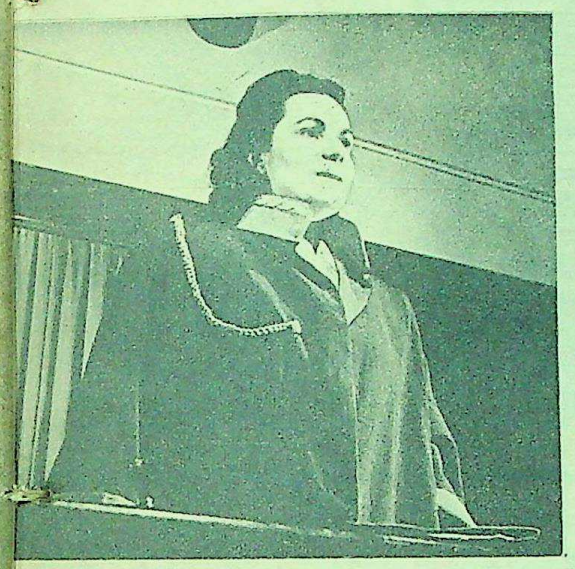
Digitized by Sarayu Foundation Trust, Delhi and eGangotri



VERDA ERNAN, famous pianist and soloist of the Presidential Orchestra. She visited India in 1966 and was praised by The Times of India for her "fantastic technique and clean passages".

RAFIA BASAR is the active owner of Basar Films, distributors of foreign and Turkish movies. Like Arab, Iranian and Indian women, the Turkish hanims have also proved their mettle in a male-dominated world.

PILOTS IN THE TURKISH AIR FORCE. Women participated as combatants in the 1921-22 War of Liberation when a defeated and beleagured Turkey was invaded by foreign armies.



A WOMAN JUDGE OF ANKARA. Turkey also has the world's first woman Chief Justice of the Supreme Court. Way back in 1933, there were 13 women judges in Turkey.

Turkish women have their firsts. **In 1955 Melahat Ruacan became the first Supreme Court Justice in the world.** Behice Boran, a dignified lady full of zest who is President of the leftist Turkish Labour Party, was recently chosen "Woman of the Year" for her dedication to the cause of Turkish labour. Adile Ayda is Turkey's Minister-Counsellor in Rome. Firders Mentese is a judge in Ankara. Ilhan Kerse, Professor of Histriology, is the Dean of Tib Medical Faculty.

One would have assumed that Turkish women, who broke into the modern world with a bang, would be very earnest in the political field. But their zest for politics has not been sustained. The current Parliament has only three senators and five deputies. When I asked Zekeye Gulsen (a deputy) the reason for this comparative apathy, she put it down to overall illiteracy among the peasant women. **(Turkey has 80% peasant population; 50% of the people are illiterate.)** Zekeye Gulsen thinks that the village women should know how to exercise their vote rightly and should throw up leadership that is rooted in the soil. (Every year the National Ministry of Education organises a thousand courses for rural women.) Zekeye also believes that Turkish women should retain their own traditions.

The emancipation of urban women, however, is complete. In the towns, they dance to Western tunes, wear the latest-fashion clothes designed by famous couturiers of Europe and America. Weekly and biweekly visits to beauty parlours and to Suana and Turkish baths are part of their routine. They drink and smoke like their men.

But the countryside is only sporadically touched by these trends. The lot of village women has not changed much. The men are in no mood to give up their centuries-old privileges. Polygamy has not completely disappeared in the interior. Village women continue to wear their old colourful costumes.

DRESS OF THE OTTOMAN PERIOD. Right: *A folk dance in Elazig, East Anatolia.*

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Watch dull hair swing into health, body and bounce with protein-rich

New Halo Egg Shampoo

No other shampoo conditions your hair the way Halo does. A shampoo so velvety gold and smooth—Halo Egg Shampoo. Rich in proteins, it puts bounce and body into hair. Watch dull hair swing alive with Halo Egg Shampoo!

Halo's extra rich, creamy lather gently nourishes the scalp. Swishes through your hair and conditions it into silky softness. Leaves hair clean, clean—sparkling clean. Manageable. And swinging, shimmering with health and beauty.

Halo spells beauty the world over

HES.G.1.71

MOHAIR

SHETLAND Pullovers

SWIMWEAR

FULLY FASHIONED Cardigans

CHILDREN Legging

ORLON Cardigans

LAMBSWOOL Cardigans

Greatway®

always offer something extra...

MIDI & MAXI Cardigans

PONCHOS

GLOVES & SCARVES

CLASSIC Cardigans

55% Terene 45% Wool SOCKS & STOCKINGS

WOOLLEN Underwear

IN FASHION...
Trendsetters and the jet-set stay ahead in updated fashions created by Greatway.

IN VARIETY...
Extensive variety in captivating knits, traditional and modern, functional and exquisite to give you the widest choice of selection in conventional WOOL or fluffy ORLON, lustrous MOHAIR or softest CASHMERE, lovely SHETLAND or delicate LAMBSWOOL - something to pick up for everybody, tots and teens, ladies and gents.

IN COLOUR...
Breath-taking colours that are vibrant and gay, sober and aesthetic to go with every mood and occasion.

IN QUALITY...
A hall-mark in every piece of Knitwear that bears the mark of Greatway.

IN TECHNOLOGY...
The latest technology of fully fashioned is exclusive by Greatway to give shape to the soft contours of your body.

25th year of knitwearship

adEnvoys

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

62), Mr S. Nijalingappa (1962-65) and Mr Veerendra Patil (1965-71). Of these, Mr Chennabasappa and Mr Patil are involved in a slanging match, obviously anxious to clear themselves of the charge of being responsible for the Sharavathi Affair. Here is what they have to say:

Mr CHENNABASAPPA

Q: What is the extent of damage?

A: A precise estimate of the damage is difficult to make unless experts go into the matter. We know that the damage caused to the sluice-gates at the Linganamakki Dam is of a major magnitude. Take the Power Channel. Serious damage to the bed of the duct occurred in 1963 and 1964. This has been attributed to the pressure of the subsoil. The damage has been repaired from time to time but we shall not know to what extent the subsoil pressure has decreased until the Channel is closed completely and water drained out.

In the Talakalale Dam, an increase in the seepage and spouting became apparent in 1964. Despite grouting, the leakage continues in some measure. I was present at the inspection of the tunnel at Vodenbyle, conducted by the Chairman and engineers of the Mysore Power Corporation and the Mysore State Electricity Board on April 16. Practically the entire concrete surface in the bottom and sides of the tunnel has been eroded. There are a series of cavities.

Q: Whom would you hold responsible for this state of affairs?

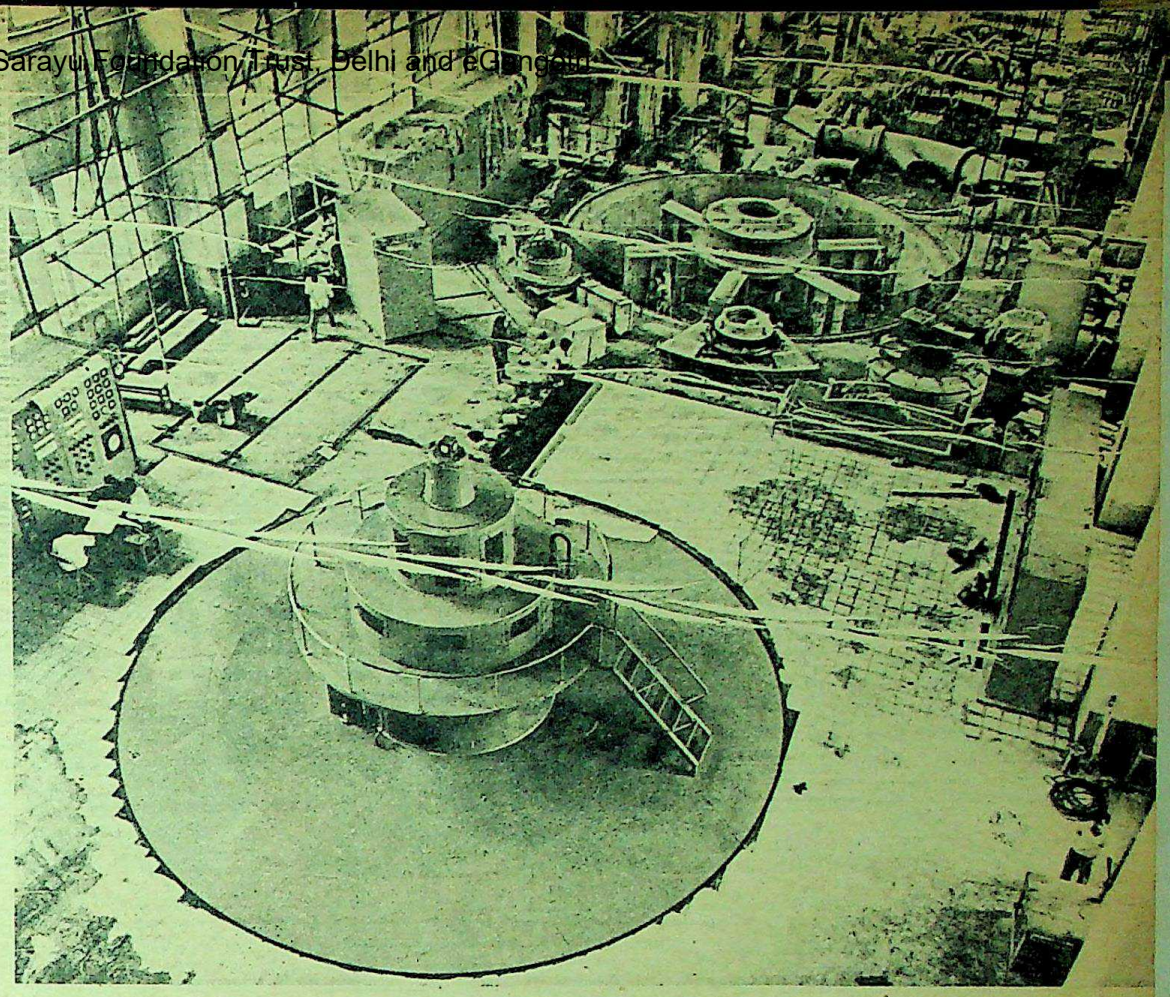
A: A combination of people appears to be responsible. The files maintained during the construction of the Talakalale Dam reveal that substandard masonry work has been done in total disregard of oral and written instructions issued by supervisory officers. The Vigilance Commission has conducted a detailed investigation, according to which there has been a failure of duty on the part of the supervisory officers from the lowest to the highest level to get the work done according to specifications.

Records show that the Government was informed of the magnitude of the damage in the Vodenbyle Pressure Tunnel No. 1 in January 1969. A repair was ordered but there was no probe. The files show that 81 letters and reports were recorded on the subject. When asked by the Accountant-General to explain the expenditure of Rs 1.03 lakhs on repairs, the then Chief Engineer said that the damage was not due to bad workmanship. The Government also informed the Accountant-General, on the advice of the Chief Engineer, that the cavitation which caused the damage was a natural phenomenon. This does not appear to be based on facts.

Who is responsible for all this? I am now told that I am responsible for entrusting the work to "big contractors" and introducing an arbitration clause helpful to them. I had challenged the Nijalingappa Ministry in 1962 to institute a judicial inquiry against me to go into my alleged misdeeds, if any. Why was this not done? Will anyone have faith in persons who are demanding a judicial inquiry now?

Q: Is repair possible and how much will it cost?

A: The aggregate damage at Sharavathi is a matter of anxiety and calls for immediate attention and lasting remedy, irrespective of the magnitude of the effort and the cost. Proposals to take up extensive secondary and tertiary grouting at the Talakalale Dam alone at an estimated cost of Rs 30 lakhs have been under consideration for some years in the past.



GENERATING UNITS INSIDE THE POWER HOUSE. Ex-Chief Minister of Mysore Veerendra Patil says: "Undoubtedly Mr Chennabasappa is Accused Number One. He is responsible for dispensing with the system of getting the project executed departmentally. He is responsible for bringing in big contractors."

Mr VEERENDRA PATIL

Here is his version:

Q: What is the extent of damage?

A: Mr Chennabasappa has created a sensation by magnifying the extent of damage. He has tried to malign the integrity of the previous administration and the reputation of Mysore engineers. **After all, what has been the cost of repair of the tunnel work? To take one instance, it is Rs 1.03 lakhs, the cost of construction of the tunnel being Rs 1.29 crores. Defects in the tunnel were noticed four years after its construction. When the Chief Engineer attributed the defects to natural phenomenon, where was the question of referring the issue to an inquiry?**

Q: Whom would you hold responsible for this state of affairs?

A: Undoubtedly Mr Chennabasappa is Accused Number One. He is responsible for dispensing with the system of getting the project executed departmentally. He is responsible for bringing in "big contractors". He is responsible for introducing an arbitration clause in contract agreements, as a result of which contractors have already claimed and received Rs 1 crore as awards. Claims for about Rs 80 lakhs are still pending.

I found out the disadvantage of the arbitration clause to the Government and did away with it in subsequent contracts while I was in office. All the contract agreements regarding the Sharavathi Project were entered into during Mr Chennabasappa's time. They were loaded in favour of the contractors. For instance, the responsibility of grouting after the work is completed is usually that of the contractor and a clause to this effect is customarily included in the contract agreement. Why was this not done by Mr Chennabasappa? I did not appoint a judicial inquiry because the damage was not so serious as to warrant it. Now that Mr Chennabasappa has tried to tarnish the image of the previous administration and the reputation of the Mysore engineers who built the Sharavathi Project, there must be a judicial inquiry into the whole issue.

Mr Chennabasappa wants the people to believe that, from the very beginning, the project has been a colossal waste of public money; that there has been swindling and that bad workmanship by contractors has been permitted. **Let all concerned face a judicial inquiry. That includes me and Mr Chennabasappa.**

Q: Is repair possible and how much will it cost? ?

A: Repair is certainly possible. The repair carried out to the tunnel earlier has stood reasonably well. The time taken then was not more than seven or eight days. I have discussed the matter with the concerned engineers. The repair work now may not cost more than Rs 50,000 and it may take about a week for completion.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

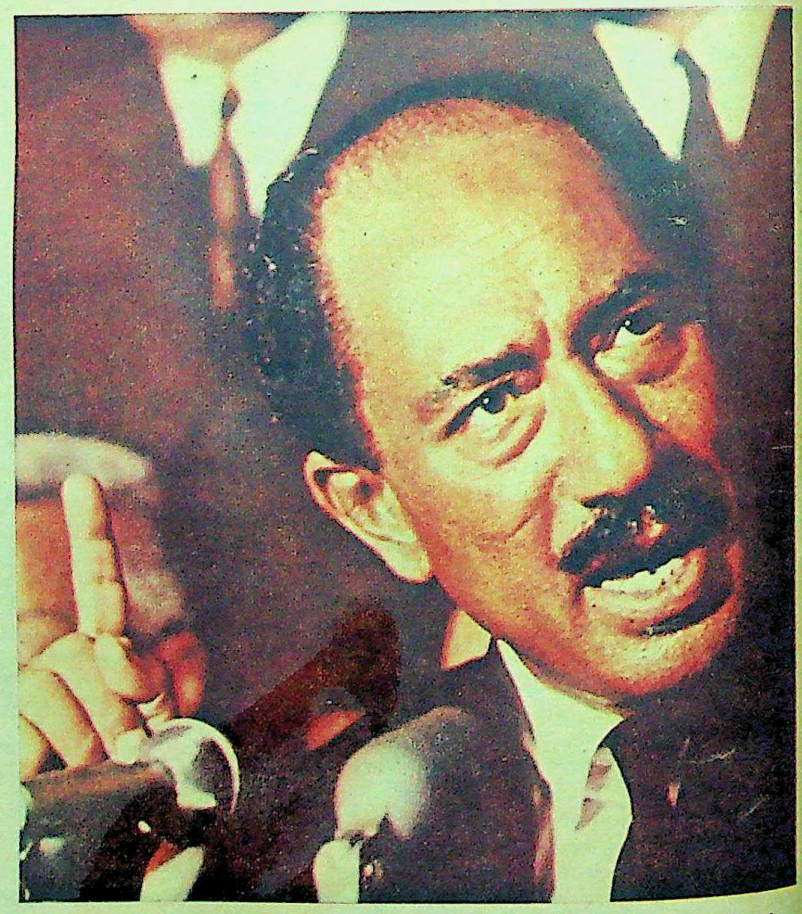
Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Leaders Of The Muslim World

PRESIDENT GAMAL ABDEL NASSER was one of the most dynamic leaders produced by the East. He was an admirer of Jawaharlal Nehru. In 1956 he nationalised the Suez Canal and fought back the British-French-Israeli attack on the zone. He was the real builder of the Aswan Dam, raised with Russian assistance. Nasser's role in precipitating hostilities with Israel in 1967 is still a matter of academic controversy. Arabs regard the Israelis as aggressors and as the last vestige of Western colonialism in the Middle East.

PRESIDENT ACHMED SUKARNO was another charismatic Asian leader thrown up by a revolution of colonial people. He led his country's bitter struggle against the Dutch rule and, after independence, became one of the architects of "Panchsheel". Later however, as a dictator, he played a controversial role and was known for his flamboyance (he married many beautiful women) and for his rhetoric ("To hell with America!"). Indonesia is a secular Muslim country, though pro-Pakistan. Gen. Suharto is now the President of Indonesia.

ABDULLA AL SALEM AL SABAH, the former Sheikh of Kuwait (d. 1965), was a close friend of India and had made Bombay his second home. He rapidly modernised his oil-rich country and turned it into a model welfare state. The flourishing economy of Kuwait employs a large number of Indians. Kuwait's annual income exceeds £500 million for a population of less than a million. After Iran, Kuwait is the largest producer of oil in the Middle East. Sheikh Sabah Al Salim Al Sabah is the present Amir of Kuwait.



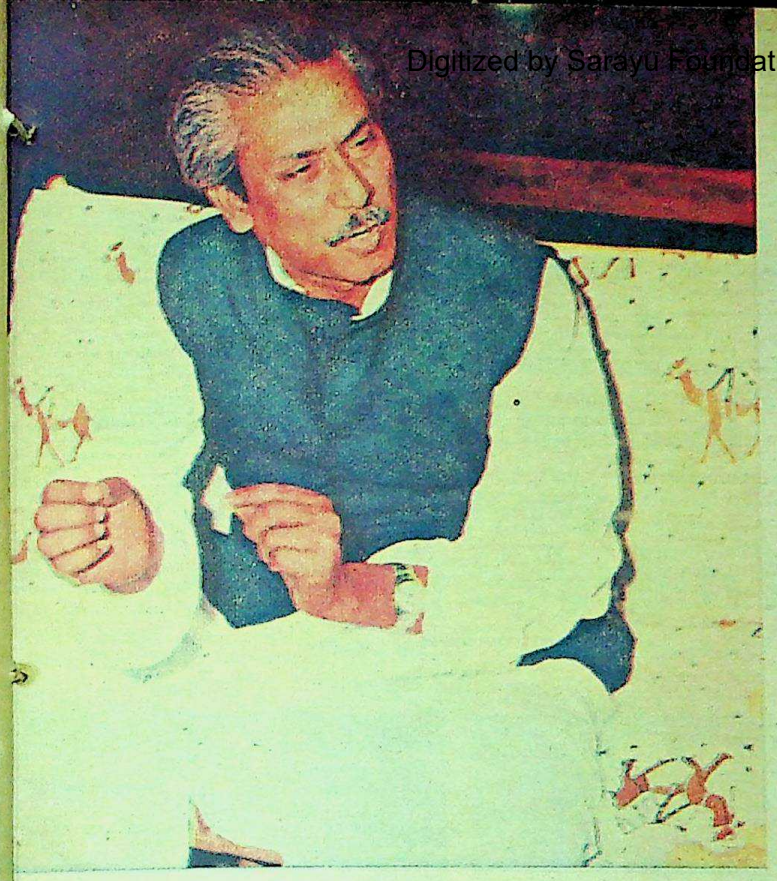
PRESIDENT ANWAR SAADAT OF THE U.A.R. has inherited President Nasser's problems and legacies. Israel continues to occupy large chunks of Egyptian territory. Saadat continues to exhort the Arabs to fight Israel, but has put off the day of reckoning till he is assured of victory. The traditional Arab rhetoric gets a bad press in the West. The Israelis persecuted by Nazism win ready sympathy in Europe and America. The USSR has now begun to let its Jews emigrate and swell the population of Israel. This is bitterly resented by the Arabs.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

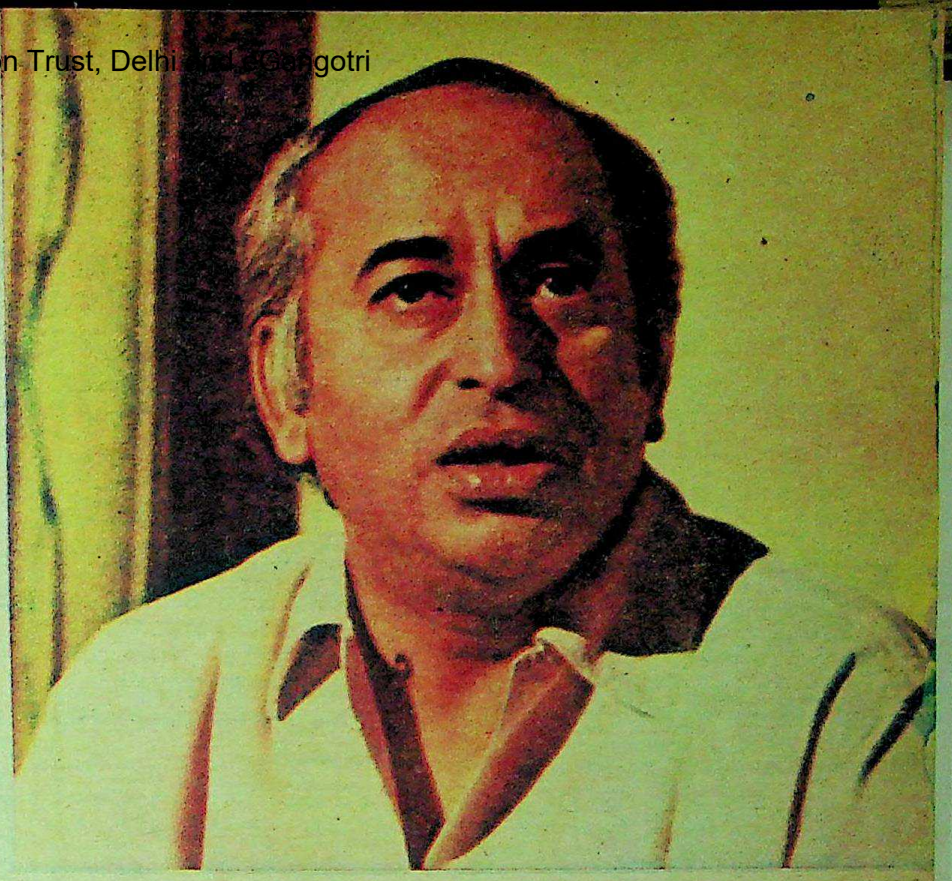
Digitized by Sarayu Foundation Trust, Delhi and eGangotri

orld

arismatic Asian
le led his coun-
r independence,
however, as a
on for his flam-
for his rhetoric
Muslim country,
ent of Indonesia.



SHEIKH MUJIBUR RAHMAN became a household name when he defied the Pakistani rulers of East Bengal and led his country's fight for independence. He had been sentenced to death by a Court Martial constituted by Yahya Khan but was saved from the gallows by President Bhutto and set free. Today he is the only man in Bangladesh to check the excesses of the "Bihari-baiters". Politically he is a centrist. Bangladesh has not yet been recognised by most Muslim countries who are sympathetic towards Pakistan.



ZULFIQAR ALI BHUTTO is greatly admired by the younger generation of Pakistan because of his outspoken criticism of military dictatorship, exploitation of the poor (including erstwhile East Pakistanis) and championship of democratic rights. He has always been critical of India. The recent Simla Agreement has however proved his political maturity and wisdom. He is the architect of Pakistan's foreign policy as well as its alliance with Red China. He, like many other leaders of Muslim nations, is a fiery orator.

inherited Presi-
to occupy large
xhort the Arabs
ill he is assured
ress in the West.
pathy in Europe
ws emigrate and
d by the Arabs.

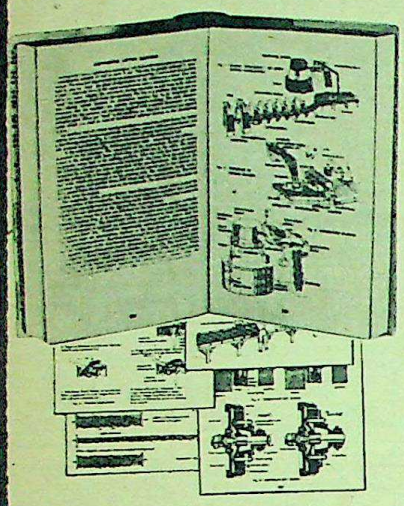
KING HUSSEIN OF JORDAN wears the thorniest crown in the world. His forefathers were exploited by British and French imperialists. After the setting up of Israel, Jordan has had to house the vast majority of refugees who fled from areas occupied by successive Israeli advances. Hussein personally fought in the Six-Day War—and lost his part of the city of Jerusalem as well as the most valuable agricultural lands west of the river Jordan. He has always been pro-West.

THE SHAH OF IRAN is a highly intelligent and able monarch who has made himself the leader and spokesman of his nation and Iran a country to reckon with. The "White Revolution" introduced by him has brought about amazing progress and industrialisation of the oil-rich country. The Shah is pro-West and pro-Pakistan. Recently he has become friendly with the Socialist Bloc as well. Iran collaborates with India in Indian oil refineries. Young Iranian students living outside the country are critical of the absence of civil liberties in Iran.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

How DO things work?



How Things Work

Contains 1071 sections, each with crystal-clear 2-colour drawings plus key 4-colour illustrations on every important aspect of:

PROCESSES
INSTRUMENTS
GADGETS
MACHINES
ELECTRONICS
PHOTOGRAPHY
VEHICLES
BASIC PRINCIPLES

How Things Work is not a Normal Reference Book.

It has been designed to give the layman an understanding of how things work, from the simplest mechanical gadgets of modern life to the most basic scientific principles and complex industrial processes that affect our well-being. The result is, we believe, a unique book—a graphic and original introduction to the modern world of technology.

From Juke-box to Nuclear reactor—this is How Things Work.

How is television transmitted? (See page 166 of HOW THINGS WORK). How is electronics data processing done? (See page 302). What happens at the telephone exchange? (See page 112). How does a Polaroid camera produce pictures? (See page 172). What does a nuclear reactor do? (See page 54). What happens in 'Supersonic speed'? (See page 556). What happens inside a juke-box? (See page 328). How are synthetic fibres made? (See page 374). How does Cinema-Scope work? (See page 192). How does a helicopter fly? (See page 560) How does 'dry cleaning' clean? (See page 407). Why does a record player play? (See page 314). How does a simple switch operate? (See page 96). What makes gunpowder explode? (See page 448). How does an air-conditioning unit work? (See page 262). How does the X-ray 'see' through solid matter? (See page 438). How does a key open a simple cylinder lock? (See page 254). How does a cyclotron work? (See page 106). How does radar give information? (See page 116). How do eyeglasses correct vision? (See page 140). How does a speedometer work? (See page 522). An electrocardiograph? (See page 422).

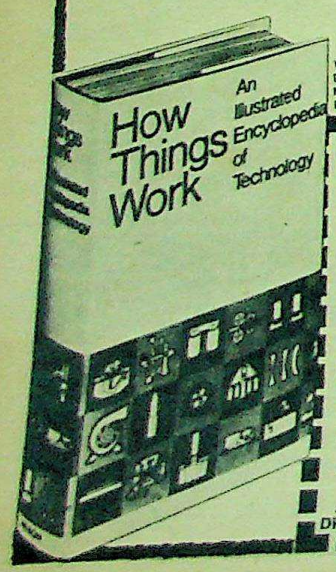
Here you will find the answers to the questions posed by the inquisitive child who wants to know how a vacuum cleaner or a refrigerator works, or by you yourself, puzzled by the complexities of lasers or the secrets of Polaroid colour photography.

Whatever you want to understand—from exposure meter to tape recorder, from photo-electric cell to alternating current and electro-magnetic waves, from a simple electric bell to a heart-lung machine—the alphabetical index will direct you to a superbly detailed two-colour drawing, with a concise fact-filled explanation of how it works on the facing page.

Send for your NO-RISK examination copy today.

We invite you to post the coupon below. A copy of HOW THINGS WORK will be sent to you at once for your examination and approval *at our risk*. You pay the postman only Rs.55 (plus Rs.3 towards postage and packing). If, at the end of ten days, you do not feel that this book is one you will treasure, simply return it for full and immediate refund under our money-back guarantee. *You need not send any money now. But if you send Rs.55 with the coupon or by money order as full payment in advance immediately, there will be no charge for postage/packing.* Your Rs.55 will be refunded immediately, if you do not wish to keep the book.

Yours to examine for 10 days FREE. Send now



Write to: Heron Books
Division of Mail Order Sales Pvt. Ltd.
Near Opera House, 15 Mathew Road
Bombay 4

Heron Books, Near Opera House, 15 Mathew Rd, Bombay 4

Please send me HOW THINGS WORK on no-risk approval. I will pay postman Rs.55 (plus Rs.3 towards postage and packing) by v.p.p. If after 10 days I do not wish to keep it, I will return it for full and immediate refund under your free-trial guarantee.

SAVE Rs.3 ☐ *Please tick box if:* Cheque for Rs.55 enclosed/Sending M. O. separately. *(Same 10-day money-back return privilege.)*

Name .....

Address .....

.....

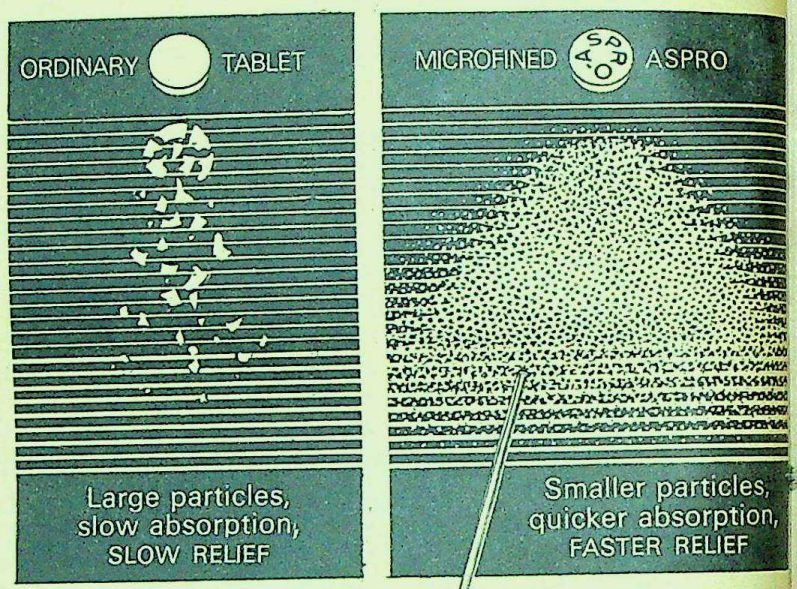
.....

DR IL-5

microfined ASPRO

dissolves faster, is absorbed faster, that's why it relieves pain faster-

twice as fast as ordinary pain-relieving tablets!



Unlike ordinary tablets the finer particles in ASPRO are absorbed quickly. Reach the seat of pain faster. Bringing you faster relief.

Take microfined ASPRO for: headache • bodyache • colds • flu • pain in the joints • sore throat • toothache

Dosage: Adults: Two tablets. Repeat if necessary. Children: One tablet or as advised by your doctor.

Only ASPRO is microfined to draw out pain faster

A NICHOLAS (N) PRODUCT

A.G.57

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Solitude—My Mistress...

by M. T. VASUDEVAN NAIR

A writer is destined to be alone. You are alone even in the midst of a crowd. You are silent amid the bustle and shouting. You develop a contempt for yourself as you attempt to join in the chatter and laughter of friendly meetings.

MY discontent is as intimate to me as my writing. For that very reason, I do not wish to discuss it. It may be that it is because I am incapable of adorning my face with an empty smile that only a very few people come close to me. Quite a large number dismiss me as proud and conceited.

Solitude was my mistress from childhood. I can see in my mind a boy of twelve to whom food, a full stomach, was a dream. The youngest among four boys, he was alone. A joint family of 12 had to live on the earnings sent by the father, who worked in a place far away. *Karkidakam* (July-December) is a heavy monsoon season in Kerala. It is the time of scarcity and near famine. That boy born in *Karkidakam* had never had a birthday feast prepared for him. His mind would be full of sorrow as he partook of the birthday feasts of neighbouring boys.

Dust And Ashes

Once he developed enough courage to tell his mother: "I don't want *kanji* (rice broth) for my birthday. I want rice." There was no paddy in the house. Mother borrowed three rupees from a neighbour and sent someone to get paddy. The paddy came at two in the afternoon. By the time it was made into rice and curry was cooked, it was three o'clock. The flame of his hunger had died down by then. The dream of a feast had died in his mind. He did not eat.

That boy still lives in me. When he grew up to be a young man and wandered around in search of a job, he would look with longing into the interiors of grandly furnished restaurants. He dreamt of the fairy worlds inside. But by the time he could walk into those places, the longing had left him.

All his desires turn dead as ashes like the hunger he had felt on that birthday. Once I wanted to have a large circle of friends. But when opportunities came, I tried to avoid making friends, almost by instinct.

The loneliness of my childhood never left me even when I grew up. I had a large number of acquaintances. But friends—those whom I could really call friends—were few. Always. When I made acquaintances, I would feel an urge for closer contacts. The pleasure of a new discovery. But soon I would feel a sense of disharmony. Soon I would withdraw disappointed. The feeling that love is sorrow took root in the mind. I sensed that something valuable in life had been lost.

I have always wished not to get too close to a person and, at the same time, not to lose touch. Once I come close to anyone, the relationship fills my entire being, as it were. And if it snaps, I suffer agonies before the former balance is regained.

The few I consider my close friends have no literary interests. Art and literature are not topics for discussion among us. They tread other paths in life. To be a writer, to work eight hours a day at it, breeds a desire to escape from all that in the evenings. My need is to forget my literary world for a time.

Some years ago I was a member of a club consisting mainly of smugglers, rowdies, bootleggers and professional gamblers. I made many friends in a short time. Later the club was closed down. After that, if I ran into those characters, they would embrace me in genuine friendship. They would say how sorry they were not to be able to meet me more often.

A double murder took place at the club before it was disbanded. A member was stabbed to death while playing rummy. Another player who tried to intervene was also stabbed. Both died.

The victim was a close friend of mine. I was acquainted with the murderer. I had heard that he was one of the well-known toughs of the town. He wrote to me from the condemned cell of the Cannanore Central Jail that he would like to see me before he died. Twelve hours before he went to the gallows I met him, spoke to him, held him by the hand and bid him goodbye.

Strange Friends

I had never been close to him. Yet he thought of me as a comrade. Even though he knew well that I was a close friend of the man he had murdered, he wished me to be the last friend he saw before dying. We come across the warm glow of friendship in the most unfamiliar places, among the most unexpected individuals.

I do not understand any North Indian languages and yet I have accepted the friendly hospitality of people all over the country where language did not seem to be necessary. Pratap, a mat-seller in Aurangabad, and many other unknown persons.

I have never encouraged those who tried to make friends with me or lionise me on the basis of my literary reputation. **Those who try to make friends with the author in me cannot see beyond my characters who possess only a small part of the good and bad in me.** More than the friendship of a thousand unknown admirers, I desire the comradeship of ten persons who like me with all my faults and shortcomings.

It may be because I have always preferred to live within my shell that I am shy before women. I put on a roughness to hide my diffidence. Is there a heart that has not gone out in search of *her*? There must be few persons who have not passed through

THE AUTHOR (b. 1934) was educated in Palghat and became Editor of the Mathrubhumi *Illustrated Weekly in 1969. He has published 13 volumes of short stories and six novels, including* Nalukettu *(which won the Kerala Sahitya Akademi Award—1958),* Manhu, Asura Vithu *and* Kaalam *(which won the Central Sahitya Akademi Award—1970). His film,* Iruttinde Athmavu, *won a National Award.*

the phase when *she* has grown into the entirety of the universe and the universe has shrunk into *her*.

I came face to face with love and its ramifications first in my fourteenth year. I was the youngest in my class then—always the first to arrive in school. Then came a friend and, immediately afterwards, would arrive a girl. While they stood in a corner and chatted in low tones, it was my duty to stand watch on the verandah. As she was **the object of my companion's admiration, I also worshipped her from afar.**

Then she fell ill. After two months of typhoid, she came back fatter and with her hair very sparse. My friend showed supreme indifference. I was astounded and hurt. When I asked why, I was told that Love had come to an end.

Could it end just like that? I was stunned. When I grew up and love coursed through every vein and nerve, I discovered the answer. No, it remains even if you are cut to pieces and every drop of blood is drained out of you.

I cannot become a Sartre hero. Like my stories, like my women, anything that is mine is precious to me. Including my old bundle of papers and my easy chair.

The child within me as well as the lover in me continue to live. They know how to love, how to feel sorrow. They raise their hoods in anger and wish to strike back in futile revenge. They walk about with the ulcers of suppressed impotent rage gnawing inside them. They hunger for society lest they become isolated from life. Trying to hide their restlessness, which marks them out as separate, they try to join the crowd as it moves along the road. Knowing ever that they cannot be one with it...

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

The magazine for intelligent reading

CARAVAN rouses your curiosity, sometimes wounds your deep-seated prejudices, titillates your sense of fun and is no sleep inducer. It jolts your intellect into a state of alert and stirs your emotions to unknown depths.

BUY CARAVAN TODAY AND EVERY FORTNIGHT

DELHI PRESS, NEW DELHI-55

Available with all news agents. Rs. 1.50 per copy. Annual Rs. 30.

NO TOOTH DECAY!

Brush your teeth with Aryan Tooth Brush regularly. The design of the brush-head, the anchor-grip to hold the bristles firmly and the thumb-grip grooved in the handle-all contribute to a thorough cleansing of your entire dental system & the crevices therein.

.....never

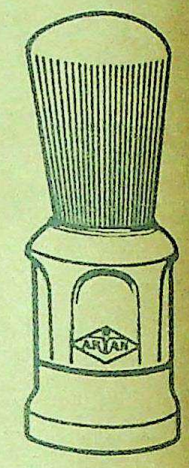
Available in Standard, Deluxe, Super, junior & baby qualities in Hard, Medium and Soft textures.

ARYAN TOOTH BRUSH

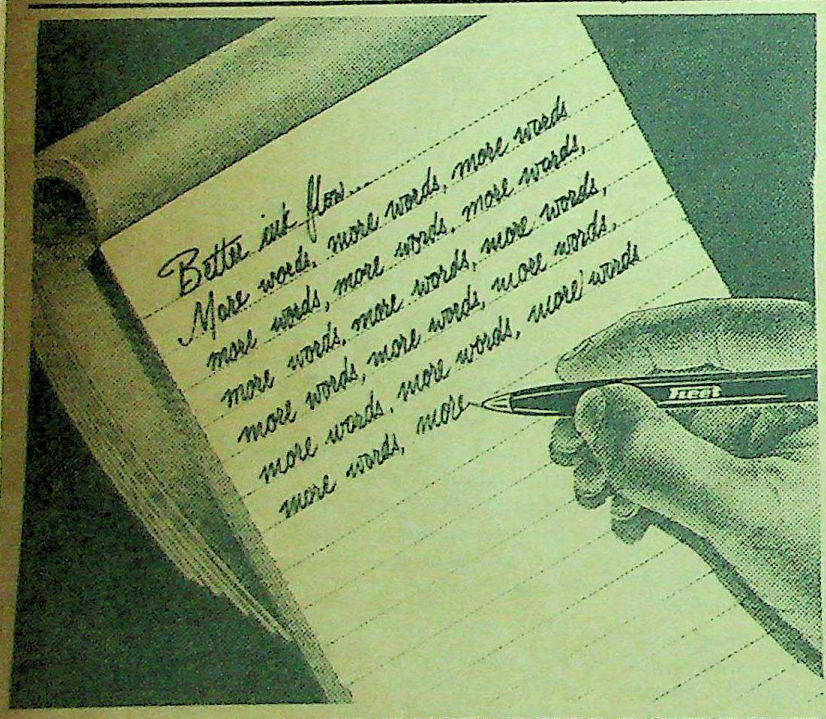
Cleans far better-Lasts far longer.

and Now NEW ARYAN shaving brush

with *Firm-Grip* Handles and velvet finish Nylon bristles give a more comfortable shave. *Available in different varieties to suit every taste from the popular to the sophisticated.*



Aryan


Better ink flow...
More words, more words, more words
more words, more words, more words,
more words, more words, more words,
more words, more words, more words,

Tooth Brush
brush-head, the
les firmly and
he handle-all
nsing of your
evices therein.
e in Standard,
Super, junior
ualities in
es.

TH BRUSH
far longer.

DAL
. SARIS
UAL
..SARIS
uch . . .
such Beauty
Saris
chosen
only for you
ESTEND
DELHI

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

POETRY OF THE MONTH

Selected by
GAURI DESHPANDE

My Thoughts

Sometimes
my thoughts
make
N O
S E N S E
and at times
I feel
there is something missing
in between
And I
GETCONFUSEDLIKETHIS.

BRAHM DEV

Nightmare

Into my midnight sleep
rammed a nightmare
vivid and ghoulish
that unarmed
I was fighting;
the many-headed dragon
corruption, ignorance, ill-will,
and so jolted,
I awoke
to a reality
more terrible
than the dream
a gnawing that grew
with each minute
—hunger.

RAJARAM HEBBAR

Mango Tree In Ooty

When you were born
on the crest of a dew-clad hill
with pink soft shining leaves
you were like a new birth of beauty.
The host of young green things
surging around
exultingly hoped
you would shower honey fruits
as never done before.

You also planned it
at the approach of adolescence,
at the tumultuous flowering season.
Then gathering your vital forces
all your being laboured
to shape flowers.

But in the heavy frost
in which monkey and tiger shivered
your sap and toil
were all frozen.
The buds never opened their eyes
but wilted
and hung like an ashy pall on your branches.

If only the frost tarried, you
could bounce into flowering
and knead fruits fit for the gods.
But now they are benumbed
from year to year.

Oh Mango Tree,
you cannot go and grow on another soil
while the earth where you were born
thwarts your creation.
When will end your agony?

C. A. JOSEPH

The Modern Poet

You cannot write poetry sideways.
The peripheral forest under a full moon
At which you stare from the balcony.
The moment of vision is blind like a prophet
And knows the sudden leap of space.

You who fish for the drowned sight of
sailors
(Preferably Phoenician)
Have cast your eyes in the sea.
And so the sea is always present in your
eyes
Receding,
Leaving dead lobsters and sodden shoes
At the feet of a holiday crowd.

R. F. GOHIL

Intimacy

Whatever joined your lips to mine
was not intimacy, not the siren smile
which mirrored another smile in you,
not the hand in hand, leaf to leaf,
crown to crown, or the unspoken words
that wait amid the moments
of clenching the pulse of love.

For how long can we prolong this
togetherness of being invulnerable together,
in admiration for the soft flit of delight,
the drawn note of a thrill, this bondage
reflected between parallel planes
that echo yes and yes and yes!

It has indeed become a ritual,
being thus poised over the hill,
when one small error
explodes into a betrayal,
the fear of pain which shuts us in
and the strict desire to conform.
And when we shall have
exhausted our ways,
swapped every single gesture
and weighed each other's acts;
when my heart has spent its urge
to love and die, and die and love
in rhythm with your mobile grace,
then all that would remain of intimacy
in the inverted moments of life
would be the faceless
equilibrium of indifferent silence.

JAYANTA MAHAPATRA

Under The el Tracks

Dark alleys—
Urine Brewing Factories
in the form of
High Rises
Shadow
Brown Grass Plots
Below.
Leaking ceilings
mark the melting
of the snow—
while loud screams
follow the mark of
a Husband upon
his Wife.
A life full of noises
that never cease.
Each one a
Prisoner
Beneath the el Tracks.

IRMA McCLAURIN

Things That Do Not Follow

There are certain things
that follow—
baldness, crow's feet,
cracks on your heels:
you can't hold a palm
against an Indian sun.

But what about naked children,
starved and pot-bellied,
gazing at you emptily
with the starkness of enormous eyes?
There is nothing congenital here;
so
how does one evade things
that do not follow?

There is more fortitude
in the human heart
than one gives credit for,
especially
when the trouble lies next door.

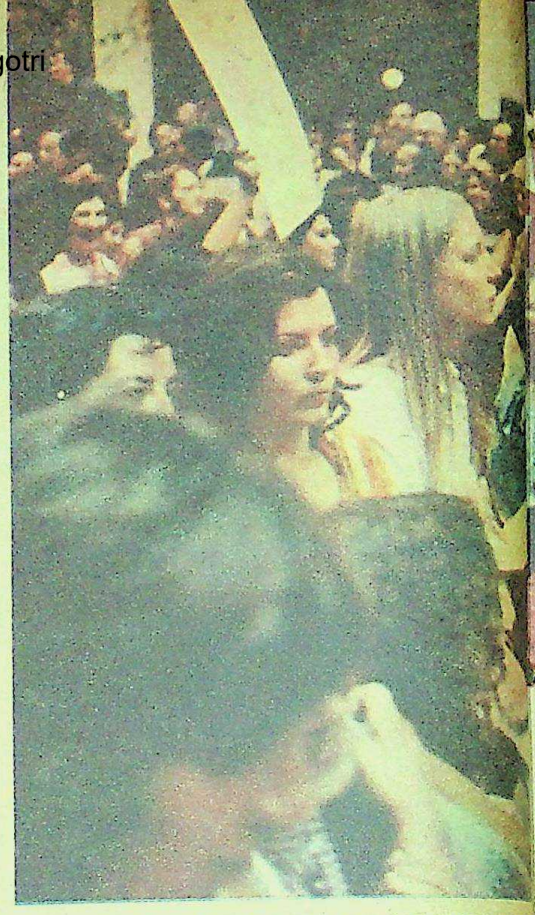
B. N. RAINA

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

WORLD IN COLOUR

ONE VOTE—ONE CANDIDATE: THE ANGRY BRIGADE IN SAIGON. South Vietnamese students demonstrate against President Nguyen Van Thieu's one-man Presidential election (October 3). Riot Police used tear gas and "concussion grenades". Students flung stones and firebombs.



SOME ARE MORE EQUAL THAN OT[hers]. Women's Lib[eration] Avenue, New York. Nationwide demonst[ration] included a m[arch] Patrick's Cathedral. Women are campa[igning] equal right[s]

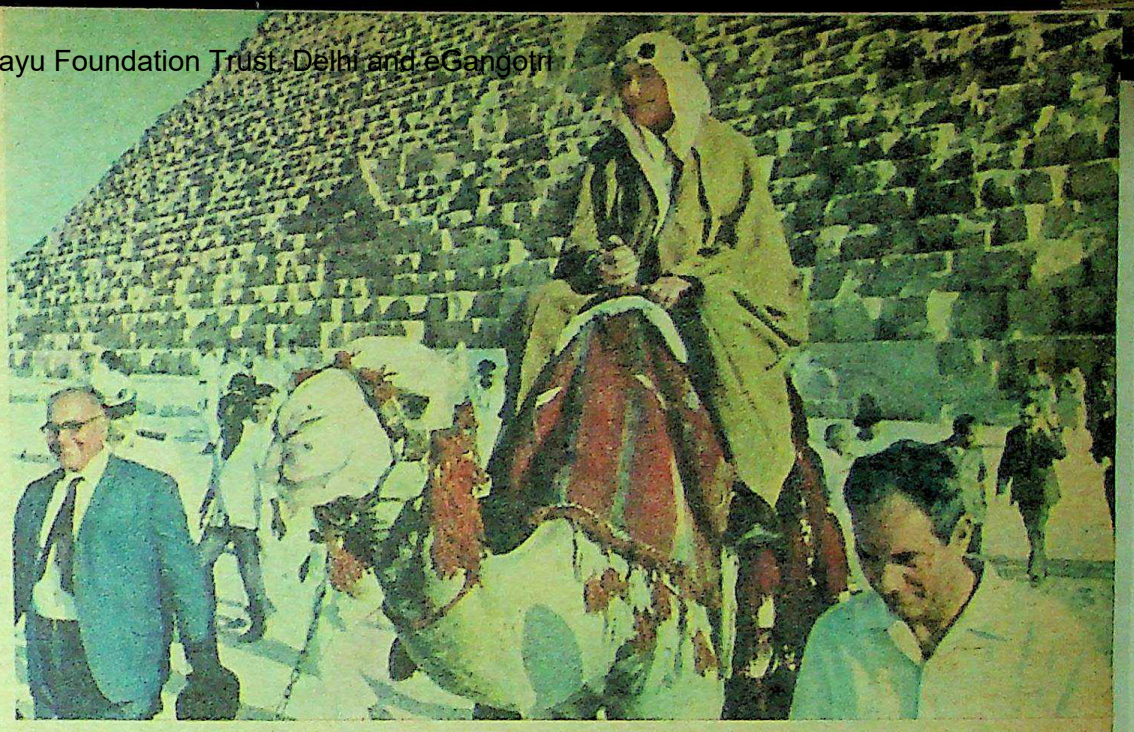
NEWS FOR NUDE LOVERS. Actress Junie Villon readies herself for a fleshy movie scene in The Romantics, a film being shot in Athens by Greek producer Costis Zois.

DANCING THEIR WAY TO DOWNING STREET. A band of 29 girls and 3 boys, members of South Korea's National Folk Ballet, have literally danced their way across the world into the hearts of the British people.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

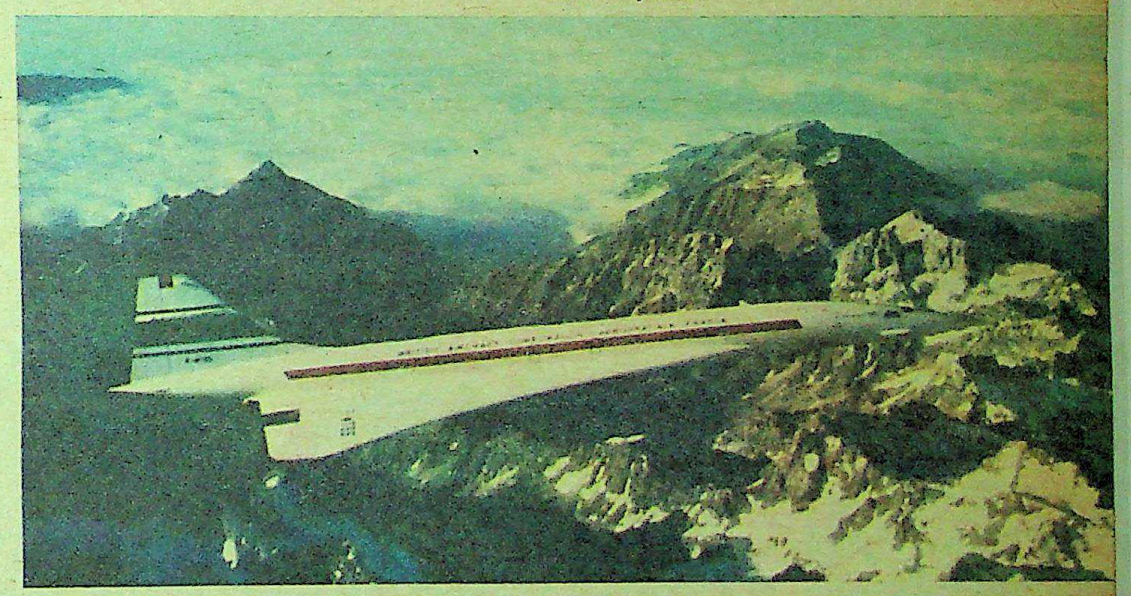
Digitized by Sarayu Foundation Trust. Delhi and eGangotri

EQUAL THAN OI…men's Lib marchers parade down Fifth
Nationwide demonst…luded a mock mass outside New York's St
Women are campa…equal rights with men. Or so it would seem.



BHAI-BHAIISM ON THE NILE. British Foreign Minister Sir Alec Douglas-Home donned Arab robes and went to the Pyramids on a camel. This was all part of the game to improve relations between the two countries. The Sphinx did not lose its smile.

CONCORDE 001: a supersonic passenger jet built by the French. The plane was pictured during its flight over the Pyrenean mountains on what was its inaugural-flight to South Africa.



ISRAELI PLANE DOWNED BY ARABS. Egyptian anti-aircraft missiles went into action when they spotted this Boeing Stratocruiser over the Sinai desert. The wreckage was scattered over a region 15 miles east of the Suez Canal. The Egyptians have acquired the latest Soviet MiG 23s, said to fly higher and faster than Israeli planes.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

nan.
nagnetic,
nergetic.
ough
nd tough.
nan and his
nany facets
spired
tercot'.

Estercot®

Now Man becomes a monarch. Everywhere he makes his mark. For, he's wearing Estercot. Estercot... with its flawless fall. Its sophisticated textures. Its patterns virile and colours latest-style. Go for Estercot. Then go, conquer the world.

'Estercot' polyester blended cotton suitings.

Also: 'Mafrene' 100% polyester saris and polyester blended cotton saris in whispering pastels, bold colours, proud prints; 'Mafrene' polyester blended dress materials—wispy lawns, summery cambrics and smart, lively poplins; 'Terocel' polyester blended cotton shirtings in the latest, greatest colours and prints.

MAFATLAL GROUP

When looking for readymade shirts, first look for Smarty—the Mafatlal symbol for quality garments.

AIYARS-M-173

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Uganda Kicks Out Indians

Uganda is expelling 80,000 Asians. Why were they made to leave? Where will they go? Which country will accept them? For how long will they be homeless vagrants?

by ARUN GANDHI

AVINASH PATEL was sitting in his car, waiting for a friend one evening, when four Ugandan Africans threatened him with knives, got into his car and demanded a payment of 5,000 shillings. He paid up. And did not think it worth while to report to the police.

In similar circumstances, several others have disappeared without a trace. And many of those who are still doing business in the cities of Uganda have to pay protection money to all and sundry for a security that no one can guarantee.

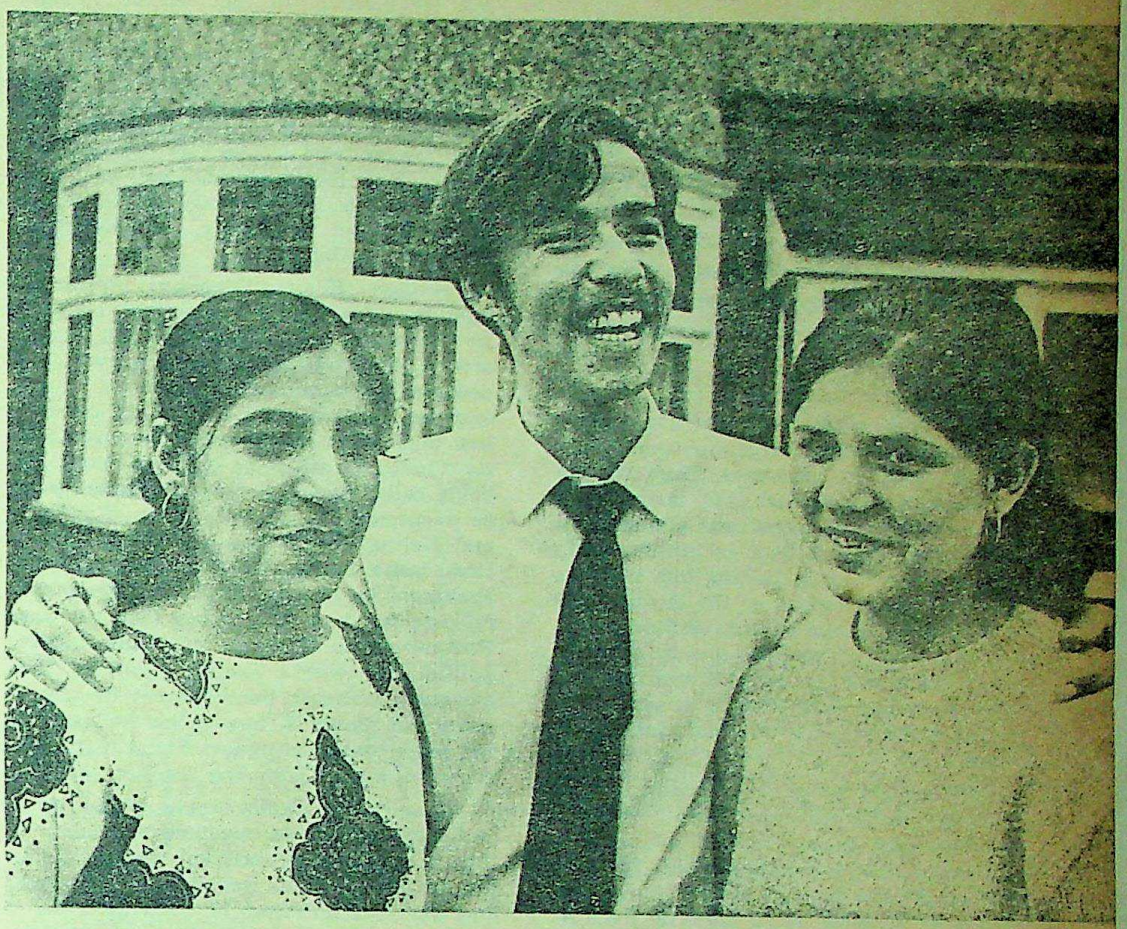
The situation for Asians in Uganda is grim. It has reduced almost 80,000 people into human shuttlecocks to be knocked about from one part of the world to another, because of the fanaticism of a few politicians. To appease the rising tribal passions. General Idi Amin, the President of Uganda, ordered that all the 80,000 Asians living in his country will be expelled within 90 days—beginning the 4th of August—"or face grave consequences".

About 350,000 of the 398,000 Asians in East Africa had opted for and received British Passports between 1958 and 1963. Of these, 55,000 live in Uganda.

Britain Accepts

Having magnanimously offered them citizenship, Britain later became reluctant to have them because she feared it would rouse local racial passions and because she felt the influx of such a large population would not fit into the small island without stretching the meagre resources to breaking point. Even the most liberal Briton felt apprehensive about receiving these "alien citizens" and doubted whether a bridge could ever be built to span the chasm that separated them. Latest reports on talks between General Amin and British Minister without Portfolio Geoffrey Rippon show that, while the General is adamant about kicking the Asians out, Britain has come round to accept them.

That these Asians would have loved to stay where they are is another matter altogether. After all, they ventured across the seas from India long before the white man decided to settle in the eastern parts of Africa. Indian forays into this region date back to the Puranic days, several centuries before Christ. It is even said that in 1498 A.D., Vasco da Gama was shown the sea route to Calicut from East Africa by two Gujarati merchants who had often traversed it. That establishes India's ties with this section of Africa as the oldest. And Indians have significantly contributed to the development of the country.



THESE THREE UGANDAN INDIANS shuttled between airports and went around the world twice before being permitted to enter Britain. General Idi Amin has ordered 80,000 Asians to leave Uganda inside 90 days beginning August 4. Of them, 55,000 hold British passports.

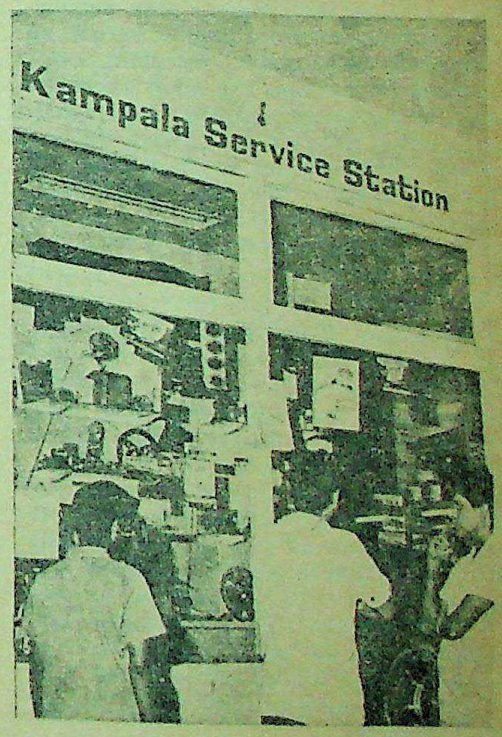
When the white colonisers decided to build a railway network in East Africa and needed hard-working labour for their plantations, they turned to India and imported "coolies". From 1901, 32,000 Indians laboured for six years to complete the railway line.

Twenty years before the Railways opened up new opportunities of trade into the hinterland, Aldina Vishram had braved the wilds in his caravan, carrying products of a world the "natives" did not know existed. **The crowning glory of Vishram's life (1863-1913) was the setting up of the first cotton ginnery in Kampala, Uganda (1912-14), and laying the foundation of the cotton industry which is the mainstay of Uganda's economy.**

Nanji Kalidas Mehta took the cue from Vishram and, during 1916-17, set up 20 more ginneries all over Uganda with capital from such Indian magnates as Sir Purushottamdas Thakurdas, Ambalal Sarabhai and Mafatlal Gagalbhai.

Even the incorrigible Sir Winston Churchill says in *My African Journey*: "It is the Indian trader who, penetrating himself in all sorts of places where no white man would or in which no white man could

—*Continued On Page 25*



BEFORE THE EXODUS. Several Indians came back in time and are now making a living in India, like this petrol station owner in Bombay. This time, neither India nor Britain are happy about the influx.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

"Andhra Kesari" T. Prakasam

by A. S. RAMAN

Prakasam was the greatest leader of the Andhras. He exemplified their character, especially their fervour and impetuosity. When Andhra Pradesh was formed in 1953, Prakasam, though in the Opposition, was called upon to be the State's first Chief Minister. Such was his hold on the Andhra people. Yet he died a sad and embittered man.

ANDHRAS have a genius for double standards which no doubt they apply with the best of intentions. They humble the hero in his lifetime, but honour him posthumously in a magnificent manner: by raising memorials to him, by naming their children after him, by setting him in oleographs in the pantheon of the Hindu gods, by instituting chairs in universities devoted to the study of his ideas and by deifying him in print and on the platform. All this fuss, remember, only after it is confirmed beyond doubt that he will not come back to life.

The district in Andhra Pradesh where Prakasam belonged has been renamed after him. But in the twilight of his life there were few humiliations and frustrations he did not have to suffer, though, in 1957, when he died at 85, he was given a state funeral at Hyderabad. **Prakasam was the leader most loved in his home State because emotionally he was closest to the Andhra heart. He was the symbol of the failures and successes of the Andhras. Failures come first, because they outnumber achievements.** Prakasam was not interested in the result of his effort: what mattered to him was the effort itself. Dr Pattabhi Sitaramayya, another Andhra stalwart, was a different man. Were the two leaders complementary or antithetical? An academic question. The fact is that whatever Sitaramayya was, Prakasam never aspired to emulate his example.

No Regrets

Annadata! Deenabandhu! Andhra Kesari! Maha Prabhu! This is how the common man would have been addressing Prakasam, the incorrigible do-gooder, if he were alive today. Every Andhra knows that Prakasam was generous to a fault. The result was that he had no means by which he could stall his own ruination. It was often whispered that he did not hesitate to rob Peter to pay Paul. But his rapport with the underdog and his uncompromising integrity were luminous enough. **He arrived on the political scene in 1921 as a prince and, when he made his bow 35 years later, he was a pauper. But he had no regrets.**

Andhras are fond of giving themselves high falutin' honorifics. Prakasam was known as *"The Lion of Andhra"—Andhra Kesari.* Everything about him was doubtless leonine, except his face which had soft and delicate contours. He looked feminine, but felt leonine. In fact, in his younger days, he was a successful player of female parts on the stage. But as he grew up, he developed a fiercely aggressive stance which was consistent with his dynamic and defiant temperament. His voice was deep, round and manly. He was not an orator: Yes, his words did not go ahead of his thoughts. But whenever he said something, however inaudibly, he compelled everybody's attention.

Andhra Kesari Tangaturi Prakasam Pantulu Garu! Quite a mouthful but not for courtiers, and Prakasam had many around him, when he was in power. Indeed, he had a number of flatterers, wherever he went, because he was in a position to do them favours. But he never fell for them. Actually, he used to exult in being called names, because he himself was no respecter of persons. Even Gandhiji and Nehru were within the range of his iconoclastic blasts. What is the place of Prakasam in history? Says a contemporary historian: "... And among them all was Prakasam, the Maverick of South Indian politics. He was a leading figure in the Congress for over thirty years. He could never get on with any of his colleagues, but they could not ignore him either, because of his hold on the Andhra masses.

As an administrator he was no great success; his oratory was mediocre; and his intellect was not of brilliant quality. And yet, by his courage, innocent honesty and long years of suffering, he built up a personal and popular influence which was a determinant of political developments in his region during the whole modern phase of the national movement, and for many years after." (Dr S. Gopal)

Early Public Life

I have not been able to trace the origin of the *Tangaturi* part of his name. There is no clue to it even in the Telugu encyclopaedia published by the Andhra Bhasha Samithi. Prakasam was born at Vinodarayudupalem, a small village near Kanakaparti in the Ongole taluk (Ongole is now a district), inside the jurisdiction of the Venkatagiri zamindari. He belonged to a lower middle-class Niyogi brahmin family of village officials who were reduced to indigence by the tyranny of the zamindari system. **The exact date of his birth remains a mystery: even he did not know it. But his conjecture was that the date could be August 23, 1872.** His early schooling and upbringing naturally became the responsibility of philanthropists. In his twelfth year, he left the middle school at Ongole and proceeded to Rajahmundry for his matriculation and further studies.

Somehow he managed to do his F.A. ("Fellow of Arts") and later, in 1892-93, with the help of benefactors, studied Law in Madras and soon became a Second Grade Pleader. In 1894 he enrolled at the Rajahmundry bar and gradually began to make an impact both professionally and politically. He found himself involved in municipal politics, which at once brought him into conflict with local luminaries such as

BIRTH CENTENARY OF A GREAT ANDHRA. Tangaturi Prakasam (1872-1957) was in the forefront of the independence struggle—he gave up a flourishing legal practice in 1921. The successful boycott of the Simon Commission he organised in Madras in 1927 won him immediate respect as a national leader.

N. Subba Rao. In 1900 Prakasam became a Councillor and in 1903 he was elected Chairman. He took himself seriously and did a lot of good to the people of Rajahmundry by providing them long overdue civic amenities. It is said that the town got its first public park under his chairmanship. He loved a good fight and collected a number of enemies. But he felt very uncomfortable when he became a victim of intrigue and calumny and was now eager to move into a bigger arena to fight worthy enemies.

At Rajahmundry, the qualities one associates with him, such as fearlessness, impartiality, secularism and reformist zeal, had already begun to take root in him, thanks to the ennobling influence of Kandukuri Veeresalingam Pantulu. After quitting municipal politics, he left for London in 1903 and stayed there till 1907 studying Law. He returned to India as a barrister. Where his political leanings were concerned he was now a fervent nationalist but with no interest whatsoever in the obscurantist and retrograde tendencies in certain sectors of the national movement. From 1907 to 1921 he practised at the bar and amassed enormous wealth. While in London, his political thinking had been moulded by Dadabhai Naoroji, Romeshchunder Dutt, W. C. Bonnerjee, Shyamji Krishna Varma, Lala Lajpat Rai and other nationalist leaders whom he used to meet at the Indian Association. Till 1921, he was politically passive, though he used to associate himself with causes and conferences in a decorative capacity. In 1921, he gave up his lucrative legal practice and plunged into the freedom struggle in response to Gandhiji's call. He now signed the Satyagraha pledge, but did not follow blindly

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

F A GREAT
asam (1872-1957)
h e independence
flourishing legal
cessful boycott of
organised in Ma-
nediate respect as

Prakasam became
he was e l e c t e d
elf seriously and
people of Rajah-
em long overdue
that the town got
his chairmanship.
collected a num-
felt very uncom-
e a victim of in-
was now eager to
a to fight worthy

qualities one asso-
s fearlessness, im-
d reformist z e a l,
ake root in him,
influence of Kan-
ntulu. After quit-
tics, he left for
yed there till 1907
r n e d to India as
political leanings
now a fervent na-
nterest whatsoever
retrograde tenden-
the national move-
he practised at the
ous wealth. While
thinking had been
Naoroji, Romesh-
Bonnerjee, Shyamji
jpat Rai and other
n he used to meet
n. Till 1921, he was
gh he used to asso-
es and conferences
. In 1921, he gave
ractice and plunged
gle in response to
signed the Satya-
not follow blindly

Gandhiji's leadership. In fact he had sharp differences with the Mahatma over such major issues as the Montford Reforms controversy, the Congress-Khilafat movement and the Home Rule League agitation. **During his stormy political career, the most significant event, suggestive of his calibre as a freedom fighter, was the agitation against the Simon Commission which he organised in Madras in 1927.** When the British bullets began to rain, he broke the police cordon and, charging against a British sergeant, he bared his chest and challenged the Briton to shoot him!

Prakasam's effort to serve the nationalist cause through the m e d i u m of his English daily *Swarajya* (1921-1935) was a glorious failure. The paper was a political success but a commercial failure, because Prakasam refused to accept advertising. He invested in the venture all that he had, and what he had was fabulous by any test. The paper could not go on for ever as a mission, especially when it lost the backing of Gandhiji for one reason or another. The closure was inevitable, but the paper served its purpose. It gave a new depth and dimension to the national movement, training, at the same time, some of India's most competent and dedicated journalists of the future. Prakasam's other journalistic ventures were: *The Madras Law Times* (1912-1921), *Village Republic* (1940-1942) and *Praja Patrika* (1952-1953).

In 1937, Prakasam was inducted into the Madras Cabinet f o r m e d by the Congress Party under the leadership of C. Rajagopalachari as the first popular ministry under the Government of India Act of 1935. Prakasam as Revenue Minister introduced several far-reaching reforms for the benefit of the zamindari peasant. In 1939, this ministry voluntarily r e s i g n e d for political reasons. In 1946, defying Gandhiji's fiat, Prakasam formed a short-lived Cabinet in Madras. During this brief spell of Congress rule under the vigorous leadership of P r a k a s a m, a number of good things happened, such as the establishment of multipurpose cooperative societies, firkha development schemes, improvement of facilities for rural credit, and so on. Prakasam was a great lover of the peasant: his enthusiasm for the idealism behind the Great October Revolution was almost Leninist. He spared no effort to strengthen the fragile base of the rural economy. His ministry fell a year later, as a casualty of infighting—the early symptom of the post-independence malaise. Independence came, and at once followed a free-for-all, corrupting the C o n g r e s s leadership at all levels. This caused great anguish to God's good men such as Prakasam.

In 1953, Andhra State was formed, but by then Prakasam had walked out of the Congress. Still, the emotional A n d h r a s would not look beyond him for Chief Ministership, though he now led an Opposition party. Thus, I guess, for the first time in the history of parliamentary democracy, the leader of a rival party was e l e c t e d the leader of a ruling party. With Kurnool, conceived originally as mere district headquarters, as the Capital, the new State, the first to be formed on a linguistic basis, began its shaky career. The mantle of leadership fell appropriately on Prakasam, who had fought relentlessly for the cause of a n e t w o r k of rational and administrative units that made sense to the villager. In 1956 a bigger Andhra unit emerged with the inclusion of the eleven Telengana districts and the capital was shifted to Hyderabad. But Prakasam had already made his exit from the scene: not happily, not honourably, not handsomely. In the final phase of his political career he found himself outwitted and outmanoeuvred by subtler and shrewder strategists. In 1957, he died a sad, disillusioned and embittered man. But he received a state funeral all right!

Uganda Kicks Out Indians

—*Continued From Page 23*

earn any living, has more than anyone else developed the early beginning of trade and opened up the first slender means of communications. It was by Indian labour that the one vital railway, on which everything e l s e depends, was constructed. It is the Indian banker who supplies perhaps the larger part of the capital yet available for businessmen and enterprise."

Still, for all the undeniable good that Indians did for Africa, there is much evil, which makes the task of placing the blame for the present crisis all the more difficult.

It is true that the Indian has not totally identified himself with the people and the country. It is also true that, like all traders of whatever nationality, the Indian has exploited African ignorance to the maximum; and that he has offered himself as a willing pawn on the white man's chessboard whenever the Black was pitted against the Brown.

Where The Shoe Pinches!

Take the Indian trader who sold an African farmhand one shoe for the price of a pair and extorted double the amount for the second shoe! Or the case of all Indians who practise their own form of colour prejudice against the African. All the schools, hospitals and recreational facilities that the Indian has built from money earned through the African is m e a n t for his exclusive preserve.

The Africans are sworn at and abused and their women are used by some to satisfy c a r n a l pleasures. The bastards spawned through such illegitimate union are discarded as human refuse—with the culprits secure in the belief of the white rulers being on their side to protect them.

This is the common behavioural pattern of the strong over the weak; of the educated over the ignorant; of the rich over the poor. It has happened, and always will continue to happen, in any part of the world.

Ironically enough, if it hadn't been for the political awareness of the Indian, East Africa would have long ago become a white colony like South Africa and R h o d e s i a. Several attempts had been made since 1923 to declare an Ian Smith-type of independence but, each time, the move was stymied by the Indians.

Typically British?

George Bennett asks in his *Political History of Kenya*: "Would the Settlers now succeed in making Kenya a typical British colony?" And answers: "In this objective, they were under challenge from the Indians. It may well be that it was only their rivalry which prevented the Europeans from establishing their position in Kenya as in places further south."

Again, it was Makhan Singh who organised trade unionism in East Africa in 1936 and, for several years, led the workers through strife and war.

But with all that, when one goes through the unending list of pros and cons, one can't help but commiserate with the plight of General Idi Amin.

There are 13 warring tribes pulling in 13 different directions. Even his mini army of 2,500 men are busy fighting each other, and mass murders are reported by those of the soldiers who have escaped into Tanzania. It is a battle between paganism, poverty and politics.

General Idi Amin overthrew the more level-headed Western-educated Dr Milton Obote in 1971, because he was impatient with the slow democratic process. In doing so, he bought himself a package of problems—solutions to which, he feels, lie in diversionary actions like the present one.

Looking at his problem pragmatically, are not his actions justified?

Did we not hasten to Indianise services in India after Independence?

Do we still not clamour for nationalisation of foreign-owned companies because we find them to be a drain on our foreign-exchange reserves?

Do we not keep a close check on the ratio of foreigners-Indians employed in such companies?

And, finally, have we not denied visas and citizenships to foreigners who wished to make India their home?

One Austrian Peace Corps worker, who wanted to stay in India for a few years to teach motor mechanism to Indian boys, was denied permission for more than six months. Another German, who wanted to live in India and do social work, was also turned away.

What Would You?

Then, given the same circumstances—tribal strife, poverty, backwardness and the unpleasant fact that 80,000 aliens are controlling an economy that affects 9.11 million people and thereby slowly and inexorably draining the country of p r e c i o u s foreign exchange—would we not have contemplated similar action? The difference may perhaps be in the method. Whether done sophisticatedly or blatantly, it means the same thing.

If Idi Amin is called names for being such a racist, should Britain not be castigated for not facing up to its responsibilities?

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust Delhi and eGangotri

Of course it'll be a lovely hair do! She started right—with New Halo—the beauty shampoo!

Let new enriched-formula Halo show your hair at its loveliest. Its extra-rich lather acts instantly, cleans thoroughly as it conditions your hair. Then rinses out easily—in soft or hard water. And leaves your hair at its glorious best. Silky, soft, full of lustre. With a hint of exciting perfume too. Shouldn't you switch to New Halo? Buy a bottle today!

Soaping dulls hair—Halo glorifies it!

HS.G.11.8

When you're weak, coughs and colds never seem to go away.

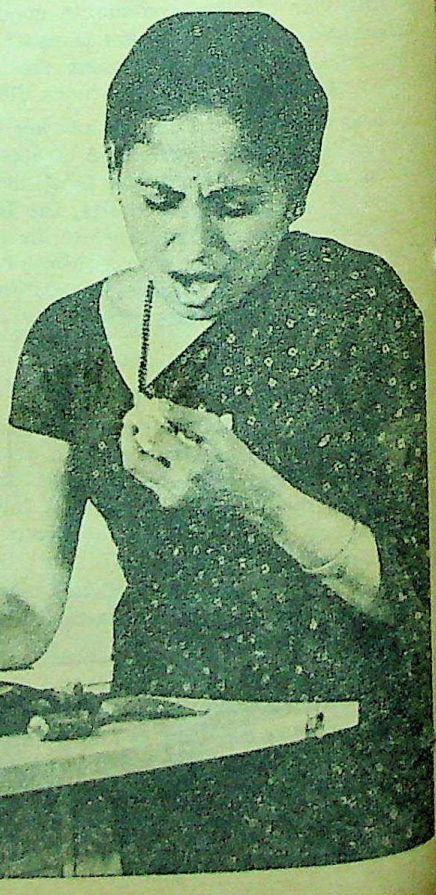
Coughs and colds come when your body's resistance is low. When they go, they leave you weaker still. So you get coughs and colds more easily again. And again. But the work of the house has to be done. A housewife can't really fall sick, can she?

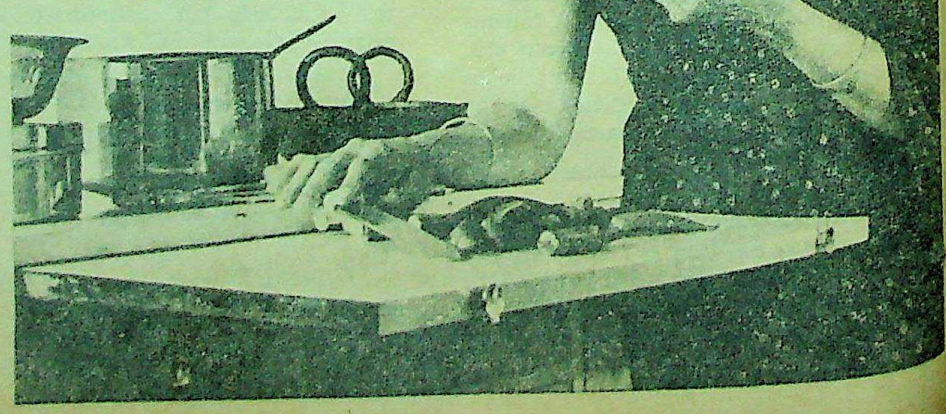
The thing to do is to build up your body's resistance while you fight your cough and cold. Only Waterbury's Compound Red Label does both.

Waterbury's Compound Red Label has two groups of ingredients: First, it has Creosote and Guaiacol which relieve coughs and colds. Second, it has unique tonic ingredients which tone up your system, restore energy and build up resistance.

Send coughs and colds away with Waterbury's Compound Red Label.

Now available in 2 sizes.





Stay strong and healthy with

Waterbury's Compound

RED LABEL

—the most trusted family tonic

A QUALITY WARNER-LAMBERT PRODUCT.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Halo show your
ra-rich lather acts
y as it conditions
ut easily—in soft
s your hair at its
ll of lustre. With a
oo. Shouldn't you
y a bottle today!

HS.G.11.8

BAKHSHI SAHEB—A Tribute

by A. M. TARIQ

Bakhshi Ghulam Mohammed was one of the most controversial figures in Kashmir's politics. As Chief Minister he "ruled" Kashmir from 1953 to 1963 with an iron hand, though in later years he was discredited and found guilty of corrupt practices. The author, who is now Chairman of the Indian Motion Pictures Export Corporation, knew the Bakhshi well and describes the little-known facets of his generous personality.

BAKHSHI GHULAM MOHAMMED, whose death in Srinagar on July 15 was mourned not only in Kashmir but all over India, was the staunchest secularist and most loyal Indian among Kashmiris. He was a mixture of opposites—he had positive as well as negative qualities. He was ambitious and indomitable, some would say ruthless. Whatever the odds against him, he never admitted defeat. He was loyal and sincere to his friends, but he was implacable towards his enemies. He never forgave them till they admitted abject surrender.

On the other hand, he was full of love, sympathy, compassion and generosity.

The Bakhshi was born of humble parents and (like Sheikh Abdullah) began his career as a low-paid school-teacher. Yet he rose to be not only Chief Minister of Kashmir but one of the most powerful and influential men in the whole of India.

He was a sportsman in the true sense of the word—not only taking interest in games but displaying the spirit of sportsmanship. He was also a lover of adventure.

At the same time, he was a man of taste who revived the cultural and artistic traditions of Kashmir, got old and rare manuscripts published and gave an impetus to Kashmiri literature, especially Kashmiri poetry. He was a connoisseur of Kashmiri music and would spend hours listening to musical programmes. He did a lot—more than anyone else—for the revival and improvement of Kashmiri art and for the encouragement of Kashmiri artists. He was not overawed by political power or eminence, but he respected poets and men of letters.

He also always respected old teachers and never forgot the companions of his childhood, however humble they might have remained. It is true some of his family members exploited his position for their own benefit. But it is also true that many poor and humble people, who were no relations of his, benefited from his generosity.

He was not just a "fair-weather friend". He would continue to meet those who had lost their position and power and would keep himself informed of their welfare. He was the friend in need of the helpless widow, the orphan, the destitute. It was not surprising, therefore, that nearly a lakh of people of all communities and classes—but mostly from among the poor—should have followed his *janaza* to the burial ground.

It was said of Bakhshi Saheb (as we called him) that he never missed a wedding or a funeral. He was always present to share the joys and sorrows, not only of his friends and acquaintances, but also of his political opponents. Yet some of *his* opponents did not have the grace to pay their last respects to the Bakhshi.

Whenever and wherever there was a crisis, a riot or disorder, at any hour of day or night Bakhshi Saheb would run up to the spot without delay, often easing the situation by his mere presence and tactful handling of the situation.

In spite of the poverty he was born in, Bakhshi Saheb had aristocratic habits and a royal temperament. He had excellent taste—in food, tea and cigarettes. He liked the good things of life and wanted to share them with his friends.

Mahavir Tyagi, K. D. Malaviya, Chavan Saheb, Sukhadiaji and Raj Bahadurji were among those whom Bakhshi Saheb regarded as his close friends. He had deep respect for Indiraji. He admired her for the courageous manner in which she had fought the demon of communalism. He looked upon the Simla Agreement as her supreme act of statesmanship.

Love-Hate Relationship

Personally, I had a love-hate relationship with Bakhshi Saheb whom I must acknowledge as one of my political gurus. When he was kind to me, he was very kind, even overgenerous. When political differences arose between us and he was angry with my defiant attitude, he left no stone unturned to keep me out of Kashmir politics. But—and this was characteristic of him—he never ceased to be respectful to my parents, was always helpful and solicitous to my younger brothers and, whenever he happened to meet my children, he was kind and affectionate, as though nothing had happened between us!

Because of me, Jawaharlalji also had reason to be angry with Bakhshi Saheb. But, when the time came, I did my best to make amends. When the Bakhshi was relieved of his Chief Ministership, I was sent by Panditji to accompany Shastriji to Jammu. Before my departure, Panditji called me and said that I must meet Bakhshi Saheb and give him due respect. I rang him up from Jammu Airport and asked if I could meet him. He said: "Come at once!"

When I reached his official residence, he met me very cordially. I said: "Bakhshi Saheb, please forget and forgive. Panditji has asked me to apologise if I have been rude or impertinent to you. And that is why I have come."

There were tears in Bakhshi Saheb's eyes as he embraced me. Then he gave me a confidential message to be delivered to Sadiq Saheb, the new Chief Minister, which I duly did.

I could not go to Kashmir for several years. But early in July this year, I went there, because a near relation, Sheikh Aslam Saheb, was seriously ill. Sheikh Aslam had been Superintendent of Police when Bakhshi Saheb was Chief Minister and was very close to him. Bakhshi Saheb was himself ill but he came all the way to Aslam's house, climbed several stairs despite his weak heart and met the man on his sickbed. A few days later, Sheikh Aslam died. This time Bakhshi Saheb could not go because of his failing health; but he sent all his brothers to the funeral.

SOME OF KASHMIR'S GREATEST SONS. This photograph was taken on Pandit Nehru's birthday. The Bakhshi sits next to Panditji. Political differences were later to wipe out the benevolent smile that G. M. Sadiq (extreme left) bestows on the Bakshi in the picture. Sadiq succeeded Bakhshi Saheb as Chief Minister of Kashmir. The author stands just behind the Bakhshi.

Still, he came later to offer his condolences to the bereaved family. There we had our last meeting. Bakhshi Saheb asked me for a cigarette—an indulgence the doctors had strictly forbidden him. He lit the cigarette, had just a puff and then handed it back to me. It was the last smoke of his life—and that from one who had once dared to oppose him!

Next morning he was no more. But his memory is still there, mocking us, provoking us, inspiring us. The tributes paid to Bakhshi Saheb by Indiraji, D. P. Dhar and Mir Qasim, among others, have recalled his secular ideals and his dynamic personality. The presence at his funeral of Maulana Masudi (who came from Gandar Bal when not himself in good health), Ghulam Mohiuddin Karah and Maulana Farooq was a tribute to his personal popularity.

I can only add that he was a man, a real *man*, generous to his friends and considerate even to his opponents and enemies.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

A Company Nabob In His 'Perkistan'

by BENEDICT COSTA

Recent budget proposals have put a ceiling of Rs 6,000 on the salaries of chief executives. But perquisites worth more than the salary remain. The top boss often makes 100 times over the wage of the lower-grade employee. Advanced countries (like the US, the UK and Sweden) maintain a certain parity in the wage scales of their top-level, middle-level and bottom-of-the-rung employees. Not so in Socialist India. The feeling has grown that the salary structure in several firms is unrealistic and that the ratio between the maximum and the minimum income should not be more than 10 to 1.

THE Chairman of a foreign company was given a fully carpeted, air-conditioned spacious (800 sq ft) office room. Recently, the company appointed an Indian as Chairman: he got only half as much. He was allotted the same spacious office area—the wall-to-wall carpet was cut by half.

Out of eight huge vases with evergreen plants adorning his office, four were taken away. Instead of two limousines and two secretaries—he got one of each.

Nevertheless, the life of the chief executive of any good firm is not unlike that of an oriental potentate. He maintains his luxurious living style through "perks"—a system which takes care of all mundane needs, comforts and luxuries of the chief executive and his family—at company's expense.

Before the recent curbs imposed by the Company Law Board, the chief had a handsome salary (sometimes over Rs 10,000 a month). His perquisites included a commission (about Rs one lakh) on the annual profits of the company; a huge, furnished bungalow with an army of servants; one or two

ALL ... nishe... medi... ly, et...

IT IS A BUYERS' ... in enlightened estab...

"MONEY IS NO LO... salaries, but the pe...

... are over ... any serious...

...VATOR," s... responsibil...

CC-0. In Public Domain. UP State M...

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

TA

gn company was
d, air-conditioned
room. Recently,
Indian as Chair-
nuch. He was al-
office area—the
t by half.

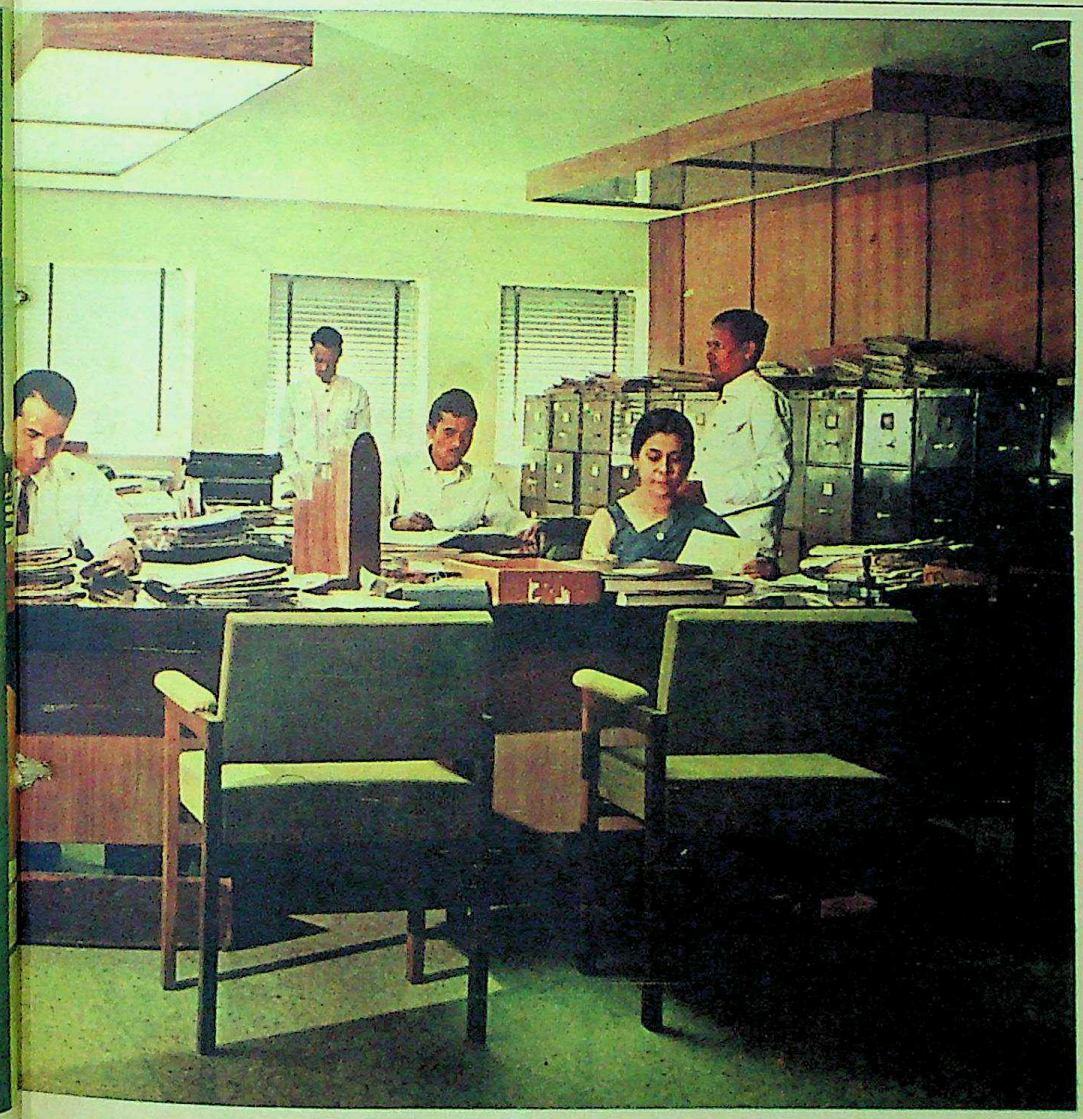
s with evergreen
four were taken
ousines and two
each.

**of the chief exe-
not unlike that of
naintains his lux-
n "perks"—a sys-
l mundane needs,
ne chief executive
ny's expense.**

os imposed by the
chief had a hand-
over Rs 10,000 a
cluded a commis-
on the annual pro-
ge, furnished bun-
rvants; one or two

ALL AT COMPANY'S EXPENSE! An imported limousine, furnished accommodation, servants, electricity, gas, water, telephones, medical expenses, one or two trips abroad for himself and his family, etc., are just some of the perquisites that the top executives get.

"WITH ALL THIS TAXATION, WE ARE BECOMING POORER EVERY DAY," the chief executives wail. "It does not pay to earn a fat salary. Also, the value of the rupee has fallen." The Managing Director of a firm is paid about Rs 7,000. He gets only Rs 3,000 in hand.



—Mitter Bedi

IT IS A BUYERS' ... are over a hundred applicants for every job—so why not get the best at the lowest price? Only in enlightened estab... any serious attempts ever been made to give the sepoy and clerk a human level of existence.

"MONEY IS NO LO... VATOR," said a middle-level executive. "What we look forward to is, not an increase in our salaries, but the pro... responsibilities, greater participation in decison-making and a position in the community."

chauffeur-driven air-conditioned limousines; a holiday every year for himself and his family; fat medical expenses; one or two pleasure-cum-business jaunts abroad and a big expense account to carry on the daily business of living and entertaining.

In several organisations, top executive posts have usually been reserved for the sons, daughters, wives and sons-in-law of owners of companies. This has led to concentration of wealth in the hands of a few at the expense of many.

The Main Props

The main props of an organisation (because of their specialised training and knowledge) are the middle-level executives. Their pay and "perks" are a pittance compared with those of the chief executives. They get Rs 1,000 to Rs 3,000 a month.

In the lowest rung of the ladder are the clerks and messengers. An office sepoy earns around Rs 200—which is a hundred times less than the chief executive's pay and perks; a clerk gets Rs 300-600; and the only perquisites these men and women enjoy are yearly bonus and provident fund. Very few organisations, more often foreign than Indian, offer them a housing allowance, medical facilities, leave travel and sports grounds.

But now the socialist axe has fallen on the heads of the chief executives. Curbs imposed on their remuneration and perquisites have raised a howl of protest. "It will impair our efficiency! It no longer pays to earn a fat salary. The rupee is no longer worth what it used to be," wail the chiefs. Isn't this the same for all other wage-earners? It is worse for the underdog who cannot overcome the feeling that the top dog has all the king bones.

The great disparity between the living style of men at the top and the underlings has contributed to industrial strife and much

—Continued

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

heart-burning. An office sepoy or clerk also has a family to support. He is certainly not averse to leading a comfortable existence: an adequate house, good food and clothes.

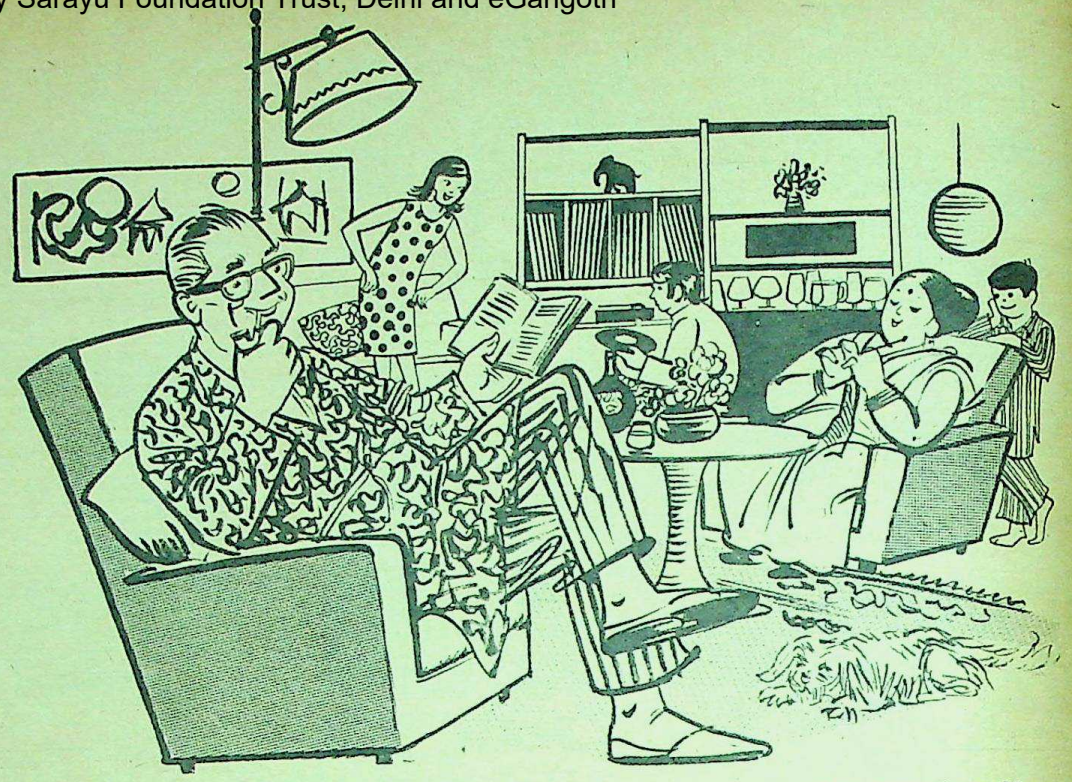
Only in enlightened establishments have any serious attempts ever been made to give the sepoy, the clerk, the steno-typist, the receptionist, the telephone operator and other non-executive staff a human level of existence. For the rest it remains a buyers' market. There are over a hundred applicants for every job—so why not get the best at the lowest price?

The Government has been slowly injecting a heavy dose of taxation into the pay and perks packet of the chief executives. Some of them, naturally, are finding it difficult to keep up with their old princely ways and lead a more down-to-earth existence like other poor Indians.

Illustrations by
MUKUND TALWALKAR

One of them (he prefers to remain anonymous) blurted out: "With all this taxation we are becoming poorer every day. I find it difficult to maintain the household with the Rs 3,000 that I get every month as take-home pay. We do not live the charmed life of ministers and governors. They get most things free of tax. A minister needs no qualifications, except being elected and having a friendly Chief Minister. If an executive is no good he has to find another job, not so in the case of ministers who enjoy the best at the cost of the taxpayer."

FROM TOP TO ROCK BOTTOM. Shouldn't there be some parity in the wage structure? The fortunes of a company depend as much upon those who run errands, toil and sweat as upon the business skills of its chief executive.



LA DOLCE VITA. *Merit is not necessarily a criterion in the choice of top executives. Managerial jobs are often distributed like prizes among the proprietor's close relatives—illiterate wives, minor sons, sons-in-law, nephews and nieces. Good management calls for specialised training. This is not true of many firms. Bad management leads to strikes, wrangles and labour problems.*

The Personnel Manager of Hoechst Pharmaceuticals Ltd, Mr George Menezes, states: "The impression that executives in the private sector are overpaid is not based on facts. What is important in the salary is, after all, the 'take-home' pay, which is, thanks to taxation, nothing to write home about. Today, even the smallest perquisite is not exempted. A Beatles' musical number *Taxman* comes to mind:

If you drive a car, I'll tax the street
If you try to sit, I'll tax your seat
If you get too cold, I'll tax the heat
If you take a walk, I'll tax your feet.

"After a certain stage, money is no longer a motivator. What executives look forward to is not an increase in their salaries but the possibility of higher responsibilities, greater participation in corporate decision-making as well as a position in the community."

The Company Law Board's restrictions have sometimes been received with good grace. Typical is a case when TELCO sought approval for the appointment and salaries of some of its top executives. Its annual report for 1970-71 makes these points:

At the extraordinary general meeting of the Company held on January 27, 1970, the shareholders approved of the appointment of Mr S. Moolgaokar as Vice-Chairman and Managing Director, and of Mr R. H. Broacha and Dr Y. K. Khanna as whole-time Directors of the Company for five years from April 3.

The Central Government gave its approval to the appointments. However, against a basic salary of Rs 10,000 per month sanctioned by the shareholders for Mr S. Moolgaokar, Vice-Chairman and Managing Director, the Government approved a salary of only Rs 7,500 per month. However, at Mr Moolgaokar's request, no representation was made to the Government in respect of the reduction imposed on his remuneration.

Similarly, against a basic salary of Rs 6,000 per month sanctioned by the shareholders for Mr R. H. Broacha, General Manager and Director, and Rs 5,000 for Dr Y. K. Khanna, Technical Director, the Government approved of only Rs 5,000 per month for Mr Broacha and Rs 4,000 per month for Dr Khanna. The Company however made a representation to the Government to raise the basic salaries of Mr Broacha and Dr Khanna to the levels sanctioned by the shareholders.

While approving of these contracts, the Government has suggested that a Director should not be paid "sitting fees" to attend meetings of the Board. He cannot also get money in lieu of certain perquisites. The gratuity a Director gets is 15 days' salary for every year of service. In addition he is entitled to get up to Rs 2 lakhs (or one per cent of the Company's profits).

I contacted a few top organisations (in the public and private sectors) for a factual assessment of (*i*) the monthly salary of the head of the organisation, (*ii*) his take-home pay after tax deduction, and (*iii*) perquisites.

Of them only two private firms and the BEST Undertaking answered the points made. The others were secretive.

The Managing Director of a top pharmaceutical firm in Bombay, for instance, is paid Rs 7,300. His perquisites include furnished accommodation, servants, company car, gas, electricity, free water and telephone, medical expenses, passage on leave, annual subscription of one club, provident and superannuation fund and personal accident insurance. His take-home pay (after deduction of taxes and provident fund) comes to Rs 2,378.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

recutives. Mana-
relatives—illite-
nt calls for spe-
ces, wrangles and

n respect of the
emuneration.

sic salary of Rs
d by the share-
na, General Man-
,000 for Dr Y. K.
or, the Govern-
5,000 per month
00 per month for
however made a
ernment to raise
Broacha and Dr
nctioned by the

ese contracts, the
d that a Director
g fees" to attend
e cannot also get
perquisites. The
s 15 days' salary
In addition he is
lakhs (or one per
ofits).

organisations (in
tors) for a factual
nthly salary of the
(ii) his take-home
and (iii) perqui-

vate firms and the
wered the points
cretive.

or of a top phar-
bay, for instance,
uisites include fur-
servants, company
water and tele-
passage on leave,
ne club, provident
and personal acci-
e-home pay (after
d provident fund)

The General Manager of the Bombay Electric Supply and Transport Undertaking (BEST), a municipalised service, gets a monthly salary of Rs 2,500. His take-home pay is Rs 2,395. Other allowances include spacious living quarters, free travelling, telephone, electricity, etc.

The managing director in a public sector undertaking earns Rs 2,750 to Rs 4,000. His perquisites are fabulous: they are worth at least four times their gross salary and are all tax free. Still the IAS managing directors in the public sector establishments behave like poor relations of those in the corporate sector. They feel that there are two sets of standards: one for the public and the other for the private sector.

Twenty-seven public sector organisations indicated that only ten IAS executives had, during the past five years, opted to leave their present jobs. The exodus however is greater among those who have already completed their bond period.

A survey carried out by the Institute of Public Enterprises (Hyderabad) revealed that the managerial compensation philosophy in the public sector was "predominantly Government-oriented and unsuited to modern requirements... with a clear, open competitive market for top managers, the market value of a manager cannot be completely ignored while fixing his emoluments ... the salary structure is like a pair of pants which is too tight for the public sector personnel".

There are instances of civil servants drawing a salary lower or about the same as the line manager under them. This anomaly can lead to difficulties in the daily work routine.

Recent budget proposals have sought to set a limit of Rs 6,000 a month on managerial remuneration. There was a strong protest from the Federation of Indian Chambers of Commerce and Industry who have appealed to Mrs Indira Gandhi. The FICCI pointed out that the suggested limit was "unrealistic and undesirable" and that it would affect adversely the availability of executives "at all levels".

Some time before this budget directive, the Ministry of Company Law Affairs had spelt out the perquisites of managing directors, directors and managers in the public limited companies—in November 1969. The guidelines had fixed the maximum remuneration at Rs 7,500 a month. This was being done in an attempt to define "socialism as a measure that did not lead to the concentration of wealth".

In addition to their salaries they are entitled to a handsome company commission (up to Rs two lakhs) and perquisites (of Rs 30,000) per annum.

While fixing the perquisites, certain items have been excluded from the Rs 30,000 limit. These are:

(i) Company's contribution towards the provident fund so long as it does not exceed ten per cent of his salary;

(ii) Company's contribution towards the pension or superannuation fund so long as such contribution together with the contribution to the provident fund does not exceed 25 per cent of the salary;

(iii) Gratuity payable not exceeding half month's salary for every year of service subject to a maximum of Rs 24,000 or 15 months' salary, whichever is less;

(iv) Medical benefits for self and family; reimbursement of expenses actually

—*Continued*

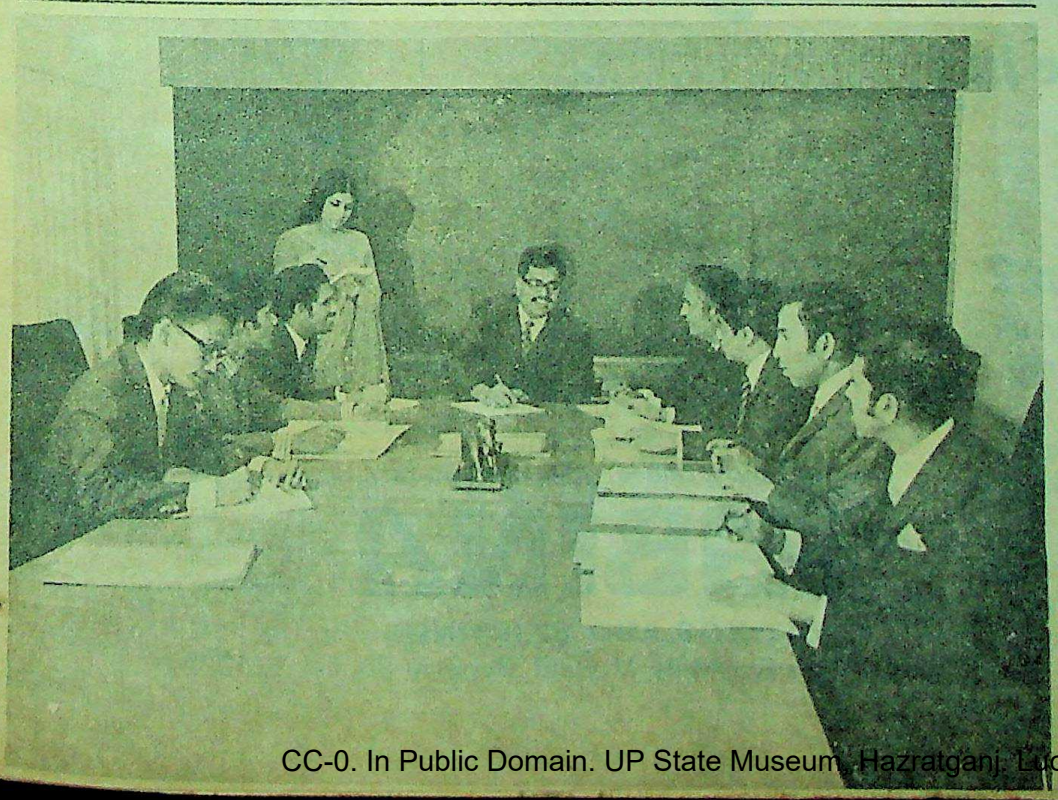
Take-Home Pay Of Top Executives

Monthly Gross Salary (Rs)	Take-Home Pay (i.e. Pay After Tax)			Gross Salary to be earned in 1971-72 to get the take-home pay in Col. (2)
	1961-62	1965-66	1971-72	
(1)	(2)	(3)	(4)	(5)
2,000	1,718	1,605	1,645	2,113
3,000	2,280	2,155	2,137	3,336
4,000	2,738	2,568	2,485	4,813
5,000	3,117	2,985	2,795	6,647
7,000	3,691	3,620	3,167	12,596
10,000	4,369	4,525	3,483	32,326

Gross Salary Required in 1971-72 to Offset Impact Of Taxation And Price Inflation

Monthly Gross Salary Rs	Salary After tax in 1961-62 Rs	Value of salary after tax in 1961-62 at 1970-71 prices Rs	Gross Salary Required to be earned in 1971-72 to leave take-home pay in Col. (3) Rs	Col.(4) as number of times Col. (1)
(1)	(2)	(3)	(4)	(5)
2,000	1,718	3,110	6,609	3.3
3,000	2,280	4,127	21,563	7.2
4,000	2,738	4,956	58,404	14.6
5,000	3,117	5,642	88,893	17.8
7,000	3,691	6,681	1,35,070	19.3
10,000	4,369	7,908	1,89,611	19.0

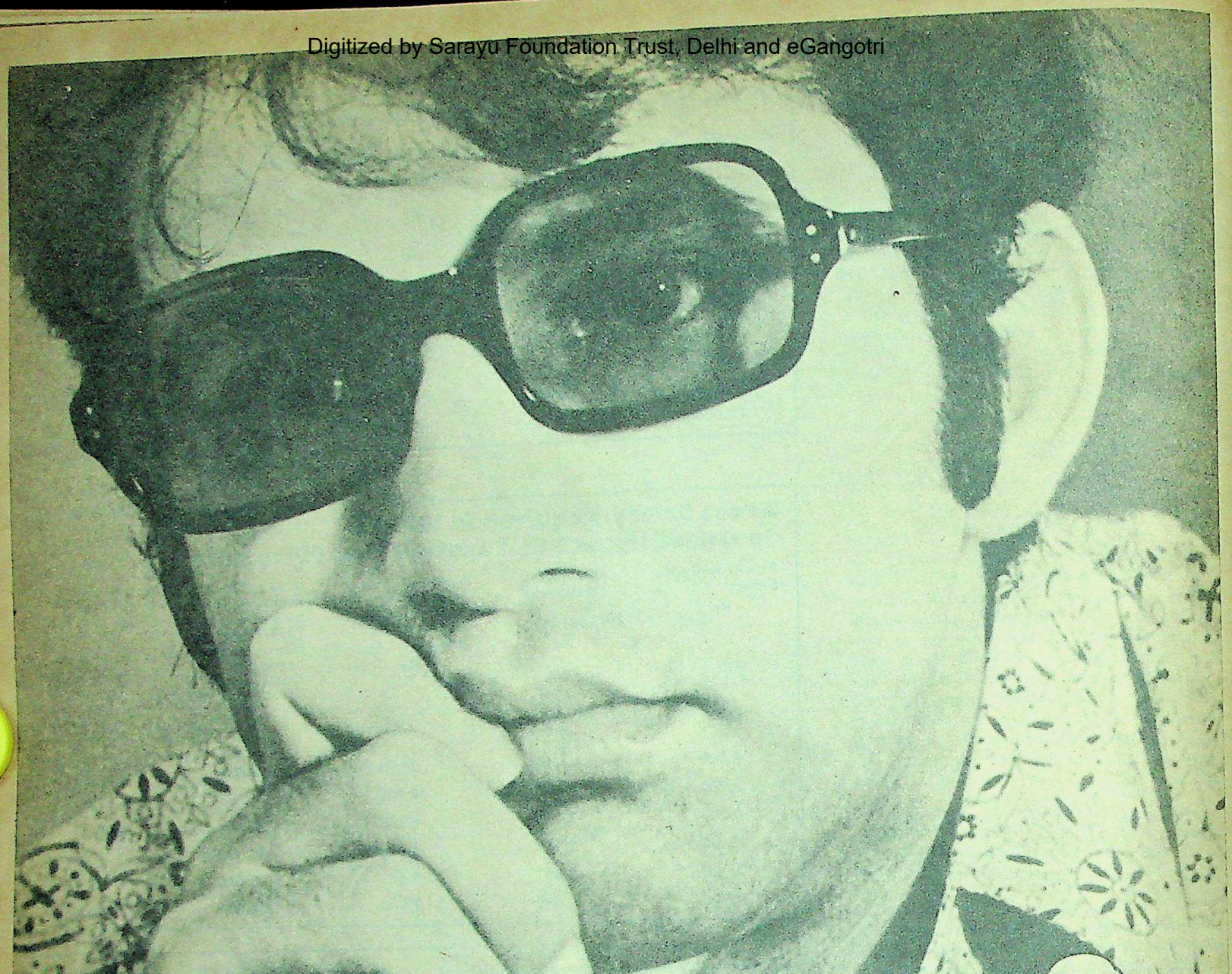
Photographs by JAYANT PATEL



DON'T DISTURB—THEY ARE IN CONFERENCE! Only one top executive in every hundred is trained. It is estimated that 5,000 top managers will be required during the Fourth Plan. There will also be room for 200,000 middle-level managers. Unfortunately, management training institutes are very few in the country.

CC-0. In Public Domain. UP State Museum, Hazratganj, Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri



Your Wedding Suit and your Wedding—

they happen only once in a lifetime.

So, don't you think they should be the best?

You went tooth and comb picking that girl for a life partner. You did right. Obviously, you can make this choice only once in a lifetime.

But have you taken the same care in selecting your wedding suit? Remember, this too, like your wedding, happens only just once.

So you'll do yourself good by choosing from the fabulous FABINA range. The texture, the shade, the design, the fall—all come matched and perfect in a FABINA Suiting.

the better half of your personality

FABINA

SUITINGS AND SHIRTINGS

Bina Silk Mills, Mulund, Bombay-80. Tel: 591329

JAISONS

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

The Administrator's Dilemmas*

If he's late for work in the morning, he's taking advantage of his position.
If he gets to the office on time, he's an eager beaver.

If the office is running smoothly, he's a dictator.
If the office is a mess, he's a poor administrator.

If he holds weekly staff meetings, he is in desperate need of ideas.
If he doesn't hold staff meetings, he doesn't appreciate the value of teamwork.

If he spends a lot of time with the boss, he's a back-slapper.
If he's never with the boss, he's on his way out.

If he goes to conventions, he's on the gravy train.
If he never makes a trip, he's not important.

If he tries to do all the work himself, he doesn't trust anybody.
If he delegates as much as possible, he's lazy.

If he tries to get additional personnel, he's an empire-builder.
If he doesn't want more employees, he's a slave-driver.

If he has lunch in expensive restaurants, he's putting on the dog.
If he brings his lunch to the office, he's a cheap skate.

If he takes his briefcase home, he's trying to impress the boss.
If he leaves the office without any homework, he has a sinecure.

If he's friendly with the office personnel, he's a politician.
If he keeps to himself, he's a snob.

If he makes decisions quickly, he's arbitrary.
If he doesn't have an immediate answer, he can't make up his mind.

If he works on a day-to-day basis, he lacks foresight.
If he has long-range plans, he's a daydreamer.

If his name appears in the newspapers, he's a publicity hound.
If no one has ever heard of him, he's a nonentity.

If he requests a larger appropriation, he is against economy.
If he doesn't ask for more money, he's a timid soul (or stark mad).

If he tries to eliminate red tape, he has no regard for system.
If he insists on going through channels, he's a bureaucrat.

If he speaks the language of public administration, he's a cliche expert.
If he doesn't use the jargon, he's illiterate.

If he writes for the Public Administration Review, he's neglecting his work.
If he has never written an article, he hasn't had a thought of his own in twenty years.

If he enjoys reading this, he's facetious.
If he doesn't think it's funny, he is entitled to his own opinion.

*By Robert S. Herman, Division of the Budget, State of New York — Public Administration Review, Autumn 1955

incurred—the total cost to the company shall not exceed one month's salary in a year subject to a maximum of Rs 5,000 per annum;

(*v*) Free travel to expatriate directors for self and family at reasonable intervals;

(*vi*) Leave travel concession with actual fares but not hotel expenses, etc., allowed to Indian directors and managers for self, wife and minor children once a year;

(*vii*) Leave on full pay and allowances at the rate allowable to other employees of the company in terms of company's rules but not exceeding one month's leave for every 11 months of service.

No Bad Workers, Only Bad Managers

Good management calls for specialised training. This is unfortunately not true of a large number of firms where close relatives (illiterate wives, minor sons, nephews and nieces) warm up red-leathered swivel seats. This surfeit of listless, untrained managers has contributed to labour unrest and strikes. Too conscious of their limitations, they are reluctant to budge from the splendour of their air-conditioned cabins. The fear of mingling with the working masses is too strong.

One such managing director asked me: "How can I sit at the same table with my clerk to discuss his problems? How can I rub shoulders with him?" This sort of attitude cannot usher harmonious relations. An enlightened manager must not only be good at his job and bring profits to his company but also not pose like a superman in a world of simple, underpaid men.

Not even one per cent of our top management executives have any training in management techniques.

There is a handful of institutes giving training in management techniques but they are inadequate. There will be 20 million jobs available during the Fourth Plan. This will also create a demand for 200,000 middle-level and 5,000 top executives.

Prime Minister Indira Gandhi has made it known to senior executives that "investment in the welfare of the masses" is a "guarantee for their own personal survival". She called for a basic minimum living standard for every individual. "Unless this is done, there will not be stability, and senior executives themselves will be caught in the whirlpool of change."

Mrs Gandhi stated that the managing agencies were abolished in order to replace "hereditary management by the professional one". It was also meant to meet the management needs during the early stages of industrialisation and avoid control of industry by a few families and financial groups.

The Government now is expected to assume "overriding powers" to nominate its own directors on the boards of companies. A Bill amending the Companies Act is being introduced in the Lok Sabha.

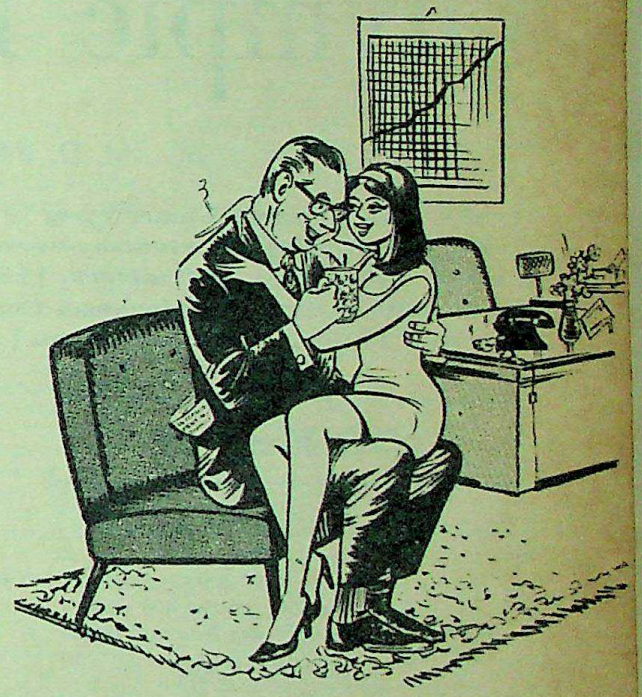
Weaker Sections Suffer

As things are today, the salary drawn by the top bosses has no relation whatsoever to the miserable living conditions of the underlings. This is certainly anomalous in a nation pledged to establish a socialist society.

Should there be a ratio between the maximum and minimum incomes? Socialism can have some meaning only when the salary of the lowest employee is at least one-tenth that of the head of the organisation in which he works.

Ceylon, for instance, has already fixed a Rs 2,000 ceiling (after deductions of income tax and provident fund) on the remuneration of top executives.

Advanced countries like the US, UK, Sweden and others maintain a certain parity in the wage scales of their top, middle-level and bottom-of-the-rung workers. Until recently, in India, to ask for "wage parity" was like crying for the moon. The salary structure is unrealistic and, because of the prevailing unemployment, the weaker sections suffer.



OOH...LA...LA... and there are two types of curves.

A reasonable parity is necessary to foster harmonious industrial relations. Here's a tentative chart for a medium-scale industrial establishment:

Chief Executive	Rs 5,000
Middle-Level Executive	Rs 3,000
Non-Executive Cadre	Rs 1,000
Clerk	Rs 700
Messenger	Rs 500

Employees should also be entitled to a house allowance, leave and other facilities which make life worth living. After all, the fortunes of a company depend as much on those who toil and sweat and run errands as on the business skills of its chief executive.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

KEEPING HIS RIVALS AT ARMS' LENGTH, Tommie Smith of the USA wins the 200 metres at the 1968 Mexico Olympic Games. America has traditionally produced a sprinter with that little bit extra to win through.

Olympic Prospects

by JAL D. PARDIVALA

As the 20th Olympic Games open in Munich over the week-end, the author, continuing his event-by-event discussion, deals with the 200 metres, 400 metres, 800 metres, 110 metres hurdles, 400 metres hurdles, 3,000 metres steeplechase, the Long Jump, the High Jump, the Hammer Throw, the Decathlon and the Marathon.

200 Metres

EVERY Olympic Year, America produces a sprinter who is versatile. In 1964 it was Henry Carr, who was quite capable of running the 100, the 200 and the 400 metres and the relays. In 1968 it was Tommie Smith who was more than competent to run these events; in fact, at that time, he was the world record-holder in the 200 and the 400 metres. Even so, to participate in *all* these events is too arduous a task even for a superb athlete in a competition like the Olympics. But, for Munich, there is such a man from the States: Steve Williams.

This 18-year-old prospect had his first outdoor race of 100 yards at 9.3 sec., which is equal to running the 100 metres in 10.2 sec. As a Third Year student, Steve ran the 220 yards in 20.3 sec., winning over performers like Don Quarrie, the Commonwealth Games Champion, and Leon Brown and Willie Decard, the American stalwarts. This year, for the 200 metres, Steve heads the Ranking List on 20.2 sec. On April 15, against the South California team, he just trounced the field for the 100 yards in 9.3 sec.—a field that consisted of Quarrie, Stewart, Jackson and Deckard. After a while, Steve came back for the 220 yards and finished it in 20.3 sec., again beating Quarrie.

Steve Williams and Larry Black, along with Larry Burton, head the 1972 List. All three have covered the half-lap in a time faster than 20.2 sec. There are four other Americans in the 1972 Ranking List, so it will be no wonder if the USA win this event.

400 Metres

Looking back, 1971 was the year of John Smith, the 20-year-old collegian from the University of California, Los Angeles. John last year not only went on to win various 400 metres and its equivalent event but also established a world record of 44.5 sec. for the 440 yards while defending his AAU title. The mark comes to 44.2 sec. for the 400 metres and, mind you, this has been without the advantage of altitude.

Currently, the times of the "Leading World Performers of 1972" (as on June 26) reads: 44.6 sec. Smith; 44.6 sec. Evans; 44.7 sec. Collett; 44.8 sec. Mathews; 44.9 sec. Steve Williams; 45.1 sec. Jones and Garrison; 45.3 sec. Sang, Brown and Newhouse. **Except for Sang, who is from Kenya, all the others are from the USA. Will it be a surprise therefore if, at Munich, the USA rule the lap individually and collectively—that is, the 400 metres and the 4 × 400 metres relay?**

The Meet of Champions held in April at Westwood lived up to its name when Lee Evans, the Mexico gold medallist and world record-holder (43.8 sec.), gave notice that he is not to be treated lightly. Overcoming Wayne Collett, Lee won the 440 yards in 44.9 sec.—his fastest race after the 1968 Mexico Games. In the Compton Invitation Meet on June 4 at Los Angeles, Vince Mathews, the 1968 Mexico Games opening runner for the American 4 × 400 metres relay team, put himself firmly in the world picture for the one-lap race by running it in 44.8 sec., conquering Wayne Collett (45.0 sec.) and Lee Evans (45.5 sec.).

In the NCAA Meet from June 1 to 3 on the Eugene track, John Smith did his second-fastest run for both metres' and yards' distances in just 44.5 sec. and became the tenth All Time Best in the World.

In the Vons Classics, at the same venue on June 9, five of the seven fastest one-lap sprinters of all time faced the starter. The competition was over 440 yards. Lee Evans, the fiercest competitor in the event, bore down on his younger rivals almost till the end. However, he was closely followed by John Smith and Vince Mathews. Smith gained a few inches near the tape and got the verdict in a time of 45.0 sec.; Evans was second in the same time; Mathews third in 45.1 sec.; and Collett fourth in 45.2 sec. For the 400 metres, the above mark of John Smith comes to 44.8 sec. So just imagine what will happen at Munich!

Though suffering from hepatitis during last winter, John Smith seems to be the Man for The Day. And, of course, for the 4 × 400 metres relay, it will be a pushover for the American Team.

800 Metres

In the 1968 Mexico Games, for the 800 metres, Bob Doubell of Australia was the unknown soldier who came first, equalling Peter Snell's Olympic record of 1 min. 44.3 sec. The 1972 List, which is being headed by the South African van Zijl, is 2 sec. behind the 1968 standard. But it was so also prior to the Mexico Games. The European Champion, Russia's Yevgeniy Arzhanov, who continued as master of the two-lap race for 1971 with good performances, is on the quiet—but preparing for Munich somewhere. Though the present form of Arzhanov is not known, he is bound to be there at Munich, possibly with his team-mate Ivan Ivanov, who is a 1 min. 46 sec. performer.

The Italian Marcello Fiasconaro prefers the one-lap race, though many regard him to be better in the 800 metres. This opinion is strengthened by what Marcello achieved in Bergamo in April this year. Leading from "gun" to "tape" on a mediocre water-logged track in cold weather, Marcello lowered his personal best by a second with 1 min. 47.7 sec. The Australian Graham Rootham creased to the second-fastest two-metric laps this year, on his own Australian soil, in 1 min. 46.5 sec. The Englishman Andy Carter, at the International Meet in Ostrova, achieved a good mark of 1 min. 47.6 sec. Another good mark of Andy is 1 min. 46.2 sec.

Last year two of the American half-milers notched the season's best at the Oslo International Meet. Juris Luzins won in 1 min. 45.2 sec., which was the third-fastest that year; while Mark Winzenried was content with 1 min. 46.6 sec. at the Pre-Olympic Meet, followed by 1 min. 46.2 sec. at Bonn. The East German Dieter Fromm, who

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

WEEK'S THIS READING

To India With Love

WHEN disillusion is the vogue-creed, *joie de vivre* is strictly square. India has long been the unhappy hunting ground of zealous reformers (Mayo), exotic myth-builders (Zimmer), wildlife enthusiasts (Corbett), meaning-seekers (Forster), professional debunkers (Koestler), "quickie" tourists (Moraes and Mehta), and ambivalent expatriates (Naipaul). After the assiduous efforts of the last four gentlemen, to like India has become a non-U activity. But liking India is precisely what Rupert Croft-Cooke does in a delightful travelogue sub-titled "One Man's India", *The Gorgeous East* (W. H. Allen, 25s.). How could he do such a terrible thing? Didn't he realise India is a problem country which one must forever be messing about with, dissecting, giving aid to, twitting, exposing, solving (the blanket tourist word for all of which is "doing")?

"No one seems to find the least difficulty in taking a God's-eye view of the whole group of races and summing it up in a bright opinionative book." Thus Mr. Croft-Cooke, in the first chapter. And he adds, "When I came to India first in my late thirties it was to me so little related to all previous experience—though I had been in more than thirty countries—that I instantly took a new view of life and my whole conception of the earth and its races was given a fresh perspective." This book inevitably is "an essay in recollection and affection". Those who think that emotion affectionately recollected in tranquillity is obsolete in a white-hot nuclear age are advised not to read *The Gorgeous East*. But no one should get the impression that because Mr. Croft-Cooke is loving, he is *ipso facto* sentimental; because he is simple, he is unsophisticated; because he enjoys India, he is superficial; because it is "one man's India", it is no one else's.

When a visitor is so obviously *simpatico* with a country as the author is with India, normal techniques of book-reviewing have to be discarded for fear the reader get the impression that the reviewer is merely endorsing the author's views. Direct quotation becomes the only safe way of removing suspicions. The following extract will give some idea of how closely Mr. Croft-Cooke understands the average Indian and his habits:

"In Chandni Chowk there was no sense of time, no urgency to be anywhere at a given moment. The sun told the people as much about time as they needed to know, for even the richest of them lived with a simplicity which made the clockwork elaborations of the West seem fussy, the complicated possessions, the gadgets and mechanisms, the comforts and etceteras which the Europeans and Americans called necessities. Eating from a polished metal tray, without utensils but with his whole body washed and his street-soiled shoes removed in preparation for it; sleeping on a mattress on the ground, maybe, or on a cot of rope and wood, free of furniture; combing his hair with a comb carved from wood; eating simply; drinking only water; ready to move with all his earthly possessions by train or bullock-cart at an hour's notice, the Indian sets an example to the world in dismissing the non-essentials. Yet his luxuries, as I knew, could be pleasantly sybaritic. In Chandni Chowk I stood more than once by a scent stall watching a grave Hindu business man, perhaps, or a Muslim shopkeeper choosing oil with which to have his body massaged, the stall-keeper spooning up drops for him to sniff from the back of his hand. I knew too that the Indian's feeling for fine textures near his skin, his garlands and formal bouquets of flowers, the nuts and seeds he chewed between his strong teeth after eating, his love of embroidery and carving were proof that although he loved simplicity he had polished his tastes and cared for luxuries that were not cumbrous."

The good thing about this book is that it refuses to be excited by surface polish or squalor (of which there is plenty in India). More than Mr. Naipaul's, this is "an experience of India" as any experience of a country should be. It has, naturally, charmingly naive moments: its enthusiastic support of English, its detailed descriptions of the excellences of the Indian cuisine, its almost-blind admiration of most Indian values.

Mr. Croft-Cooke is more charming than naive, however, and never is he "gushy"—his enjoyment is controlled, his statements are tempered with judicious common sense. Above all, he feels that a country of such physical and psychological vastness and variety as India must be treated as a tremendous, *enjoyable* social and cultural phenomenon before it is opened up for economic, political, and religious inspection in the Great Surgical Ward of modern scepticism and iconoclasm. All Indians must feel grateful to such a percipient observer, and all foreigners will know the real India a little better if they accept, even briefly, the tutelage of Mr. Croft-Cooke.

P. L.

WILLIAM PLOMER, noted British author. His first novel, Turbott Wolfe, *written at 19, has recently been reissued by the Hogarth Press.*

Private Horrors

THERE is a thin line that divides sanity from madness, and Daniel Cullen, the hero of David Thomson's novel *Break in the Sun* (Barrie & Rockliff, 21s.), teeters over that line for a short spell, after which he gradually struggles back to normal.

Daniel Cullen, as a script writer attached to a documentary film unit, is sent on an assignment to make a film on the occasion of Tanganyika's Independence. On the eve of his departure he invites his colleague Snowey Matheson and Hubert Tumbril, his boss, for drinks at home. Penelope, the wife, and the two children have already left for a holiday in Iceland.

Daniel is obviously an anti-colonialist. He feels a misfit among the narrow-minded provincial Englishmen in Tanganyika. His lifelong sympathy for coloured people makes him suspicious of every white man, and he trusts only his native driver, Musa. An incident in the hotel, where he creates a scene because he is asked to wear a tie, sparks off his perseeution mania and he starts to have hallucinations. As Daniel has a photographic vision, his hallucinations take on more colour and depth than normal. He veers between euphoria and extreme gloom. His wild letters to his wife and to his boss in London get mixed up in wrong envelopes. His diary takes on a weird, magical flowering. Daniel sleeps with a young African girl and identifies her with his first love, Susannah, and so fears for her safety, for Susannah's sister, Ludmilla, had been tortured to death by the Nazis.

Eventually, the film is not made by him. Instead he is sent to the mental ward of the local hospital, in spite of the dread he has of these institutions. His boss, Hubert Tumbril, comes to take his place. Daniel recovers enough to go home by sea, and in Mombasa, where his ship docks for a few days, he finds emotional release in an affair with Yoshi, a seventeen-year-old Afro-Asian girl. However it is not until he is reunited with his understanding wife in Paris that he fully regains his sanity.

The terrors and loneliness of the mentally deranged are movingly described in this sensitive book, which combines humour, slapstick, erudition and understanding with the poignant private horrors of a liberal, intelligent mind battling to regain sanity.

I. T.

Population Problem

THERE is a tendency on the part not only of economists but also of thinkers belonging to other disciplines to look at the problem of population as a purely economic one. It is their argument that so long as there are adequate supplies of food and other essentials of life there is nothing to worry about in the growth of population, and only when such supplies are not forthcoming is there the need for placing curbs on it. It is on this basis that birth control and family planning are advocated. It is however the contention of William Pattersen, the author of *Politics of Population* (Gollancz, 25s.), that issues of social policy are involved in considering the problem of population growth, that there are numerous political aspects to it and that it is a mistake to regard it as a purely economic issue. He comes to this conclusion after examining the influences that operated on Malthus when he enunciated his well-known theory of population, the politics behind the attack of Marx on Malthus, the views of socialists on birth control, the evolution of Soviet family policy and the policies adopted at various times by different countries in regard to changes in population.

According to the author, men and women have no natural right to procreate or to cease to procreate. Any such alleged right should be limited by the wider interests of society. In the modern welfare state, where the government helps the family to discharge the parental obligation towards children in a satisfactory manner, the doctrine that reproduction is a matter of individual concern has no force. We find states undertaking legislation regulating abortions, sterilisation, divorces, the use of contraceptives and the prevention of early marriages. There is need for such legislation, not only in countries which are underdeveloped but also in affluent nations like the U.S.A. He points out how the increase of population from 150 to 180 millions between 1950 and 1960 in America, contrary to the expectation of all students of demography, has created problems like the over-rapid expansion of metropolitan areas, the aggravation of urban congestion, the severe overcrowding of schools, the deterioration of educational standards and the growth of juvenile delinquency.

The political aspect of the population problem also becomes clear when one studies the nature of the policies which influence governments in regulating immigration and emigration.

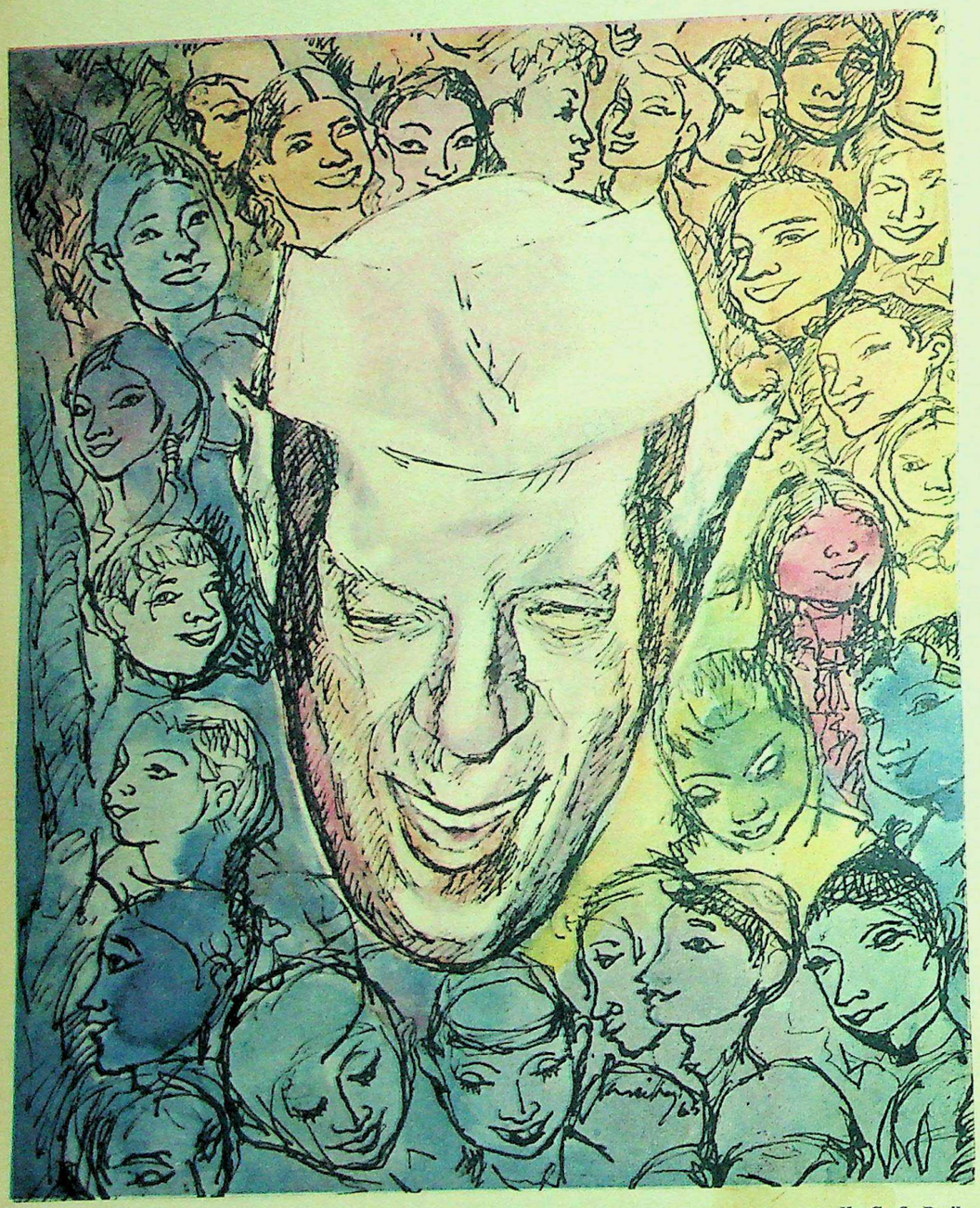
Petersen's book deals from a fresh point of view with several other problems relating to migration and other subjects having an intimate bearing on it.

M. V.

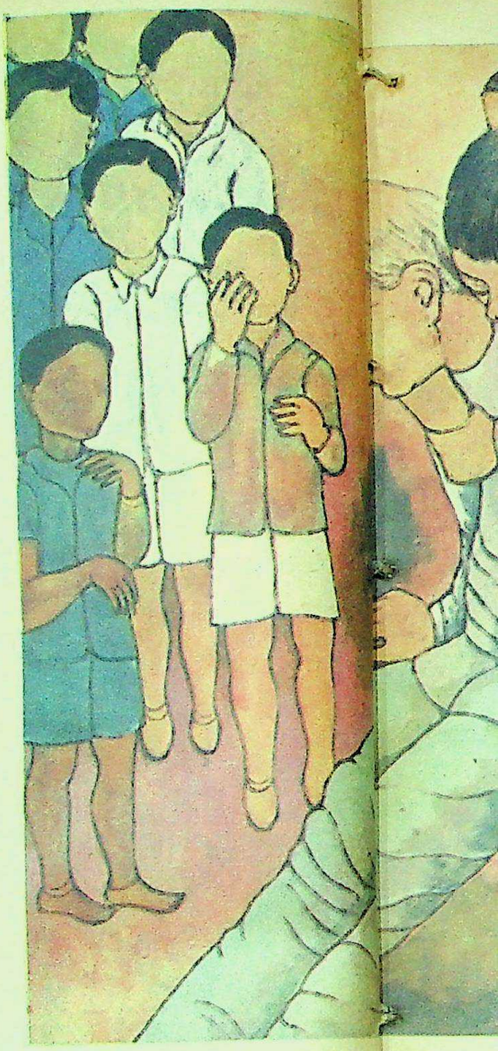
CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

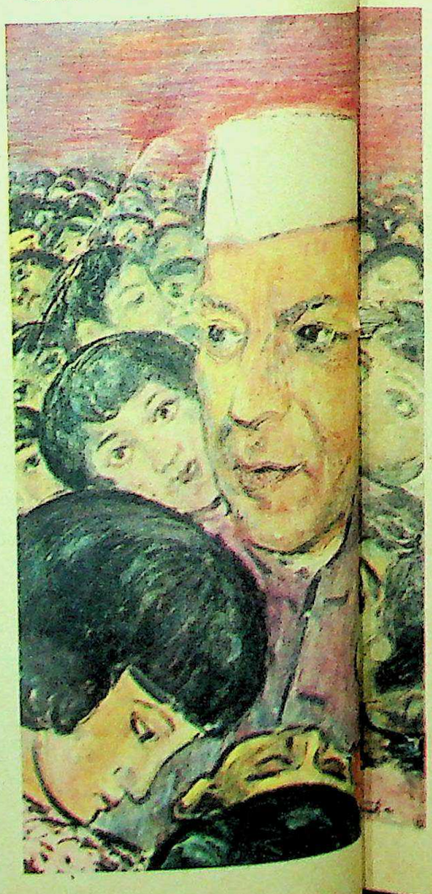
Chacha Nehru



—K. C. S. Paniker



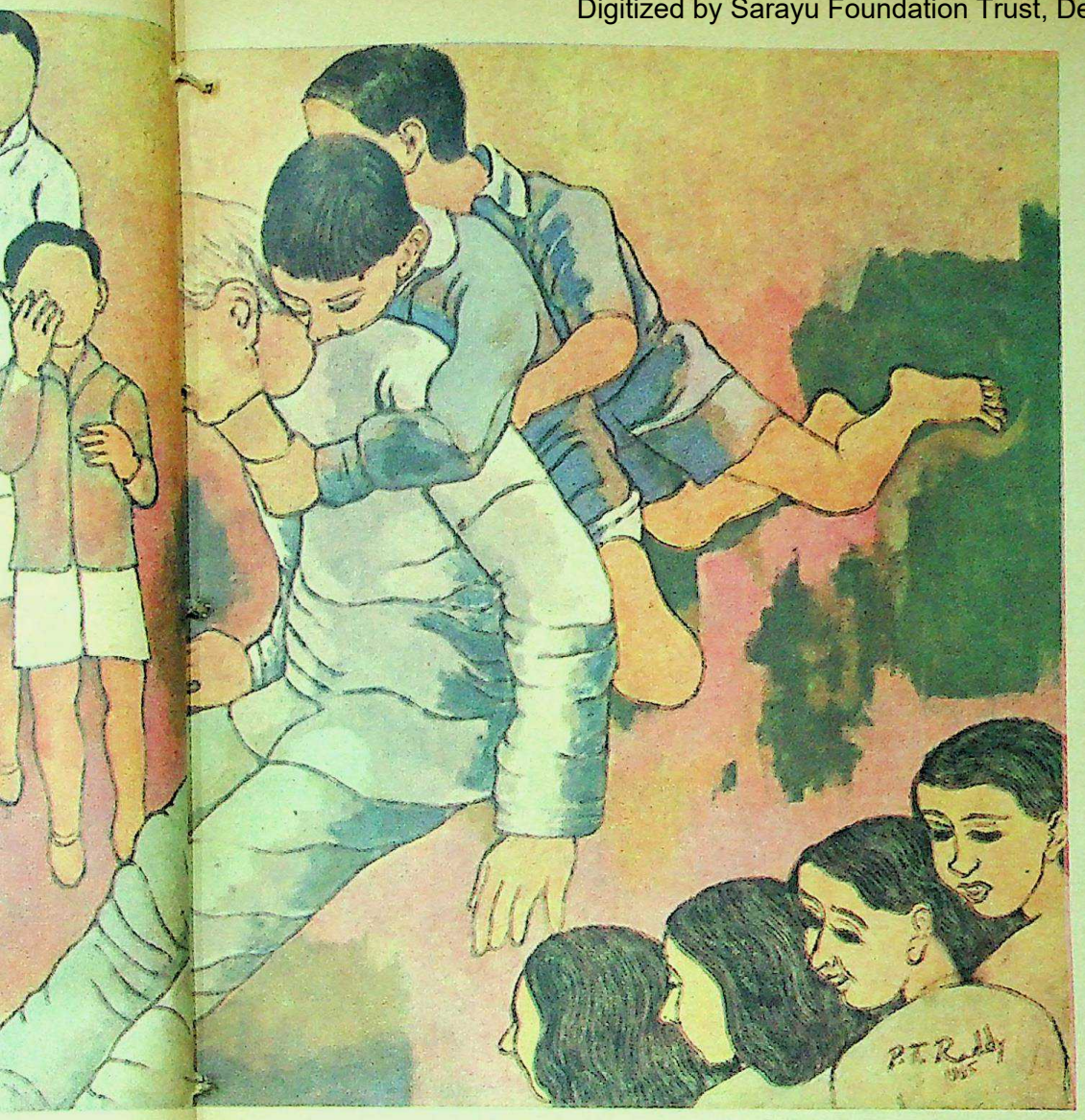
—Rathin Maitra



"We are citizens of no mean country and we are proud of the land of our birth, of our people, our culture and traditions. That pride should not be for a romanticised past to which we want to cling; nor should it encourage exclusiveness or a want of appreciation of other ways than ours. It must never allow us to forget our many weaknesses and failings or blunt our longing to be rid of them. We have a long way to go and much leeway to make up before we can take our proper station with others in the van of human civilisation and progress. And we have to hurry, for the time at our disposal is limited and the pace of the world grows ever swifter."

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri



—P. T. Reddy

—Nirode Mazumdar

—Gopal Ghose

"... Only they can sense life who stand often on the verge of it, only they whose lives are not governed by the fear of death."

Quotations from Jawaharlal Nehru's The Discovery of India.

CC-0. In Public Domain. UP State Museum, Hazratganj, Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Face to Face

D. PRABHAKAR TALARI

A NATION depends on its leaders for a sense of direction and objectives, but it has, at the same time, to turn to those who have either been allotted or have elected to work towards the achievement of the aims for the realisation of programmes. When more youthful minds are associated with this task of carrying a country forward, one can be surer of the planned progress and prosperity and of a bright future for all.

D. Prabhakar Talari, Chairman of the UNICEF Committee at Bombay, cannot, perhaps, be aligned with administrators in governmental offices who are more directly concerned with the shaping of the destiny of a nation; yet, working devotedly for a world welfare organisation, he has a significant role to play. Apart from the importance of his office, he has revealed by dint of hard work and determination a sustained sense of personal dedication to a noble cause, inspiring all those around him and spreading an infectious enthusiasm for work.

And Prabhakar Talari, to be sure, is a busy man, seeking, too, a fortune in the world of commerce and in other directions. "I want to make enough money through business, so that I can later devote myself entirely to a welfare job, preferably with UNICEF."

* * *

Talari's office cabin is an ideal place to study the man. Dressed in debonair style, bearing a striking resemblance to a movie actor (and here one wishes that Talari was more well known so that the actor would be told he resembles the other), his mind apparently full of his own business calculations and correspondence even as he is advising a group of girls on how to push the sales of UNICEF greetings cards, smoking, on occasion, a cigar, he is likely in the course of a conversation to switch on the tape-record player to listen to jazz and such hot music or stride across the room to open the door and check on a point with his office staff.

The hours of the day have an effect on Talari, I noticed. Late in the evenings one meets a relaxed, fun-loving man and, checking on all the divergent impressions, one understands how ably Talari has managed to compartmentalise his various activities and to direct his energy and enthusiasm in several directions.

The day I met him, the Nobel Peace Prize had been announced for the United Nations Children's Fund and Talari was all the more keen on knowing the progress of the sale of greetings cards, which is one source of income for the Committee. Last year, the campaign had been so well organised that the UNICEF Committee at Bombay, as a centre, claimed record sales of the greetings cards. Talari has also been commended for his publicity work in bringing the message of UNICEF to the people through his own articles and features in newspapers and periodicals.

* * *

Everyone, evidently, has heard of UNICEF. Yet to many it remains a name, and the value of its mission is hardly realised in the proper perspective. So, naturally, the first question I put Talari was intended to elicit a brief account of UNICEF, its aims and activities.

"The United Nation's International Children's Emergency Fund was created in 1946 to provide assistance for children who had suffered and were suffering as a result of World War II.

"Later as the needs of these children were met and as the member nations began to look more widely at the situation in other countries it became obvious that UNICEF must continue, to fill an ever greater and more universal need amongst children. So the UN General Assembly authorised in 1950 the UNICEF Board to 'determine the programmes and allocate the resources of the Fund for the purposes of meeting, through the provision of supplies, training and advice, emergency and *long range* needs of children and their continuing needs particularly in underdeveloped countries, with a view to strengthening permanent health and child welfare programmes of the countries receiving assistance'.

"Again in 1953 the UN General Assembly voted unanimously to continue the Fund indefinitely. Today, UNICEF is more correctly the United Nations Children's Fund, but the earlier abbreviation is still employed because it has been longer in use.

"The real aim of UNICEF is to seek a way to a future when every child lives and grows within a family unit which in turn is part of a healthy and contented community.

"UNICEF never begins or ends a project. The beginning and ending are left to the government of the country concerned. UNICEF only participates in a project when requested by a government. On receipt of such a request it then acts only after careful determination of the most economical and useful way in which the available resources can be employed. These understandings are also obtained: that the government in question will match UNICEF's expenditure in a project at least unit for unit; secondly that the supplies furnished by UNICEF will be distributed without regard to race. creed or political belief; thirdly that when the project is sufficiently developed, it will become an integral part of the welfare organisation of the country."

"What briefly are UNICEF's main activities?"

"Maternal and child welfare activities by way of aid in establishing rural health centres and improved sanitation and hygienic education; training personnel as nurses, midwives and public health workers; communicable disease control covering eradication programmes and check-up campaigns—malaria, yaws, trachoma, leprosy and tuberculosis; nutrition and feeding; also aid in any emergency."

* * *

"In India what are the programmes that have received UNICEF aid?"

"Food processing plants, notably dairy projects and including fishery-development schemes; health centres, especially pediatric wings; training nurses and midwives; sanitation schemes like D.D.T. spraying campaigns and mobile clinics; applied-nutrition research and experiments.

"The Aarey Milk Colony, Bombay, as you know, was established with UNICEF aid. Similarly the Kaira District Co-operative Milk Producers' Union at Anand has been developed under the same guidance and co-operation. There are also the milk producing and processing plants at Kanpur, Madras, Coimbatore and other places which have received UNICEF assistance by way of equipment and expert advice.

"The supply of drugs, milk powder, seeds, medical equipment and the like are made through social-service organisations. Also training stipends are given to teachers, doctors, nurses and social workers so that the basis of a well-knit community workers' system may be eventually established.

"The emphasis in the next few years in India should be on grow-more-food campaigns, without forgetting the work in other directions.

"In India, I feel, there is a lot of scope for work on lesser levels which will bring joy and cheer to the children. For instance, an active pen friends' league, a well-produced magazine, as also films for children —all such efforts will be appreciated by thousands of youngsters."

* * *

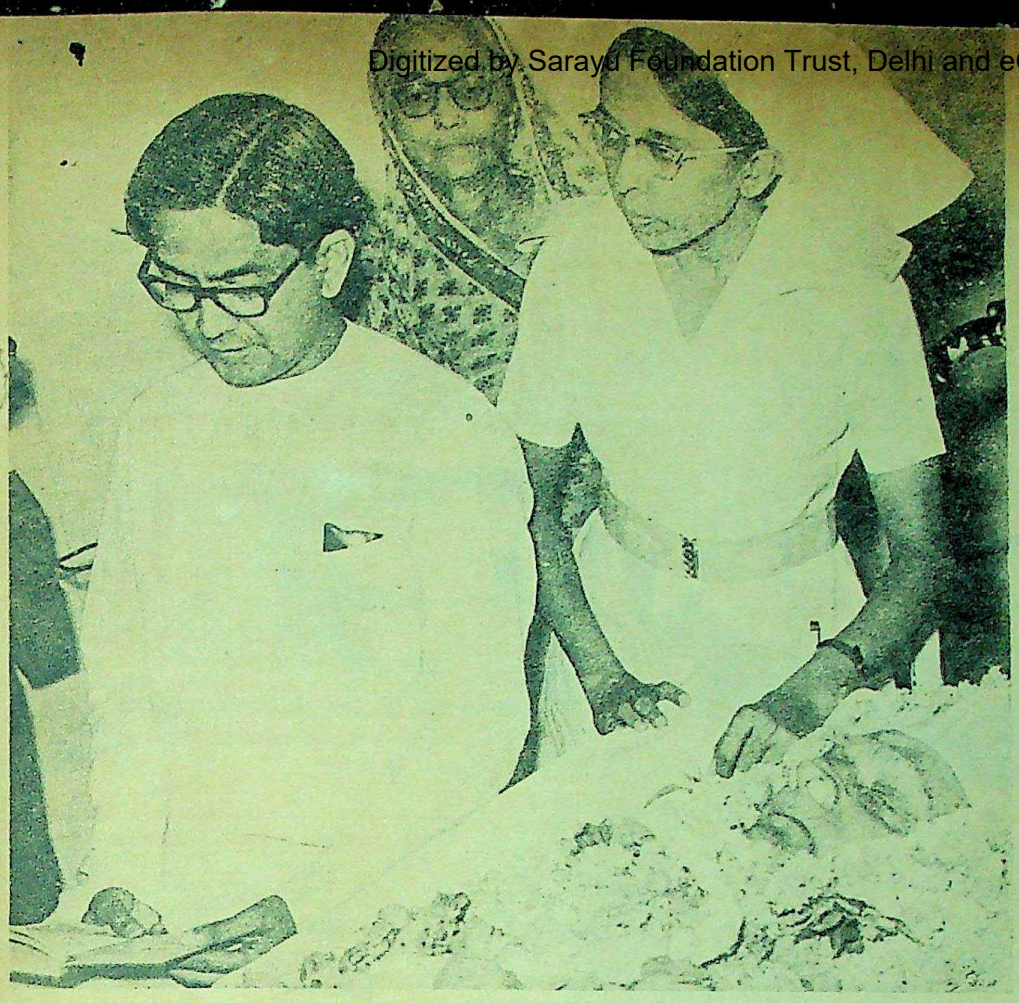
"I understand that UNICEF has a staff numbering only about 500 throughout the world. How then are the manifold activities undertaken?"

"As mentioned earlier, it is the government in question that is responsible for the successful implementation of the programmes. UNICEF acts in the main as a clearing house, passing on the problems to experts in the specialised UN agencies concerned. The minor activities are carried on by volunteers and the administrative work is undertaken by the small staff at our disposal. The local social-welfare organisations co-operate in several schemes.

"In our country, the Balkanji-bari, the Society for handicapped children and the like do excellent work on their own resources. Indeed UNICEF co-operates fully with these organisations. The Handicapped Childrens' Rehabilitation Centre, and the School for the Deaf and Dumb, in Bombay, have been supplied with equipment, while a Peace Corps worker has been deputed through UNICEF to help Balkan-ji-bari in planning play centres for children. And

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

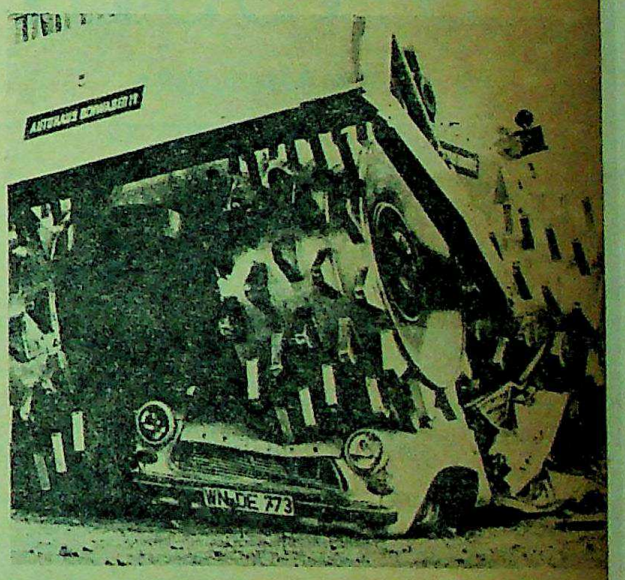
Digitized by Sarayu Foundation Trust, Delhi and eGangotri



A SATYAGRAHI'S STRUGGLE HAS ENDED. Indulal Yagnik (80), the great Gandhian leader of Gujarat, passed away after lying in a coma for 82 days. Half a million people paid their last respects before his body was cremated on the banks of the Sabarmati. President Giri, in his tribute, called Mr Yagnik a "veteran Gandhian and a doughty champion of the underprivileged". Mr Yagnik was leader of the Mahagujarat movement and worked ceaselessly to improve the lot of peasants and textile workers. He was also an author and a journalist. Acharya Purshottam Mavlankar is seen here reciting the Gita.

NOT BIG ENOUGH TO BE BIG BUSINESS. School and college teachers of Gujarat carry an effigy of a "Sheth" holding a moneybag in one hand and a poor teacher in the other as they march to the Gujarat Congress Pradesh Committee office in Ahmedabad. The procession, 2,000 strong, demanded the abolition of private ownership of schools and colleges and the setting up of a Secondary Teachers' Service Corporation. At present the management of colleges is in the hands of "Sheths".

LITTLE BHAKTI HORNER SAT IN A CORNER, LISTENING TO MANTRAS DIVINE. A devotee brought along his son to the "Court" of His Divine Grace Abhay Charan Bhaktivedanta Swami, leader of the international religious cult, Hare Krishna, who arrived recently in London. His followers showered petals on him as he landed at Heathrow Airport.

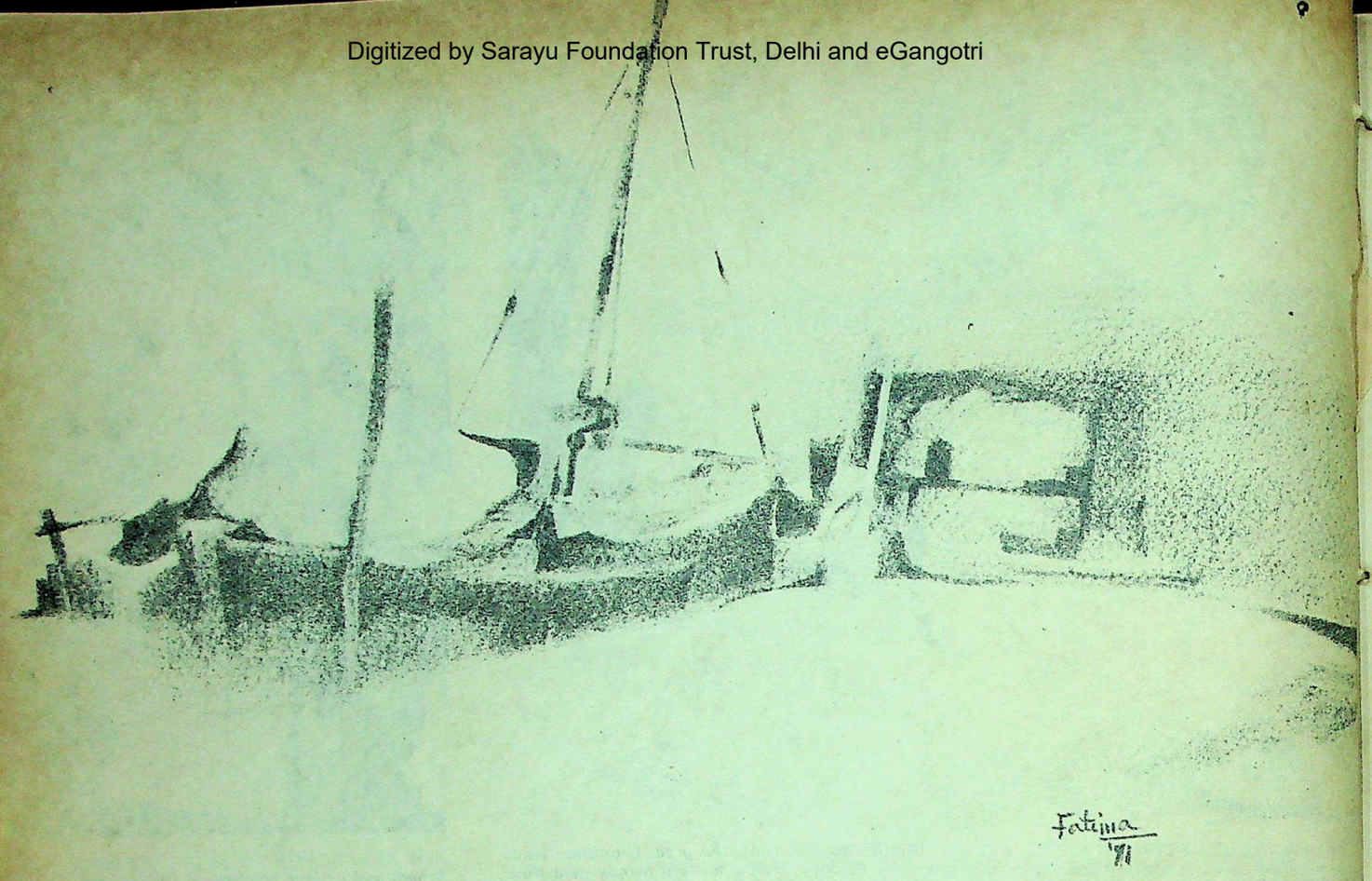


DON'T PUT HIM ON OUR ROADS, PLEASE. This is not a grisly accident; it is a demonstration of the power of a "compactor", a 24-ton studded-wheel monster for use in junkyards. It will reduce the most stubborn car to "pulp"—ready to be shipped in bulk to steel furnaces. It also scrapes the scrap into handy piles.

◀ *BLOW, BLOW, THOU WICKED WIND! A "model" display of a coat from the Kayser collection at a fashion show in London. The coat recalls the 1940s and is available in such colours as "moonlight" and "oyster".*

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri



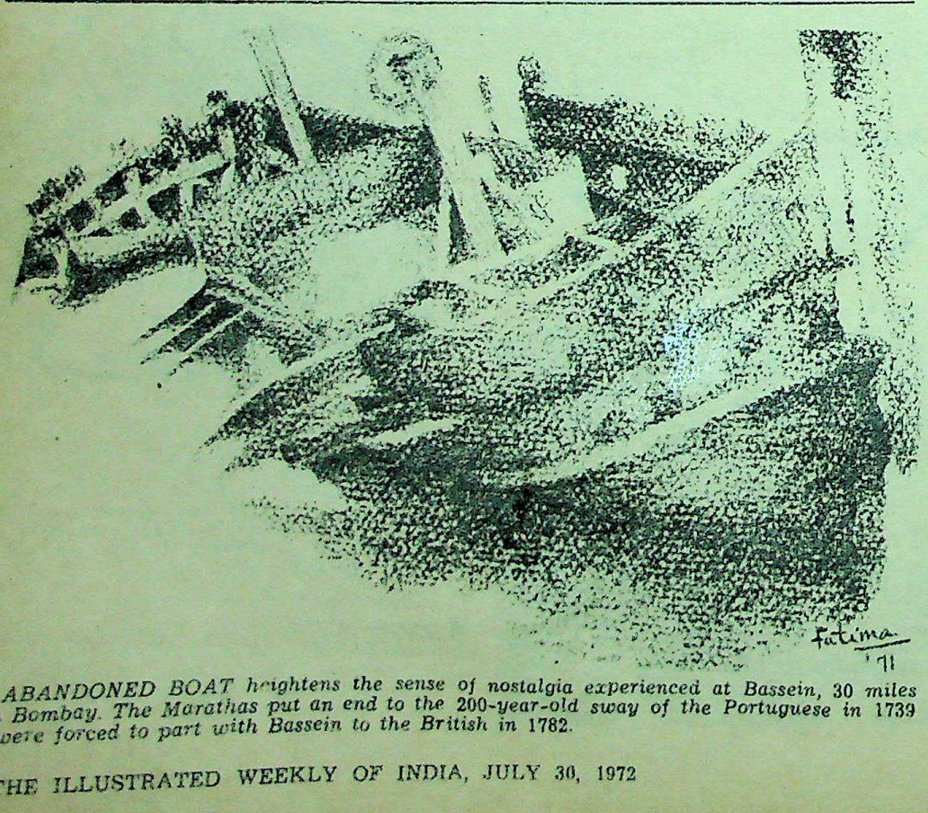
MANDVI BUNDER. Bassein was fortified in 1532 by Sultan Bahadur Shah of Gujarat to guard the coastal trade against sea pirates and the Portuguese. Two years later, the Sultan ceded the Fort to the Portuguese in perpetuity to halt the spread of the Mughal Empire under Humayun.

BASSEIN FORT

by INDIRA MAHINDRA

Sketches by FATIMA AHMED

In the days Bassein enjoyed a strategic importance, the port of Bombay was only an observation post. Today, ravaged by time, Bassein Fort speaks of its old glory through its ruins.



AN ABANDONED BOAT heightens the sense of nostalgia experienced at Bassein, 30 miles from Bombay. The Marathas put an end to the 200-year-old sway of the Portuguese in 1739 but were forced to part with Bassein to the British in 1782.

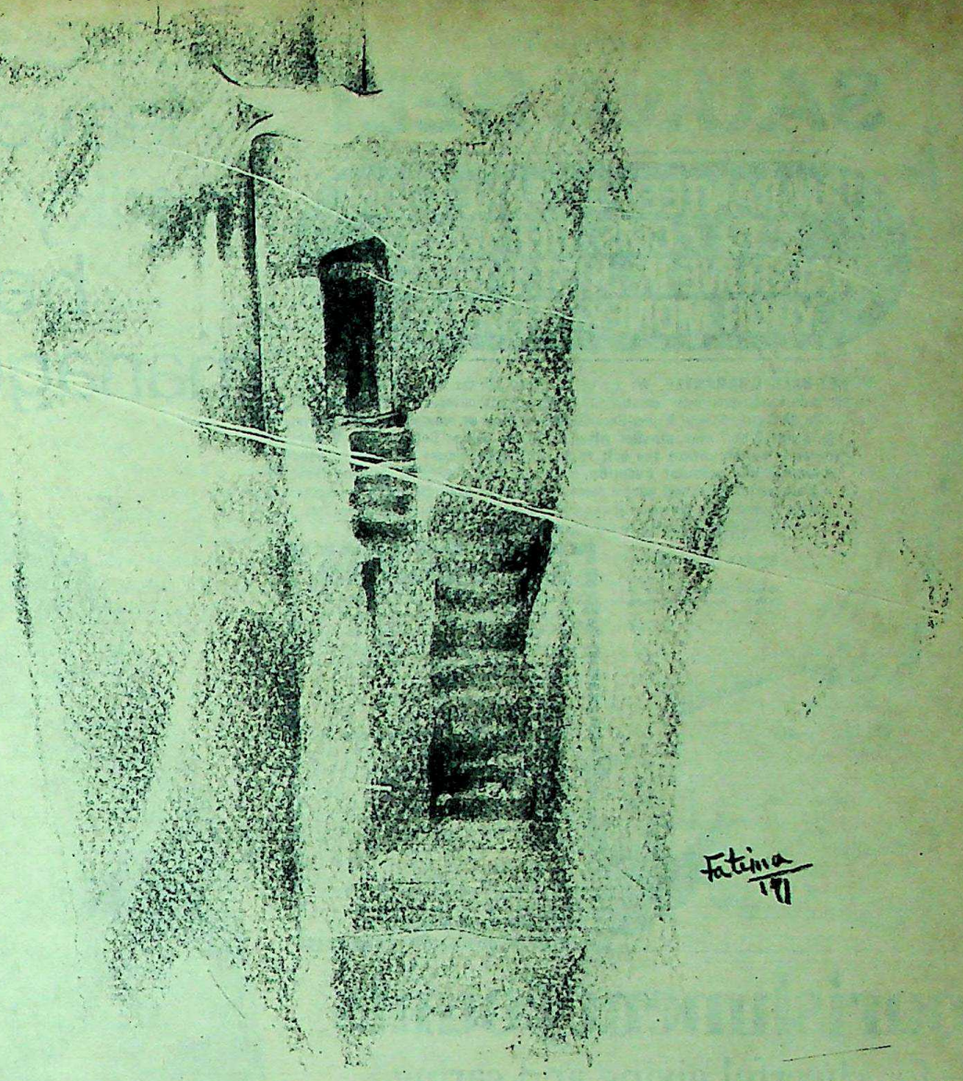
THE ancient thinkers of India attributed the female gender to Nature, Prakriti, perhaps because of the whimsical quarrel she picked up with Man. When the early man experimented with free structures for a shelter, she filled up his caves with dirt to obliterate evidence of his occupation.

The rivers flood and ravage villages on the banks. Torrential rains erode the higher elevations where Man chose to dwell. Hot sands blow over and make mounds of towns —Mohenjo-daro, Jericho, Sumer, Babylon. So man makes stronger buildings but earthquakes tumble the skycrapers and the storms in the sea sweep away the ports. A little neglect and the green vegetation, like a swarm of locusts, overwhelms the bricks and stones raised by Man to perpetuate his glory. No devastation is more complete or terrifying than this silent onslaught of tiny roots which, once embedded, swell into trees and tear the stones apart. One such awesome spectacle is the Fort of Bassein, about 30 miles from Bombay.

In the age of the Atom it seems incredible that a wall was once an adequate defence. In that era, the coastal region near the Bombay Island was dotted with forts

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri



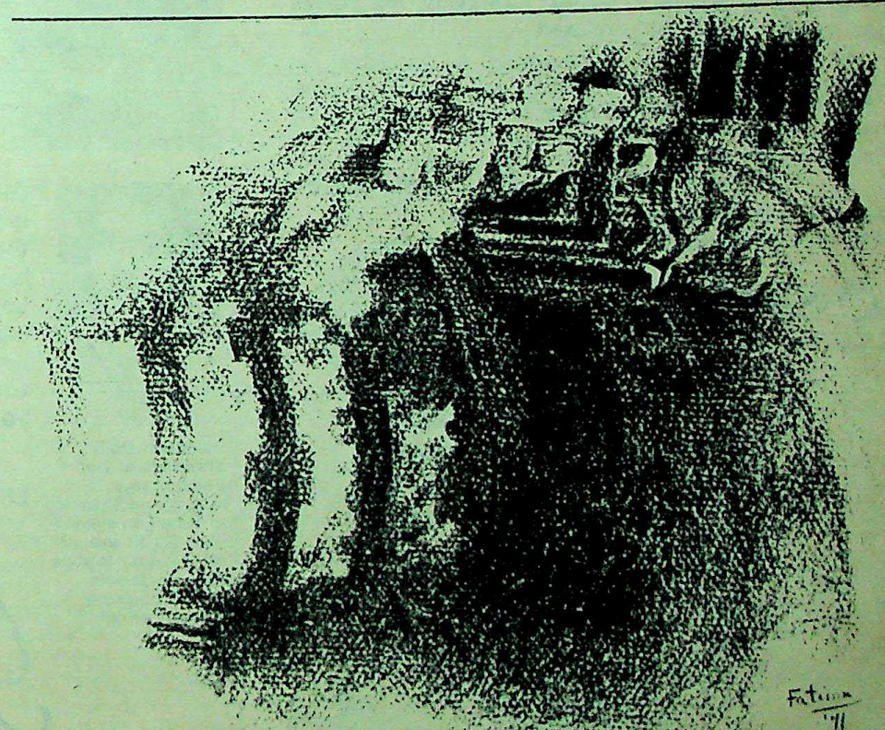
RAMPART WALL NEAR PORTA DA TERRA. Though Bassein Fort is a protected national monument, it stands largely abandoned to time and weather.

—Worli, Mahim, Sewri, Rewah and Aldemar. Today a reference to the Bombay fort is associated with the downtown business and shopping area, and not the fort which once secured the British elements. **Bassein Fort, being somewhat remote, has not been affected by urban expansion. Instead it is slowly being overtaken by nature in spite of a blue board declaring it to be a protected national monument.**

There was a time when the strategic value of Bassein was greater than that of Bombay, which was merely an observation post. The Fort was built in 1532 by Sultan Bahadur Shah of Gujarat to guard the coastal trade against the sea pirates and the Portuguese who were trying to make an incursion on the west coast. Bassein Fort was further strengthened by a second fort inside, called the Citadel, surrounded by a salt-water moat. Nevertheless, the Portugese General, Nuno da Cunha, succeeded in routing the garrison stationed in the Citadel, but he could not hold the fort for lack of resources. The smart Sultan saw in this a chance of effectively using the fort as a pawn in the power politics of the day.

At that time, Humayun, the Mughal of vacillating fortune, was ambitious to extend his power to the Deccan. He was courting the Portuguese for an alliance against Bahadur Shah. The Sultan checkmated him by

—Continued



ROOF RIBS OVER THE NAVE OF A CHURCH. Almost all the ancient buildings of Bassein are roofless today and none is noted for any exceptional architecture.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

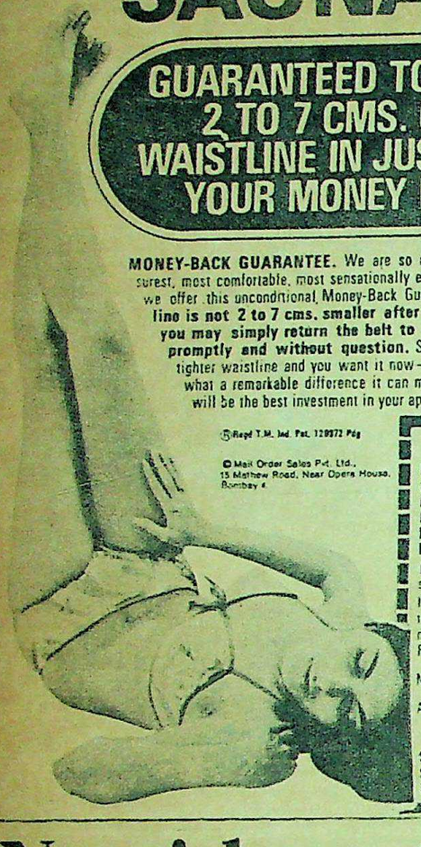
Digitized by Sarayu Foundation Trust, Delhi and eGangotri

THE FASTEST, MOST EFFECTIVE WAISTLINE REDUCER EVER DISCOVERED

The Incredible New...

SAUNA® BELT

GUARANTEED TO TAKE FROM 2 TO 7 CMS. OFF YOUR WAISTLINE IN JUST 5 DAYS OR YOUR MONEY REFUNDED



MONEY-BACK GUARANTEE. We are so convinced that the Sauna Belt is the fastest, surest, most comfortable, most sensationally effective waistline reducer ever discovered that we offer this unconditional Money-Back Guarantee. **Man or woman, if your waistline is not 2 to 7 cms. smaller after using the Sauna Belt for only 5 days, you may simply return the belt to us and your money will be refunded promptly and without question.** So if you want a trimmer, slimmer, firmer, tighter waistline and you want it now—send for your Sauna Belt today and discover what a remarkable difference it can make in the way you look and way you feel. It will be the best investment in your appearance you will ever make.

Regd T.M. Ind. Pat. 120972 Pdg

© Mail Order Sales Pvt. Ltd., 15 Mathew Road, Near Opera House, Bombay 4

TEN DAY NO-RISK CERTIFICATE

Please send me...SAUNA Belt(s) together with the instructions for use. If after 5 days I have not already lost 2 to 7 cms. around the waist, I may return it within 10 days of receipt for a full and immediate refund. For each SAUNA Belt ordered, I enclose Rs.89 by:

☐ Cheque ☐ Indian Postal orders ☐ M.O. sent under receipt No.....

I have not enclosed payment but please send the SAUNA Belt by v.p.p. and I will pay postman for each SAUNA Belt ordered Rs.89 plus Rs.4 for shipping charges.

IL-8

Name.....

Address.....

.....

SAUNA® BELT A division of Mail Order Sales Pvt. Ltd., 15 Mathew Road, Near Opera House, Bombay 4 SB-3

Nourishment counts

—for cheerful giving and caring

Albo-Sang makes your nutrition complete. Rich in calcium, phosphates, minerals, essential nutrients and potent Indian herbs. Making it the ideal tonic for good health. For growing children, nursing mothers, older people, and everyone else in the family.

Albo-Sang reinforces ordinary food and stimulates digestion. Helps better absorption of food values. Also keeps the nerves relaxed.

Albo-Sang is available in powder and tablet forms. Tablets, being sugar-free, can be taken by diabetics also.

J. & J. DeChane
Hyderabad

ALBO-SANG

keeps all the family naturally healthy

ASP/DCA/3

Gleem Shampoo leaves your hair silky clean—and beautifully manageable as well.

Hairstylist Dolly Khambata of Dolfré, Bombay, says: "I trust Gleem Shampoo to condition every type of hair and make it easy to style. Also, my clients love its lingering French perfume."

Gleem Shampoo has a rich lather that cleans hair gently, thoroughly. Gleem lathers luxuriantly even in hard water. Leaves hair bouncy, silky, manageable. Whether you have long hair or short hair, Gleem makes it look the way you want it. Beautiful.

LEADING HAIRDRESSERS RECOMMEND

Gleem SHAMPOO

—works up a good lather in hard water as well as soft.

Geoffrey Manners & Co. Ltd

Now available in three sizes

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

presenting Bassein Fort to the Portuguese in 1534. This diplomatic move kept the Mughals at bay for a number of years.

The Portuguese governed Bassein Fort for two hundred years. The nobility settled inside and the lower classes stayed outside the fort walls. Streets, a market square and parks were planned. Double-storeyed buildings, with balconies and latticed windows, came up with the growing need of the settlers. **The slice of land towards the north, which was kept as a field—to be used for parades and for cultivation of food needed during a siege—served its purpose well during the Maratha attack in 1739.**

The Bassein Creek was patrolled by the Portuguese gunboats. In time the city became a ship-building centre. Timber and Bassein stone were shipped to Goa, Egypt and countries around the Red Sea. Thus, besides being an important military base, it became a prosperous township.

It was 1536 that was the fateful year when Henry VIII gave the order for the execution of Anne Boleyn. It was an eventful year for Portugal too. Their King, John III the Pious, established the Inquisition and invited the Jesuits to come in. It was inevitable that the ardent Jesuits should migrate to the colonies to establish their order. With their coming, Bassein became a centre of learning. It acquired colleges, a library and scholars who lived in its churches and convents. As the Bassein colony was growing in its various facets, Portugal was declining after touching the apogee of its power in the years when Vasco da Gama, Cabral and Magellan brought home the fruits of their adventures on the high seas.

Exit The Portuguese

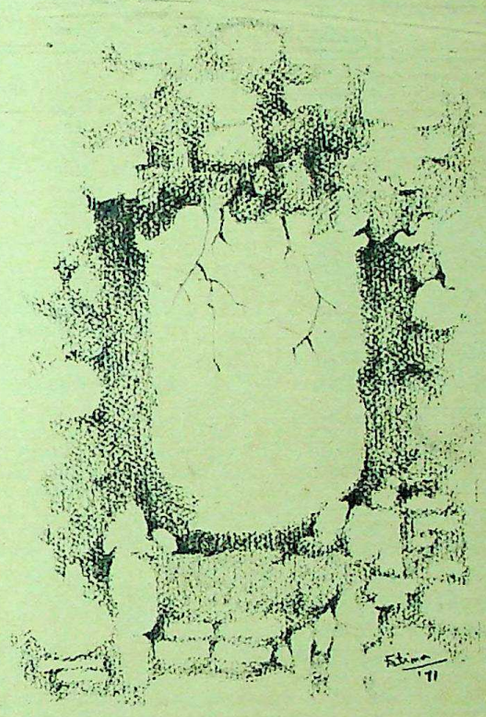
In 1739 the Portuguese hold of two hundred years over Bassein came to an end. Their King, John V, was ruling over a court as degenerate as the one at Versailles. For England it was the significant year when she had her first true Prime Minister in Sir Hugh Walpole. In India Nadir Shah was pillaging the North and frustrating the Maratha expansion in that direction. Perhaps this could be one of the reasons why Chimnaji Appa, brother of Bajirao Peshwa, was charged to take Bassein Fort at any cost.

He started the no-retreat siege on February 17, 1739. Admiral Kanoji Angre successfully supported him by blockading the creek with the Maratha Navy. It was not till May 16 that the fort garrison capitulated. **The casualty list showed that, for every one Portuguese, 12 Marathas had died. In fulfilment of his vow Chimnaji Appa built two temples inside the fort: to Shiva and the Tantrik goddess Vajisvari. The temples are still there, a colourful architectural oddity in the midst of crumbling ruins.**

This battle was watched with interest by the English from the Bombay fort. They did not side with their friends, the Portuguese, for fear of antagonising the Marathas. They gave an escort to the surviving inhabitants of the fort who desired to take refuge in Goa, but they took them up to Karwar and left them. They were slaughtered there by a Maratha chieftain.

The Marathas named Bassein Fort as Bajipur—after their Peshwa. It was fated to become a pawn again in the conflict between the Marathas and the English. Warren Hastings sent General Goddard to break the developing alliance between the Marathas, Hyder Ali and the Nizam, a collective strength that would have been difficult to deal with. The General won against the Marathas and the Treaty of Salbai (1782) gave the British right to Bassein, Salsette and Elephanta.

For the British, Bombay was more strategic than Bassein; so Bassein declined in the wake of the developing Bombay Island. In 1852, however, the British found a use for it. They converted the Church of Misericordia into a sugar factory. While digging here, they came across a strange tomb in which a man and a horse were buried together. And when they dug a tank near by for storing water for the factory, they unearthed a number of skeletons, presumably of those who had fallen in the battle against the Marathas—the abandoned bodies that nature had gently covered.



VEGETATION is gradually pulling down the old arches and walls. At the height of its glory, Bassein's prosperity drew comments from 17th-century travellers.

There is nothing of architectural interest in the surviving buildings of Bassein Fort—almost all of them are roofless. From the 12th century onwards, Europe had been building cathedrals of breath-taking beauty. A very poor imitation of the church style filtered into Bassein. Nothing new was attempted either. The climbing greenery has given the structures a romantic quality which could not have been there in the stark severe design. In the Church and Convent of the Franciscans, there is a flying arch worth noting—it had obviously supported a choir loft. There were seven lateral chapels and a massive tower which was damaged badly by the Maratha artillery. **It is said that St Francis Xavier stayed here from 1544 to 1548. The Bishop of the Oriental Church also came here and composed his Collection of Canons. It was here that the Portuguese Generals held a meeting to decide to capitulate and later to sign the articles of a treaty with the Maratha General. The curious character of this church is its floor, which is paved with tombstones with epitaphs in Portuguese, or a coat of arms in the case of the nobility. It appears that the members of a family were buried in the same grave.**

The Church and the Convent of the Dominicans, built in 1588, is next to the Senate House near the tank. It displays the Dominican cross and shield and, on each side, a dog holding a lighted candle. At the Senate, the Governor used to convocate the *fidalgos* every morning. Following a tradition, no one sat during the meeting and an exception was denied even to a gouty Governor. In the evening, the same place became a cheerful clubhouse where the members met for games.

Dignity And Beauty

The other public buildings, like the Court of Justice, the Jail, Camara or the Town House, the hospital, the Praca or the Square for religious and civil meetings, are all around the tank, crumbling with dignity and beauty. These ruins had once beheld the solemn festival of a Brahmin's baptism. **Parshuram Joshi is written up by different witnesses as Procummichi, or Porcum Joci, the saint and astrologer who on conversion was baptised as Anrique da Cunha "and then lived and died happily". One wonders if he had, for a little while anyway, an identity crisis before he settled down to answering to Anrique.**

The most intriguing feature of the Bassein ruins is the surrounding wall. Its ramparts and the bastions, named after the Portuguese luminaries, evoke medieval times when the human eye, and not the radar, watched the horizon for the enemy. At regular intervals are interstices for guns ready to fire on hostile forces approaching from the land or the sea. Two of the gates are still in use, Porta da Terra (land gate) and Porta da Mar (sea gate). In another a spiked gate stands half fallen, as if threatening with its last breath to come down on anyone who passes under it.

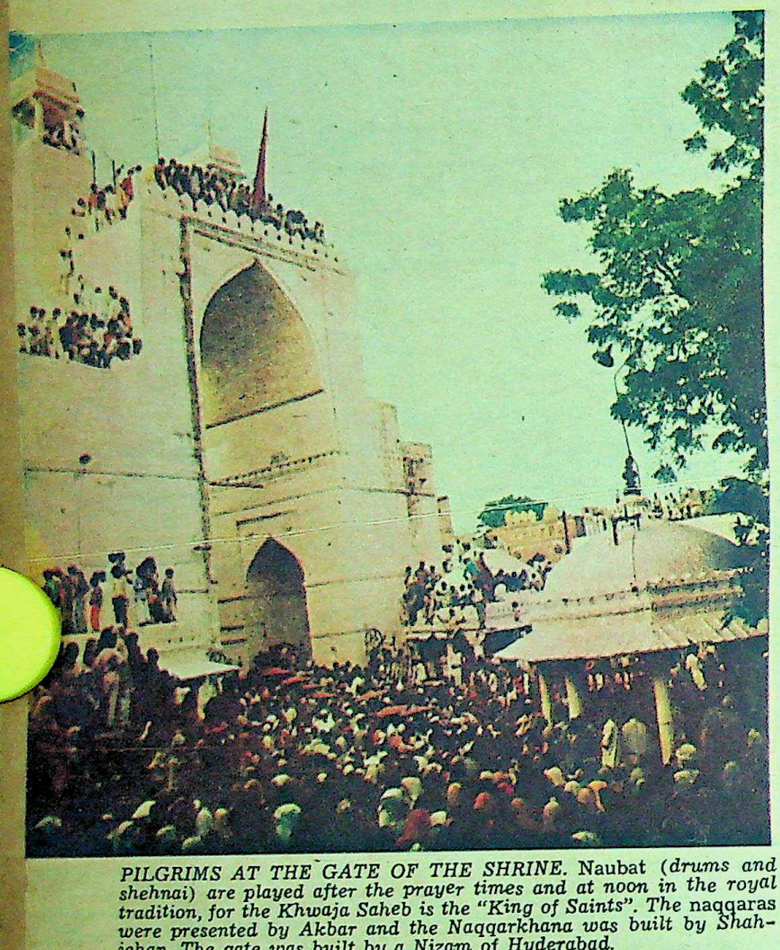
A walk on the ramparts is an exhilarating experience. The ravaged ruins inside contrast with the pulsating life of the villages outside. On the Bassein Creek, the countryboats churn the water with the motors. Fishing boats keep the Mandvi Bunder busy where, not so long ago, the gunboats had anchored. However the walk ends abruptly at the barricade of thorny bushes and unfriendly branches of nearby trees.

Like a discarded set on a studio lot, Bassein Fort is slowly dissipating. The last frame of high drama on its grounds has been shot. In the years to come it may figure in a few lines of reference in history books. Meantime, where once noblemen and ladies in crinoline had engaged themselves in pleasant pursuit, one finds a lone inhabitant in the Tower House of the Jesuit Church. As if to mock the egoistical preoccupation of Man, he is spending his life in the single-minded pursuit of bringing rags from the garbage dumps and arranging them here with the pride and care given to a rare collection.

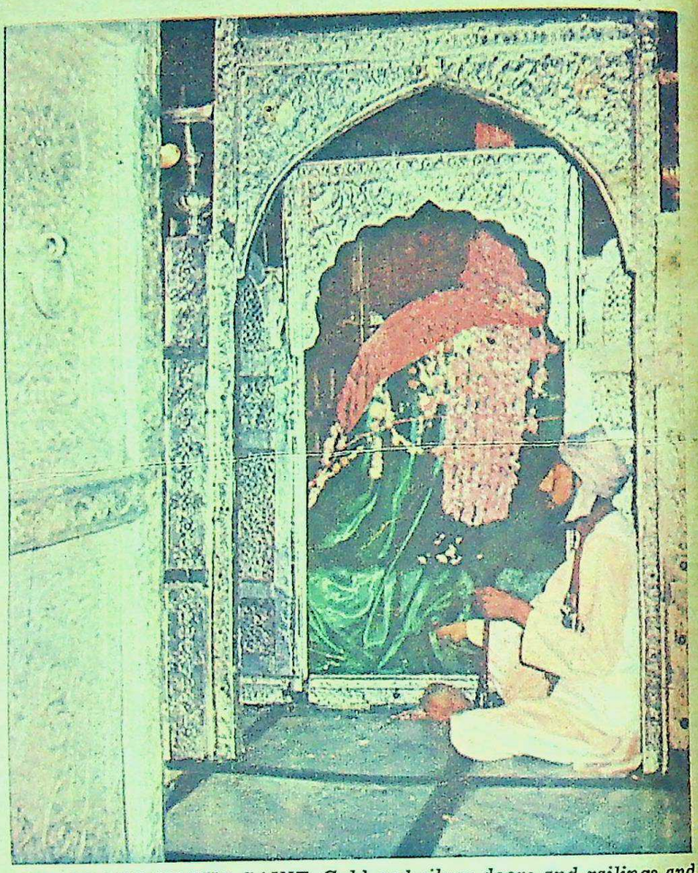
CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

SAINT MUINUDDIN CHISHTI OF AJMER



PILGRIMS AT THE GATE OF THE SHRINE. Naubat (*drums and shehnai*) *are played after the prayer times and at noon in the royal tradition, for the Khwaja Saheb is the "King of Saints". The* naqqaras *were presented by Akbar and the Naqqarkhana was built by Shah-jehan. The gate was built by a Nizam of Hyderabad.*



THE GRAVE OF THE SAINT. Gold and silver doors and railings and covers and canopy of fabulous velvet were presented by Akbar, Jehangir, Sawai Jai Singh of Jaipur, the Nawabs of Rampur and Tonk, a Nizam and a Maharaja of Gwalior. The attendant is a descendant of Khwaja Fakhruddin Sanjari, a disciple of the saint.

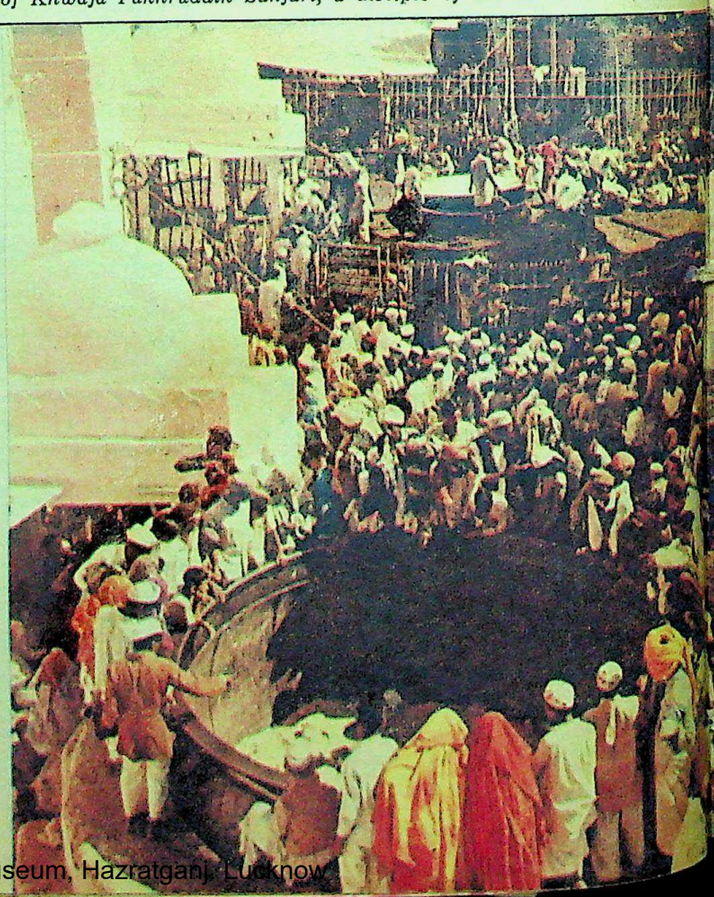
During the second week of August will begin the annual Urs or anniversary of Khwaja Muinuddin Chishti, who lived and preached in Ajmer 800 years ago. He is called "Gharib Nawaz" (Friend of the Poor) and his devotees include people of all faiths.

by K. M. YUSUF Photographs by Yash Mehta

KHWAJA Muinuddin Chishti was born in 1135 A.D. in Sejistan, Eastern Iran. His father, Ghiyasuddin Hasan, was a descendant of Prophet Mohammed through Moosa Kazim, the Seventh Imam. His mother, Bibi Mahnoor, was a descendant of Imam Hasan. Before he was 16, the Khwaja Saheb lost both his parents and inherited vast property and lands. One day, while he strolled in his vineyard, he came across Ibrahim Qanduzi, a *majzoob* (God-intoxicated mystic). The chance meeting with the wandering dervish changed the young aristocrat's course of life.

The Khwaja distributed his estate among the poor and set off in the quest of knowledge. He travelled to the famous college towns of Samarkand and Bukhara (now in the Soviet Union), where he distinguished himself as a student of theology, philosophy, jurisprudence and literature. After qualifying in the *Uloom-i-Zahiri* (exterior knowledge), he began the study of the *Uloom-i-Batini* (inner knowledge or Islamic mysticism). He travelled in Afghanistan, Iran and Central Asia and met renowned Sufis of the time. In Baghdad he became the disciple of Khwaja Osman Harooni, the great mystic of Nishapur, Iran.

There are four major Orders of the Sufis: Chishti, Suhravardy, Qadri and Naqshbandi, named after their Founders. There



CC-0. In Public Domain. UP State Museum, Hazratganj, Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

THE SAJJADA NASHIN or hereditary custodian of the Dargah in his formal robes during the Urs. The Sufi saints appointed their chief disciples as their spiritual successors or khalifas. The present-day custodians of the dargahs are the descendants of the earlier khalifas.

EXOTIC FAQIRS ELECT THEIR KING DURING THE URS. Like all holy places in India, the Dargah supports many thousand mendicants. Some of the qalandars are a throwback to the old Sufi way of life, when dervishes and many genuine mystics flourished at the hospices.

have been several thousand noted mystics in each Order. The Sufi saints of the Chishti Order are called the Khwajas of Chisht. ("Khwaja" is a West Asian term of respect. The Order was founded by Khwaja Abu Ishaque of Chisht, a place near Herat, Afghanistan. The Order traces its spiritual descent from Ali (cousin and son-in-law of the Prophet) through Khwaja Hasan of Basra. In West Asia it produced a galaxy of mystics like Sultan Ibrahim Adham of Balkh, Fuzail bin Ayaz, Ahmad Abdal, etc.

Khwaja Muinuddin's mentor Osman Harooni was an illustrious Sufi Master of the Chishtiya Order. The Khwaja spent twenty years with him. He also had the privilege of meeting Sheikh Shahabuddin Suhravardy, one of the greatest mystics of all time and the founder of the Suhravardiya Order.

With Khwaja Osman Harooni, Khwaja Muinuddin went on the pilgrimage to Mecca. He writes that, while he was meditating in Medina at Prophet Mohammed's tomb, he was spiritually commanded by the Prophet to go and preach in India.

The Khwaja is one of the earliest Sufi missionaries to have arrived in India. He first visited Multan. At Lahore he meditated at the tomb of Syed Ali Hujweri, popularly known as Data Gunj Bakhsh. On the eve of his departure from Lahore, he composed the well-known couplet about the Sufi:

Ganj Bakhsh, faiz-i-alam, mazhar-i-noor-i-Khuda,
Naquisan ra pir-i-kamil, kamilan ra na-khuda.

(The bestower of treasures, benevolent, manifestation of the Light of God, perfect mentor to the uninitiated, guide to the evolved ones.)

The Khwaja arrived in Ajmer around 1190 and devoted himself to helping the poor. His followers included the humblest as well as the most powerful. The Sultans of Delhi were his devotees but he never accepted any offerings from the royal treasuries. He lived as a faqir, ate coarse grain and spent his life in meditation and teaching.

Since Islam does not enjoin the religious to renounce the world and become celibate, most Sufis married and raised families. Their *silsilas* ("links") multiplied.

The Khwaja Saheb also married twice. His second wife, Amtullah, was the daughter of the Governor of Ajmer appointed by Sultan Qutbuddin Aibek. His sons became ordinary farmers outside Ajmer and also gained fame as mystics. His daughter, Bibi Hafiza Jamal, was a learned and pious lady and is said to be one of his *khalifas* or spiritual successors.

—Continued

Photographs: Courtesy, D. N. Mathur

"LOOTING" THE CAULDRON. Attendants wrap themselves in ordinary cloth and jump into the steaming cauldron to scoop out rice. That they do not receive any burns is regarded as a miracle of the Saint. The rice is then "looted" by the poor.

KHWAJA KI DEG: the huge cauldron presented by Akbar the Great. When a rich devotee's wish is fulfilled, he fills the cauldron with 120 maunds of rice, ghee and dry fruit, all costing Rs 16,000. The smaller deg presented by Jehangir can contain 60 maunds of rice and ghee worth Rs 6,000.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Khwaja Muinuddin founded the Chishti Order in India which produced such eminent mystics as Qutbuddin Bakhtiar Kaki, Baba Farid Gunj Shakar of Pakpatan, Nizamuddin Aulia and Nasiruddin Roshan Chiragh of Delhi, Sheikh Salim Chishti of Agra, Burhauddin Gharib and Sheikh Hamiduddin Nagori. These mystics exercised a profound influence on the social set-up of their times.

The Urs of the Khwaja is celebrated every year on the first of Rajab, the seventh month of the Islamic calendar, and continues till the 6th of Rajab. It is reported that on the last day of Jamadi-us-Sani, the sixth month of the Hegira year 627, after the Isha (night) prayer, the saint went into his cell and told his disciples not to disturb him. On the seventh day, when the disciples opened the door, they found that the saint had already commended his soul to the Most High. This is the reason the Urs lasts six days.

Down the centuries, Kings, Queens, Sultans and Maharajas showered gold, silver and precious stones over his shrine. The Mughal Emperors as well as some Hindu Princes of Rajasthan gave land grants for the maintenance of the Dargah. Babur raised the annual allowance of the Sajjada Nashin or hereditary custodian to 24,000 *tankas*. Akbar made several trips on foot from Agra as a humble pilgrim. Jehangir writes in his *Memoirs* that once he fell ill and was cured when he visited the holy shrine. He had his ears pierced "in order to become an ordinary slave of Khwaja Muinuddin". He presented a gold railing and a canopy inlaid with mother-of-pearl.

In 1643 Princess Jehanara Begum built the Begumi Dalan for the ladies of the Royal Family who came there as pilgrims. The Princess also appointed cooks, *chobdars* and other servants to maintain the Dargah. Their descendants continue to perform the same jobs to this day. Akbar, Jehangir, Shahjehan and his daughter Jehanara Begum built several lovely mosques within the complex of the shrine.

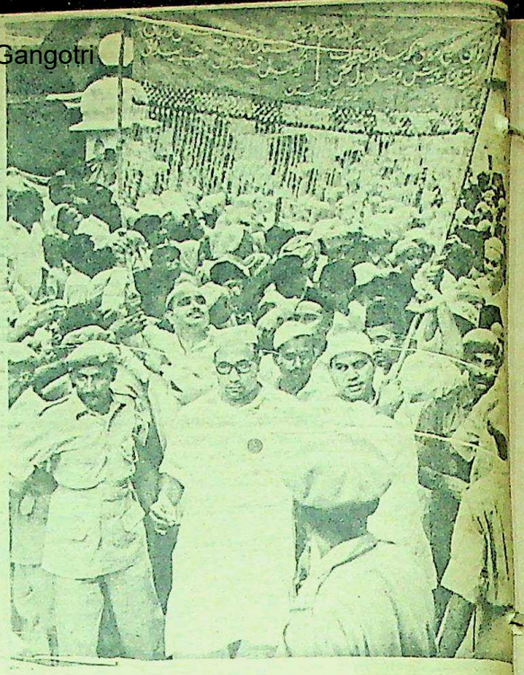
Aurangzeb was a rigid puritan who did not like people offering homage at the tombs of the saints. He therefore resolved to ban the annual *Urs* and other rituals. But before issuing a Firman to that effect, he decided to test the spiritual power of the saint. There is an interesting legend which says that he visited the shrine and called aloud: *"Assalam-o-Aleikum, Ya Muinuddin Chishti!"* ("Peace be on you!")

Prompt came the reply from the tomb: *"Waleikum Assalam, Ya Aurangzeb Hujjati!"* ("Peace be on you, Aurangzeb the Argumentative!")

It is said that the Emperor gave up the idea of banning the colourful ceremonies at the tomb and became a devotee. The Emperor's brother Prince Dara Shikoh, writes in his famous book, *Safinat-ul-Aulia* (the Barge of the Saints): "The father of this humble faqir was a devotee of the Saint of Ajmer."

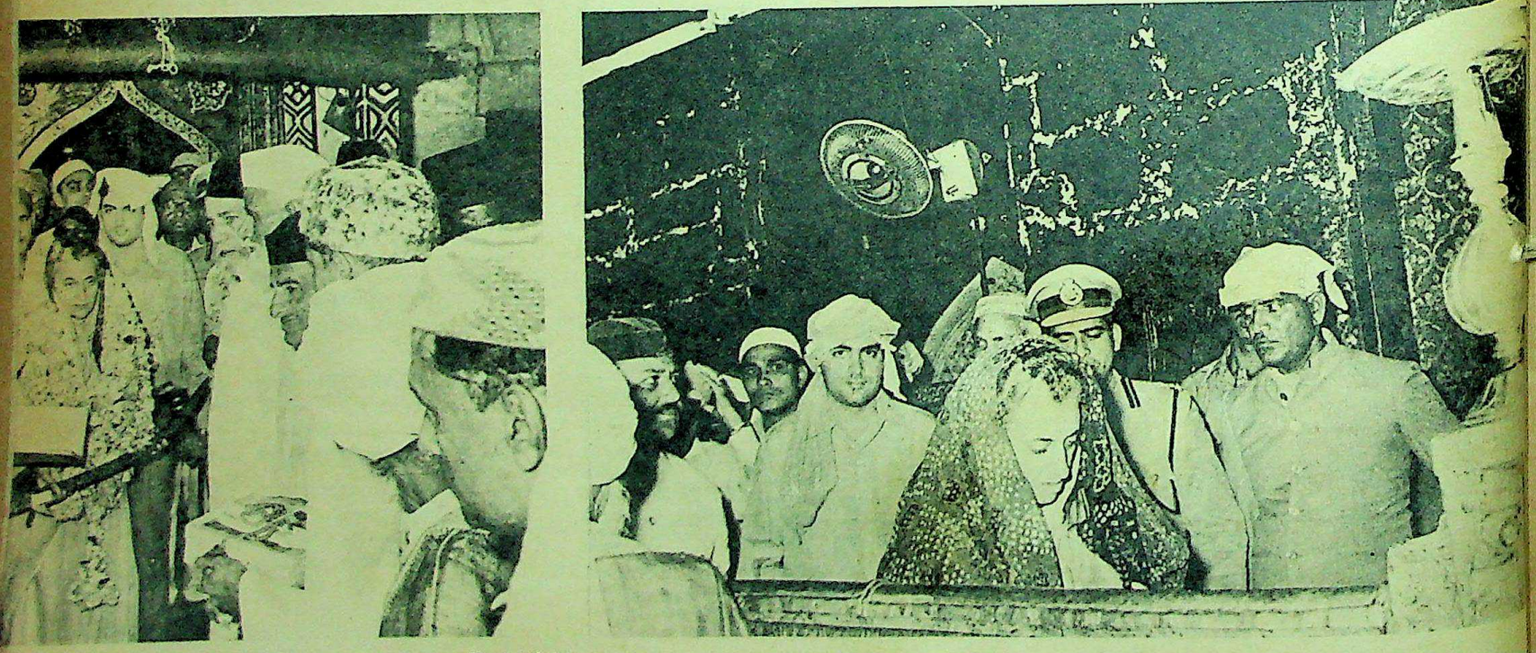
The saint continued to attract men of diverse faiths. In 1730 Sawai Jai Singh of Jaipur presented a railing made of 43,000 tolas of silver. A Gaekwad of Baroda presented a velvet canopy. A Nawab of Arcot built the marble pavilion for the qawwals. Nawab Sir Asman Jah, a nobleman of Hyderabad, built the Mehfilkhana for devotional music and fitted it with expensive carpets and Italian chandeliers, Maharaja Sir Kishan Prashad, the famous Prime Minister of Hyderabad, fanned the *morchhal* over the saint's grave. The Nizam of Hyderabad, Mir Osman Ali Khan, presented a small velvet cover which cost Rs 60,000. He also built the main gateway in 1912.

By 1952 the Dargah lost most of its riches as the princely grants were abolished. The Trust now includes members appointed by Government. The pilgrims continue to come and pray for the Khwaja's help.



PAKISTANI PILGRIMS were allowed to come in limited numbers for the Urs till 1965. Now devotees from Bangladesh flock to the holiest Dargah in the subcontinent.

Miracles are visible signs of the invisible and supernatural power within. In this age of disbelief and scepticism, most people do not believe in the supernatural. But Shakespeare has rightly said: "There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy!" A large number of miracles are attributed to the Khwaja. The devotees believe that the Khwaja continues to help them in their difficulties and bestows his grace on those who seek his intercession with God.



—Yash Mehta—

PRIME MINISTER INDIRA GANDHI receives the traditional sword, consecrated sweetmeat and tasbih *(rosary). Mrs Gandhi visited the Dargah in 1969. Right: The Prime Minister wears the Rajasthani* orhni *and her son Sanjay wears the* dastar *as they stand near the railing of the saint's grave. Prominent men and women are presented with the sword,* dastar *(turban) and* orhni *at the dargahs (the sword and the* saropa *are presented at the gurdwaras.) The Urs at Ajmer traditionally ends with prayers for the welfare of the country.*

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

WHAT THE KHWAJA SAID

by QURRATULAIN HYDER

Most Sufi Masters were authors and poets of repute. Some of their books have been translated into European languages but their readership remains confined to scholars and specialists. S u f i poetry, however, m a d e Persian literature world-famous and also influenced the tradition of Urdu poetry.

The Sufis gave their discourses on mysticism and Quranic philosophy in hospices and mosques. One of their disciples noted down their lectures—often complete with the time, date, month and the year when the lecture was delivered. The mystics themselves compiled the teachings of their mentors and contemporaries. Likewise, the books of Khwaja Muinuddin, his letters to the disciples and his diwan of poems comprise his major writings in Persian. In Anis-ul-Arvah ("Companion of the Souls"), the Khwaja Saheb collected the teachings of his preceptor, Khwaja Osman Harooni. His own teachings were compiled by his disciple, Qutbuddin Bakhtiar Kaki. The book is known as Dalil-ul-Aarfeen ("Evidence of the Mystics"). Khwaja Muinuddin's work is entitled Anfas-o-Afaaq ("Souls and the Cosmos").

The Khwaja Saheb writes: "In the lover's heart there rages a fire which consumes all else. Like a noisy river before it joins the sea, the lover cries and laments, but the moment he attains the beatific vision, he becomes silent.

"In love be obedient and full of fear lest the Friend forsake thee.

"Repentance is imperative. Khwaja Osman Harooni once said: 'Fear God lest He deprive you of His nearness.' The mystic reaches a stage where he can see the entire cosmos between his two fingers. A realised soul can summon anybody in its presence and get its answers. When a man loses his ego and accepts God, whatever he wills becomes the will of God.

"Take care of each breath and, with each breath, remember God.

"When you realise God, you keep away from worldly matters and remain silent about the Mysteries.

"One who really depends on God does not harm anyone, nor does one complain about others, and remains in wonderment. The m o r e you understand, the more your wonderment will increase.

"An angel cries every day: 'Those who do not follow the Lord Prophet's teachings lose his grace and friendship.'

"Namaz (daily prayers) are a secret a human being shares with his Creator."

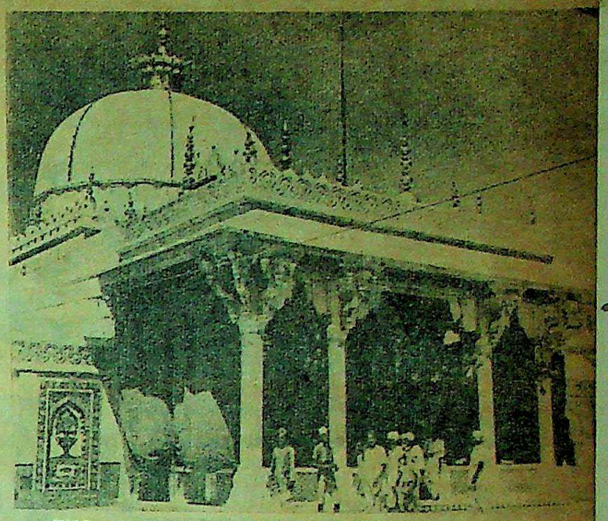
In his letters to Khwaja Qutbuddin Bakhtiar Kaki, he writes: "One who realises God does not have any questions, nor any desires. Those who have not realised God cannot understand this. Once my Sheikh, Osman Harooni, said to me: 'Muinuddin, do you know who attains the Presence? The one who submits and who considers all that happens to be the will of God and a blessing.'

"Meditation is essential. Even the Lord Prophet who spent his life in devotion once said: 'We could not worship Thee as much as was Thy right.'

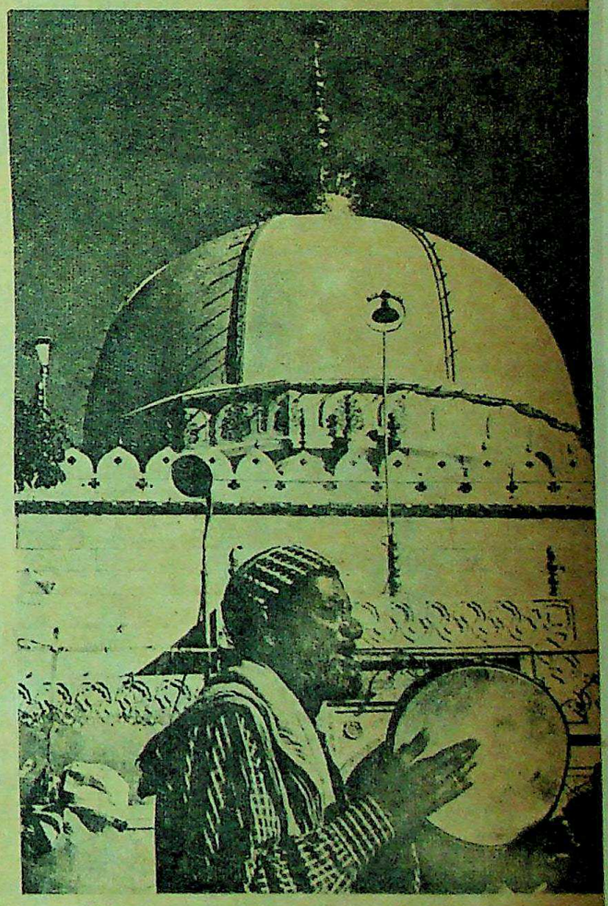
"Khwaja Harooni once said: 'A man's good actions indicate that he has achieved the nearness of God.'

"Every hope conceals a disappointment. Give up the desires. If you remain involved in yourself, you cannot know God.

"If you see carefully, every atom is like the Goblet of Jamshid: it reflects the universe. My mentor, Khwaja Harooni, once quoted Khwaja Shafiq of Balkh: 'Good deeds performed in this world are the only lamp which guide you through the darkness after death and lead you on to eternal life.'"

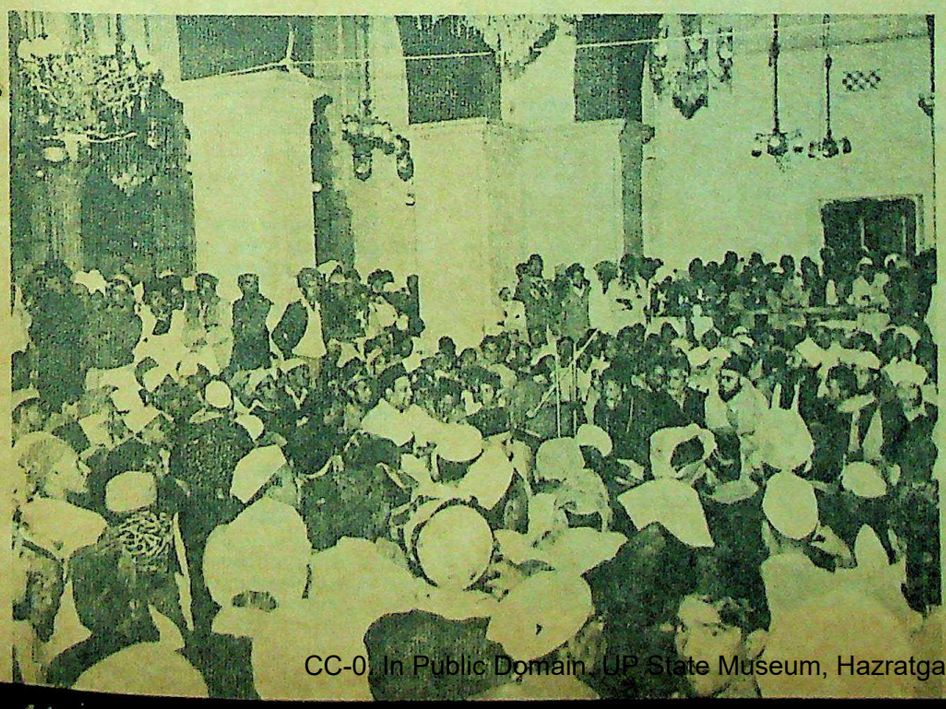


THE HOLIEST MUSLIM SHRINE IN INDIA. It also contains a Quran calligraphed by Khwaja Muinuddin. The walls inside are engraved with Quranic verses.



—Yash Mehta

"CHISHTI CHIRAGH JAG MEIN UJALA". *Drummers, folk singers and bards sing with gusto. Beggars have a roaring time.*



STIRRING QAWWALIS are sung in Persian, Urdu and Hindi during the Urs in the Mehfilkhana. The sessions end with the Hindi qawwali:

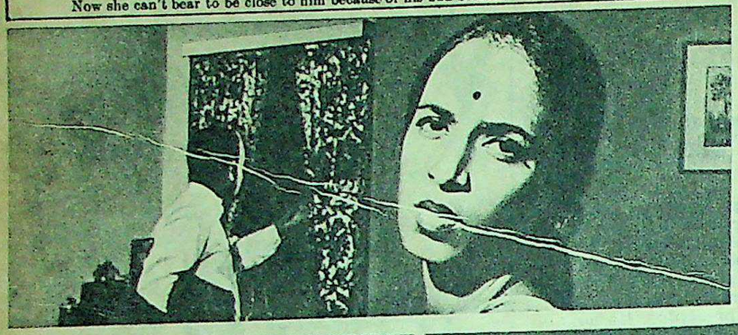
Ishwar ko peer Muinuddin Khwaja,
Ajpati, Gajpati, Narpati, Bhupati,
Charon chowk ko ek hi Raja,
Donon Jahan mein raakho laja.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

I love him so much. How can I tell him?

Just a month back Radha hated the thought of Ramesh leaving home...even for work. Now she can't bear to be close to him because of his bad breath.

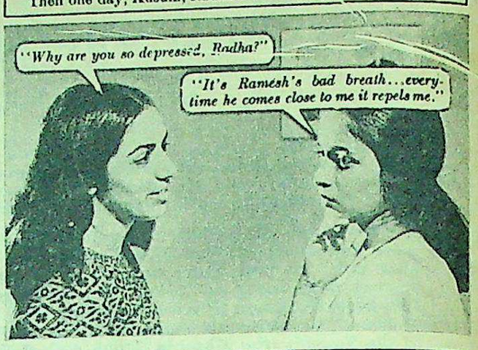


"Oh what shall I do? I can't allow his bad breath to come between us."

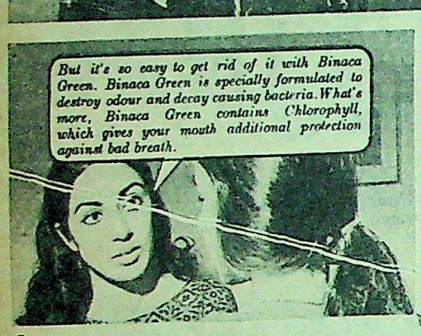
Then one day, Kusum, Radha's friend, dropped in for a chat.

"Why are you so depressed, Radha?"

"It's Ramesh's bad breath...every time he comes close to me it repels me."

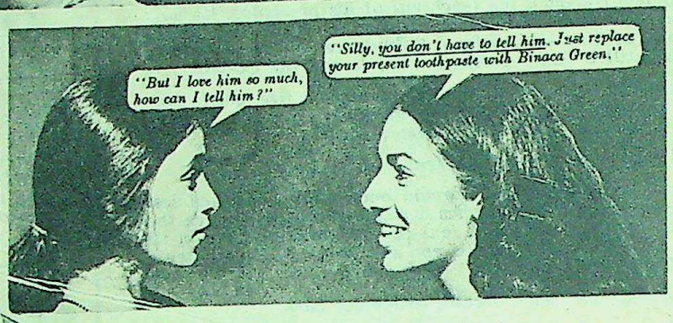


But it's so easy to get rid of it with Binaca Green. Binaca Green is specially formulated to destroy odour and decay causing bacteria. What's more, Binaca Green contains Chlorophyll, which gives your mouth additional protection against bad breath.



"But I love him so much, how can I tell him?"

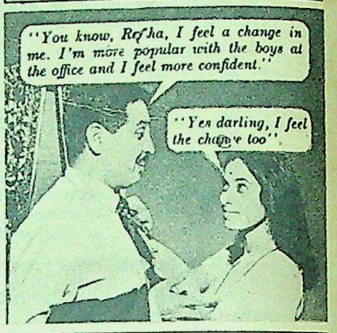
"Silly, you don't have to tell him. Just replace your present toothpaste with Binaca Green."



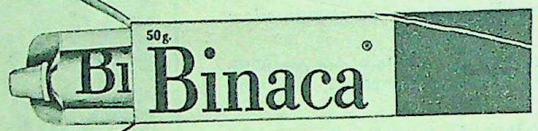
A month later—

"You know, Radha, I feel a change in me. I'm more popular with the boys at the office and I feel more confident."

"Yes darling, I feel the change too".



She should know. Binaca Green has brought them so much closer to each other.

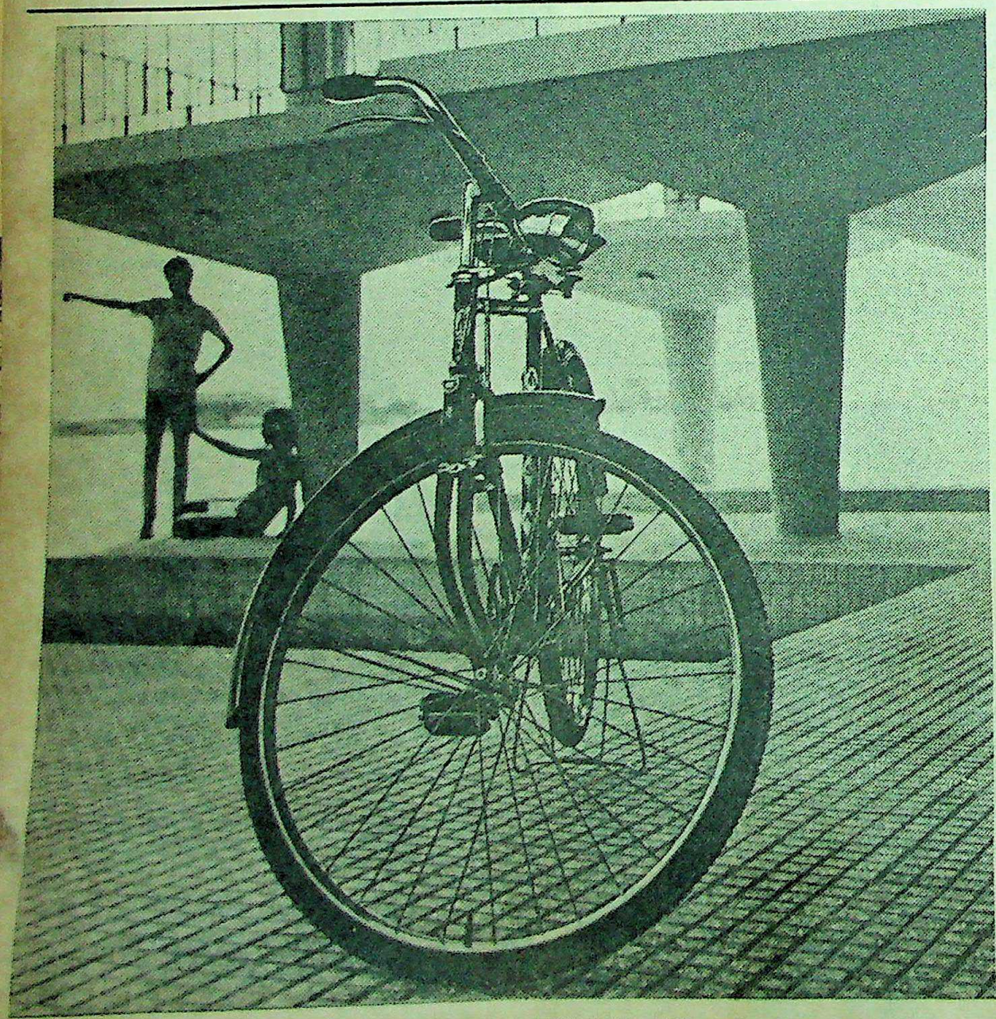


Binaca Green

C I B A Cosmetics

Binaca Green contains Chlorophyll, Nature's own deodorant...to keep your breath fresh and sweet all day long.

mcm/cg/13b



The BSA DeLuxe- a better BSA than ever before!

BSA De Luxe, treasured the world over. Now vastly improved in looks and performance!

Have a look at it. Sterling silver! A real beauty. A bike you'll cherish with pride — for years.

For swinging young boys and girls, there's the sporty, young BSA Aristocrat.

BSA — the superior bicycle — the ultimate in cycling pleasure

Made in India by:
TI CYCLES OF INDIA, Ambattur, Madras 53.
Proprietors: Tube Investments of India Ltd., Madras.
Registered users.

TIC/BSA-6782

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Khwaja Saheb's Urs At Ajmer

by D. N. MATHUR

MORE than a lakh pilgrims come to Ajmer from all over India. The narrow streets of Ajmer overflow with colourful humanity. Beggars have a roaring time. Trade flourishes. People pour in from Tamil Nadu and Assam and Kashmir. Many come from abroad. Prayers are offered in the streets and in the courtyards of the medieval mosques.

The Khwaja has many non-Muslim devotees. Some Hindu shopkeepers place their keys at the gate of the Dargah before opening their shops. **Childless couples invoke the Khwaja to bless them with children. A Hindu friend of mine named his daughter Salma—since she was a "gift" of the Khwaja Saheb. The famous actor, Motilal, once told me that his grandfather's name was Khwaja Bakhsh. As an agnostic, I was amazed by the faith of a Hindu student of mine who told me that my son was born in answer to her prayers to the Khwaja Saheb!**

In the Sufi terminology of Love, the passing away of a mystic saint is called *visal* or Union with the Beloved. *Urs* (the anniversary of the *visal*) is derived from the same root as *urus* or bride. The *Urs* at Ajmer is the most magnificent and colourful of similar anniversaries celebrated at the shrines of Sufi saints in India. The entire Dargah is illuminated. The air is filled with incense and the scent of flowers. The flag is hoisted.

The *Urs* begins when, at 11 p.m., the Sajjada Nashin arrives in state at the Mehfilkhana. He is received by the *chobdars*. Famous qawwals begin their qawwalis. Some of the finest qawwalis are heard during the six days at the Mehfilkhana. *Sama* (devotional music) holds an important place in the Chishti Order of the Sufis. Many qawwals come from other cities. Most of them are poor. Shankar Shambhu, the Hindu qawwal of the Dargah, is also well known.

Devotees who cannot come to Ajmer send money to their agents or *vakils*, who are from among the *Khuddam*—descendants of Syed Fakhruddin Sanjari, the disciple who came with the saint to India. The *Khuddam* are equivalents of the Pandas but they do not harass the devotees as the latter do.

Milad Sharif (the Prophet's birthday) celebrations are also held. Prayers are offered in the Akbari Mosque. Religious discourses are held in the marble mosque built by Shahjehan.

One of the most interesting sights is the "looting" of cooked rice (full of dry fruits) which is prepared in two huge cauldrons, having a capacity of 120 maunds and 60 maunds, respectively. The cauldrons were presented by Akbar and Jehangir. Rich devotees pay for the rice.

Langar (cooked food) is distributed to the poor every day throughout the year.

A Brahmin—whose function is hereditary—prepares the sandalwood paste which is applied to the Khwaja's tomb every morning. The playing of shehnai at the Naqqarkhana is also of Indian origin and reveals the extent of integration the Sufis had brought about. The Sufis also had a deep impact on the Bhakti Movement.

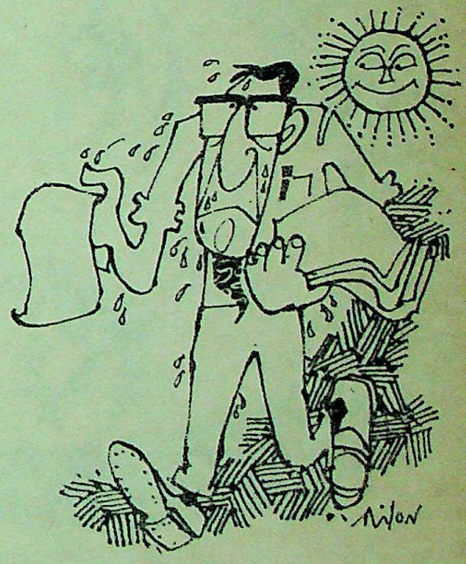
His Teachings

1. *Of all the worships, the worship that pleases the Almighty most is the grant of relief and succour to the humble and the oppressed.*
2. *Patience is tested through resignation to sorrow, suffering and disaster without murmur.*
3. *A dervish is one who never disappoints the needy.*
4. *Refrain from begging when poor, maintain cheerfulness in times of sorrow and befriend the enemy.*
5. *Keep the company of the learned and the pious; Truth resides in the heart of the learned.*
6. *A dervish regards Death as a friend, luxury as an enemy and the constant remembrance of God as a glory.*
7. *No sacrifice is too much for a friend.*
8. *Control your desires.*

D. N. M.

The Woes Of A Writer

by GEORGE MENEZES



NOT much publicity has been given, I'm afraid, to the trials and tribulations of writers. People remember the limp of a President, the receding hairline of an actor and the stammer of a Prime Minister, without even recalling, for example, that Keats was a consumptive, that Goldsmith was penniless and that Francis Bacon was given credit for the plays of William Shakespeare.

The poet who wrote "continuous as the stars that shine and twinkle on the milky way" was, I'm sure, referring, not to flowers, but to the continuous woes of a writer. And they are many—the woes, I mean, not the writers. I discovered this for myself on the day the newspaper hawkers of Bombay went on a token one-day strike.

In the case of freelance writers like myself, who are on the payroll of a drug manufacturing company, consumption is a remote possibility and finding the dough for one's next meal not yet a problem. Despite these advantages, I have my troubles. One of these days, when I can wangle a couple of years' leave (with pay), I shall write a modern style novel with a lot of sex and four-letter words, where the hero or anti-hero is a writer who, ball-point pen in hand, chases a publisher through the multistoreyed office buildings on Bombay's Nariman Point.

My first problem is to find a subject that lends itself to humour. This is done by reading the daily newspapers, where the antics of politicians, actresses, bureaucrats and sports officials are described daily in detail. What you need next is the time. You can, of course, take a day's Optional Leave for "religious purposes", only to have the old girl pressuring you to utilise it for renewing the ration card. A pretence to deafness is the answer.

Your next problem is a quiet place to work and a lot of inspiration. The best rooms in the house having been occupied by visiting relatives, you have the choice of doing your writing at the "Samovar" (a hangout for artists) or the "Sea Lounge". At the former, you are distracted by the college girls and at the latter by the prices on the menu.

Inspiration, or what poets call the Muse, is the writer's greatest source of worry. Some writers are inspired by God, others by the bottle. I know some who are even inspired to writing by creditors queuing at the doorstep, or the oodles and oodles of "regret slips" from Editors that they have collected down the years. My own inspiration comes from admiring female fans. Regretfully must I admit that their number is diminishing, most of them being busy washing their husbands' socks or working overtime to pay their boy-friends' house rent.

All these difficulties I am prepared to surmount. I am even prepared to rewrite my article on being told that So-and-So has already squeezed the subject dry during the previous week. But I am not prepared to go round from door to door, distributing the newspaper to friends and relatives, on discovering to my horror that my article has been published, after months of waiting, on the very day the newspaper hawkers decide to go on strike.

There are limits even to what a writer will do to have his stuff read by the public. As I sometimes like to believe, Milton's affliction was not that he was blind but that he was a poet.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Hasn't the Calcutta wife met any high-class "Phoren" wives—or does her automatic and irresponsible equation of white skin with permissiveness prevent her from social contact?

Are Indian boys so badly brought up that they choose only *low-class* wives from abroad?

As to the goad behind this *tamasha*, I might add that Vinod Mehta's article cannot be excused for its poor taste on the grounds that it was a "take-off" to be lightly digested.

It was a racist article, pure and simple.

NIKKI THYSSEN-TOMKINS SETH
Bombay

(*This correspondence is now closed.*—Editor)

Eminent Banias

Sir—The names of some of the very Eminent Banias of Gujarat (December 5) were not even mentioned, among them:

K. K. Shah and Balwantrai Mehta in politics; Amritlal D. Sheth and Zaverchand Meghani in the field of journalism and literature; Justice Kania, the first Chief Justice of the Supreme Court of India, the father and son Bhagawatis and Chimanlal Chakubhai Shah amongst jurists; Bhogilal M. Shah, Sir Chunilal Mehta in the field of commerce and industry.

Bhavnagar BHUPENDRA K. THAKKAR

Sir—India, I think, has too many religions and castes. I get this impression after reading your issues devoted to various castes and now Arun Gandhi's article on the Banias. You have also published the photograph of "a boy who is called God". I am of Indian origin, yet I know nothing of these so-called castes and cults and swamis. Thank God I do not live in India!

A SINGAPOREAN

Some Suggestions

Sir—On behalf of my friends—about a dozen who are nearing 70, were class mates, retired from service and settled down in Bangalore—I wish to express our deep appreciation of your attempt to educate all Indians about our neighbours through the lucid articles on various communities. What we would like to learn, even at our advanced age, is the *essentials* of different religions in India like Hinduism, Islam, Sikhism, Jainism, Buddhism, etc. One or two issues may be devoted to explain clearly the b a s i c tenets of each religion. No comparison should be drawn between the tenets.

Another subject which most of us are ignorant of is: How did our ancients study Astronomy at a time when telescopes, watches and chronometers had not been invented? How did they recognise the different planets and calculate their movements correct to the second, as proved by later discoveries assisted by highly sophisticated instruments?

Bangalore G. S. RAMAN

The Illustrated Weekly of India

Vol. XCIII. 3. Regd. No. MH9
Sunday, January 16, 1972

CONTENTS

COLOUR PAGES

The 14-Day War: Blow By Blow .. 6
The Beauty Business 18
How We Beat Pakistan 36
Dilip Kumar: An Acting Phenomenon 49
Australian Graphics 54
Comics 66

FICTION

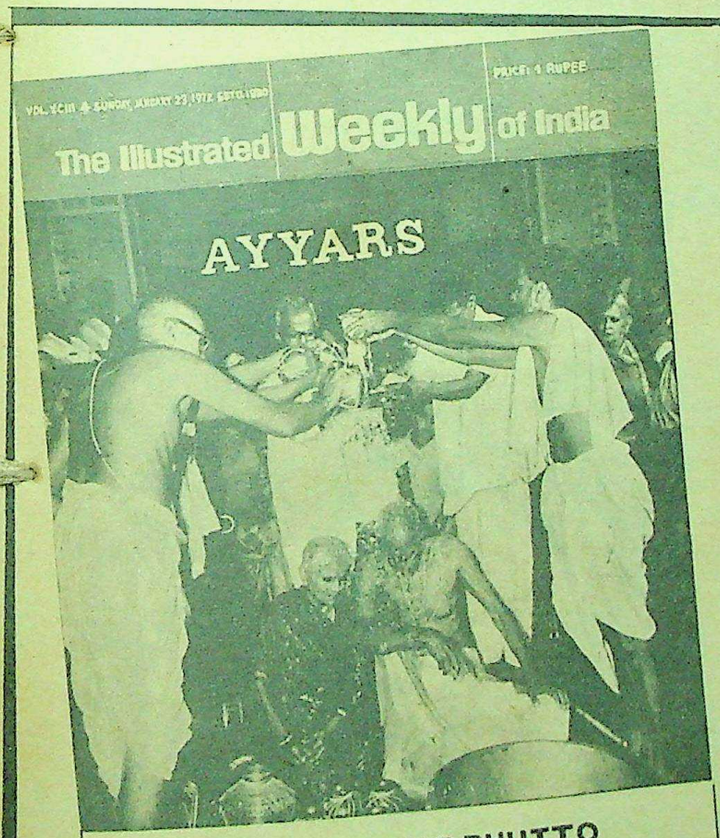
Black Partridge 25

ARTICLES & PICTURE PAGES

At Prayag 28
West Of The Border 30
Somebody Up There Likes 'Em 41
Pilgrimage To Sabari Mala 44
Ahmadullah Shah: Maulvi of Fyzabad 47

AND OUR REGULAR FEATURES

COVER: "How We Won The War" is designed by J. S. Joglekar of our Art Department. The photograph of Indira Gandhi is by Tara Chand Jain.



NEXT WEEK

AYYARS: A thorough, comprehensive coverage of Ayyars and their remarkable contribution to law, music, literature, science and other arts. By Uma Sitaram. Also their history, customs and eminent personalities. Fully illustrated.

PLUS: Ved Mehta on the work of the noted Ayyar novelist R. K. Narayan.

LAXMAN'S BEST: Two pages of R. K. Laxman's best cartoons selected by himself.

ANANTASIVASUBRAHMANYA AYYAR: With his tongue firmly in his cheek, R.G.K. writes on the Ayyar way of life.

MY FRIEND ZULFIE: Piloo Mody talks to Chandni M. Singh about his student days with Zulfiqar Ali Bhutto. With rare photographs from his album. Plus, Laxman's colour cartoon, and astrologer Kelkar on Bhutto's future.

AND MANY OTHER FEATURES

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

THE 14-DAY WAR

BLOW BY BLOW

by BENEDICT COSTA

It was a fourteen-day war that resulted in the liberation of 75 million people and the birth of a new nation. It raised the stature of India and thwarted the global strategy of some Big Powers.

How It Began

1

PAKISTAN TRIES THE ISRAEL-TYPE BLITZKRIEG ON OUR AIRFIELDS

DECEMBER 3 was what is known as the bombers' moon—full and clear. It was also Friday, a holy day of the Muslim week. A little before 6 p.m., Pakistani planes bombed our airfields at Amritsar, Pathankot, Srinagar, Avantipur, Uttarlai, Faridpur, Jodhpur, Chandigarh, Ambala and Agra.

It was an Israel-type attack to cripple our air arm and destroy as many planes as possible on the ground. The air attack was a Pakistani gamble that did not pay off. India had anticipated it and dispersed IAF planes from the airfields to camouflaged concrete bunkers.

As the moon rose, the Pakistani Army started to shell many points along the western borders: Fazilka, Khem Karan and Chhamb in Jammu.

In the eastern sector, the PAF raided Agartala, using powerful rockets and heavy bombs. There were air alerts in the major cities including Delhi and Bombay.

At midnight, Prime Minister Indira Gandhi returned to Delhi from a visit to Calcutta and told the nation: "Pakistan has launched a full-scale war on us. We have no other option but to put our country on a war footing."

Emergency was declared and the armed forces were ordered to hit back. But it was not until 2.30 a.m. (Saturday) that our Air Force planes got off the ground—nearly nine hours after the Pakistani aggression.

India worked out its plan with chessboard precision. It had been biding its time to checkmate Pakistan's blundering moves.

THE SPARK THAT FLARED UP INTO A REVOLUTION. History has again proved that military dictatorships are liable to go berserk in moments of crisis. Sheikh Mujibur Rehman emerged as an uncontested leader during the first Pakistani general elections held under adult franchise. His Awami League captured 167 of the 169 Provincial Assembly seats and 288 of the 300 National Assembly seats. Yet he was not allowed to form a government.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

FREEDOM HAS A PRICE. There were over 10,000 casualties (2,307 killed) on the Indian side. Pakistan's were much higher. Besides Bangla Desh (142,799 sq. km.), Pakistan lost 3,600 sq. km. in the Western Sector. India's loss: 126 sq. km.

Around 1.30 a.m. reporters were roused from their beds and summoned to the Pakistani Army Headquarters in Rawalpindi for a briefing by Brigadier Abdul Rahman Siddiqui. He told them that India had launched a five-pronged land attack from Poonch to Rajasthan. Minutes after the briefing, air-raid sirens wailed all over Pakistan.

2

INDIA STRIKES BACK : 500 SORTIES

MRS Gandhi said in Parliament: "Our feeling is one of regret that Pakistan did not desist from the ultimate folly and that, at a time when the greatest need of this subcontinent is development, the peoples of India and Pakistan have been pushed into war. We could have lived as neighbours, but the people of West Pakistan have never had a say in their destiny."

India hit back as hard as it could. The IAF pounded air bases both in the east and in the west. By the end of the day, the PAF squadrons in East Bengal had been decimated. They had only four Sabre jets left. A large slice of Bangla Desh territory came under Indian control: Devgram, Narpur, Gangasagar, Imambari, Thakurgaon, Gopinathpur and Gazipur. The Indian troops headed for Jessore. Aircraft from the INS VIKRANT in the Bay of Bengal struck at Chittagong and Cox's Bazar causing heavy damage to oil installations and docking facilities. A naval blockade was imposed on East Bengal ports.

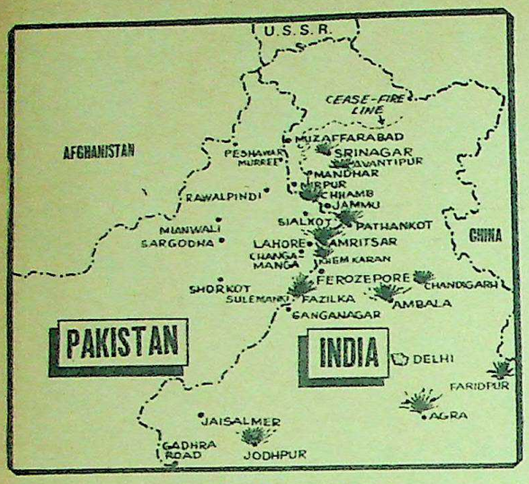
The most spectacular feat of the IAF was a daylight raid on Musroor (near Karachi). Nine Pakistani planes, including

—Continued

SCREENING THE "COLLABORATORS". The Mukti Bahini is now flushing out the Razakars and members of the Al Badar group. In Chittagong itself, 2,000 of them have been rounded up. They will be tried by special war crime tribunals now being set up.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri



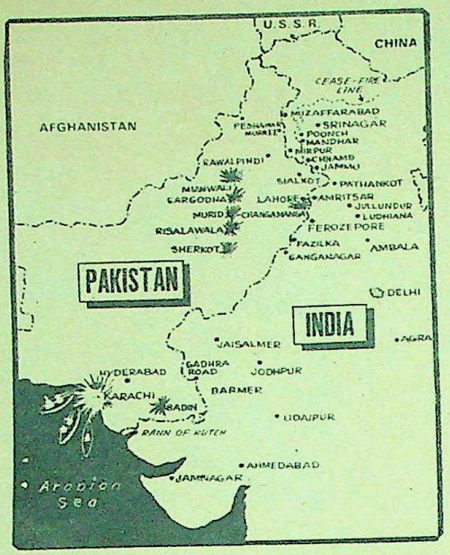
PAKISTAN ATTACKS

PAKISTAN BOMBED our airfields at Amritsar, Pathankot, Srinagar, Avantipur, Uttarlai, Faridpur, Chandigarh, Ambala and Agra, on December 3. Nine hours later, the IAF retaliated on the Chanderi, Sherkot, Sargodha, Murid, Mianwali, Risalwala and Changa Manga air bases.

one B57 bomber and eight fighter planes were destroyed. Karachi was bombed in a raid that lasted half an hour.

Pakistan once again attacked our airfields in the Western Sector—Amritsar, Pathankot, Srinagar, Faridkot, Halwara, Ambala, Agra, Uttarlai, Jodhpur and Jamnagar.

Our Air Force retaliated with raids on Chanderi, Sherkot, Sargodha, Murid, Mianwali, Risalwala (near Rawalpindi) and Changa Manga (near Lahore). Several Pakistani aircraft were destroyed on the ground.



INDIA COUNTER-ATTACKS

The Pakistani radar station at Badin near Kutch was damaged. The Navy which had been ordered to smash the line of communications between West Pakistan and Bangla Desh went into action twice.

Our troops captured a picket five miles in Tithwal and another hill feature between Uri and Haji Pir. Units of the Eastern Naval Command struck at Cox's Bazar and bombed the airfield.

The United Nations Security Council called an emergency session. Argentina, Belgium, Britain, Italy, Japan, Nicaragua, Somalia, and the United States were the signatories to a letter to the President of the Security Council.

In the west, India's forces were content to hold on to their positions.

In the east, the Indian Air force gained total air supremacy when our airmen bombed Dacca and Chittagong. India flew 500 sorties. On December 4 itself, Pakistan was considerably in the red.

Day's tally: 33 Pakistani aircraft were shot down or destroyed on the ground (fourteen in the east and 19 in the west). Twelve Pakistani tanks were destroyed, six in the Ferozepore sector and six near Chhamb.

Our troops captured Darshana (Kushtia district), Thakurgaon and Charkhai (Rangpur district), Phulbari (Dinajpur district), Kamalpur (Mymensingh district), Shamshernagar (Sylhet district) and Uthali (Jessore district).

3

IAF RULES THE SKIES IN BANGLA DESH

INDIAN NAVY RULES THE SEAS

DECEMBER 5 belonged to the Indian Navy. It carried out what has been described as a feat in maritime history.

The naval action, a few miles off Karachi harbour, took place in the early hours and lasted for about 45 minutes. Two Pak warships were sunk: the 2,500-ton battle class destroyer KHYBER (crew of 300) and the 1,700-ton destroyer SHAH JEHAN.

Despite strong surface and air opposition from the heavily defended heart of the Pakistan Navy, the Indian ships bombarded enemy defence installations before turning about and heading for the base. All our ships remained unscathed.

In another operation, one Pakistani submarine "Ghazi" was attacked by the Eastern

GENERAL SHFJ MANEKSHAW, MC
ARMY HEADQUARTERS
NEW DELHI-11

MESSAGE

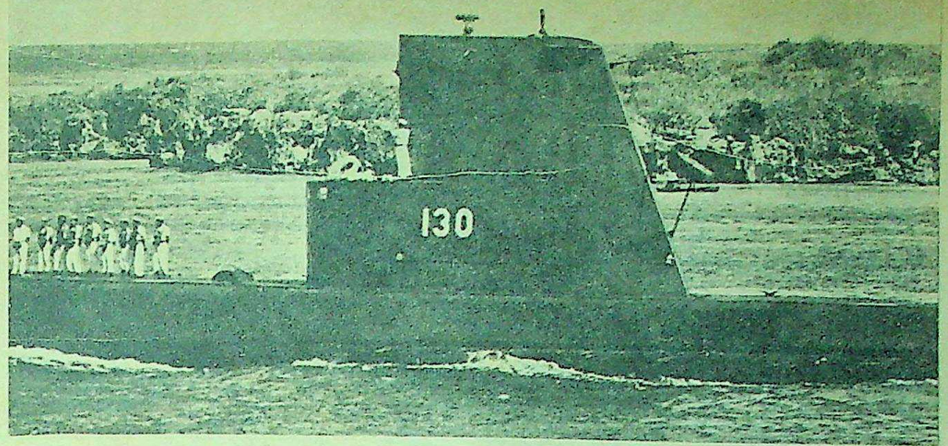
I am very happy to send this message to the Illustrated Weekly of India on the occasion of their bringing out a war issue of that journal. The Illustrated Weekly has always given excellent coverage to all national and international activities and it is but fitting that this magazine should now bring out an edition to cover the recently concluded operations.

The Army has carried out its orders and discharged its duties in an exemplary manner.

(SHFJ MANEKSHAW)
General

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri



THE LAST VIEW OF THE PAK SUBMARINE. A rumpus over the sinking of the GHAZI *is expected in American political circles. This Trench-class sub had been loaned to Pakistan for training purposes. The loan period however had expired over a year back.*

"PROPERTY OF THE U.S. NAVY". Legend on the torn life-jacket recovered from the sub, held by Vice-Adm. Krishnan.

GHAZI'S MISSION WAS TO CRIPPLE THE INDIAN NAVY

Pakistan's 94-metre-long, 2,400-ton attack submarine GHAZI *had been given the task of immobilising the Indian Navy's biggest submarine base at Visakhapatnam, according to well-informed sources.*

Its main mission was to destroy the Indian naval units and to keep the Arabian Sea clear for maintaining the supply lines from Pakistan to Bangla Desh. The submarine had ten torpedo tubes and was loaned by the U.S. without due authorisation. It was originally known as DIABLO *("Devil").*

A Daphne-class submarine was to help GHAZI *in a sneak attack to coincide with the Pakistani pre-emptive air strikes in the West. The whole mission misfired when the* GHAZI*, which on December 3 night was lurking off the entrance channel, was detected on the Sonar and attacked with depth charges.*

Around midnight, there was a loud underwater explosion. Window panes were shattered in the harbour area. On December 5 two fishermen found a torn life-jacket with American markings in their net. The pride of the Pakistan Navy had dived to its doom.

Admiral Nanda, Chief of the Naval Staff, and the naval strategists Rear-Admiral Sarma and Vice-Admiral N. Krishnan (FOC-in-C, Eastern Naval Command) had planned this move when Pakistan's war intentions became clear. They only waited for a suitable opportunity and an "all-clear".

After this, the Indian offensive by the Eastern Fleet began with a heavy attack on Chittagong and Cox's Bazar. India's only aircraft carrier, VIKRANT*, was positioned in the Bay of Bengal. Eight Seahawk jets (White Tiger squadron) screamed off the deck around 10.30 a.m., raiding oil dumps, gun positions and military targets in Cox's Bazar. The second strike was at 3 p.m. on Chittagong.*

At Cox's Bazar, the anti-aircraft firing was not heavy. But at Chittagong at least one Indian plane was hit by ack-ack firing.

Not long after, the warships screening the VIKRANT *detected another Pak submarine. Prompt action was taken. The submarine is presumed to have been sunk. No tell-tale marks however have been left.*

The VIKRANT*, tactically, changed its position from the east to the west. The Cobras (a squadron of slow propeller-driven Alizes) carried out night raids, the White Tigers raided during the day.*

The ferocity of the attacks kept the enemy on the run. They began an exodus towards Barisal where 16 Pakistan gunboats had been kept handy for evacuation. However none could be put out to sea. The Indian naval blockade was complete. Escape ships at Chittagong were blasted. The enemy troops had been cornered on all the sides as the Indian Army and the Mukti Bahini closed in.—I. L.

Fleet of our Navy in the Bay of Bengal. It was forced to surface by underwater projectiles and was reattacked by gunfire when on the surface. It made a distress signal and dived to its doom.

The Navy continued its strikes on Chittagong. It also attacked six Pakistani vessels with rockets. The airport installations, fuel dumps and the wireless station in Cox's Bazar were put out of action.

Chittagong was an important port to maintain the lines of communication with West Pakistan. Ceaseless raids were carried out by the aircraft based on the INS VIKRANT.

One Indian column moved close to Comilla into the rail junction of Laksham to seize the key ferry point on the Meghna, just 22 miles from Dacca. India now had a big advantage: its supremacy in the air. Pakistan was left only with four Sabres, and they were of no use. Dacca airport, with the only jet runway in Bangla Desh, had been subjected to heavy bombing. Over 6,000 Pakistani troops were entrenched in Jessore. Instead of having a head-on collision with them, Indian soldiers bypassed the area in an "outflanking operation". Another Indian column moved from Agartala towards Ashuganj to capture a vital bridge which gave access to Dacca.

The most crucial battle was fought in Hussainiwala. Pakistan damaged a vital bridge in Sutlej. Three Pakistani planes came over Okha port and dropped bombs.

The Soviet Union vetoed a US resolution in the UN Security Council for a ceasefire and military withdrawal.

Day's tally: In Bangla Desh, Akhaura fell and our troops were within 7 km of Comilla. Six Pakistani officers and JCOs and 100 men of 31 Baluch Battalion in Kamalpur surrendered.

—Continued

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

India lost 17 planes in all. Pakistani aircraft losses rose to 47. Sixty Pakistani tanks were also knocked out.

4

BANGLA DESH RECOGNISED

DECEMBER 6 marked the birth of a new nation: the Gana Praja Tantri Bangla Desh. India accorded the Republic immediate recognition (its aims: secularism, democracy and socialism). Yahya Khan countered by severing diplomatic relations with India.

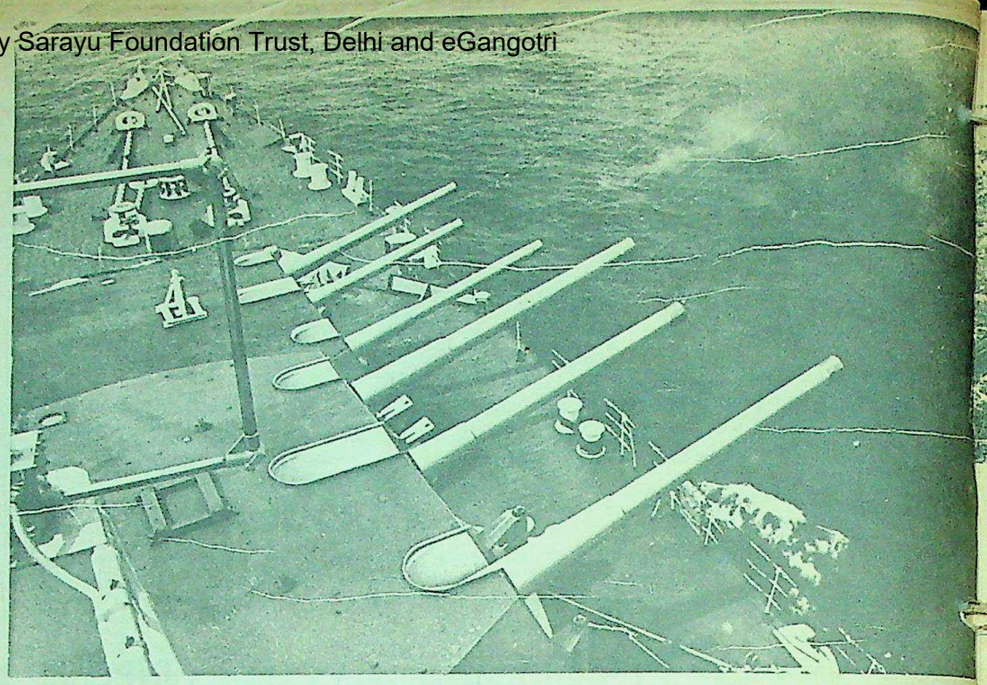
Mrs Indira Gandhi told a cheering Lok Sabha: "Pakistan is totally incapable of bringing the people of Bangla Desh back under its control. Now that Pakistan is waging a war against India, the normal hesitation on our part not to do anything which might be construed as intervention has lost its significance..."

America made several diplomatic moves. Once again it tried to pressure India by announcing the cutting off of all economic aid worth 87 million dollars (Rs 657 million).

In the west, fighting hotted up. Pakistan's plan was to break through India's defences in Kashmir. Six Pakistani infantry brigades supported by 150 tanks tried to make deep incursions.

The Indian Army, after securing the important communication points of Feni and Laksham (in the south-east), advanced in a flanking movement to isolate fortified towns and cities of Jessore, Sylhet, Lal Monirhat and Dacca.

Our troops were within 5,000 yards of Jessore cantonment. Maj-Gen. Jacob of the Eastern Command said that our forces were "leaning on the defences" of Jessore (headquarters of Pakistan's 16th Division and a fortified post on the western side of Bangla Desh). Our army also liberated Brahmanbaria on the Comilla-Dacca road and Jamalpur in Mymensingh. Vice-Admiral Krishnan said that our naval aircraft continued their



GUNS OFF KARACHI HARBOUR. Twice in the first week of the war, Karachi's main naval base was attacked by our Navy. Vice-Admiral S. N. Kohli observed: "Raids from the sea on the same port within a week have no precedent in the history of maritime fighting."

intensive rocket strikes against the harbours of Khulna, Chalna and Mongla.

In the west, our forces carried out probing attacks in Suchetgarh and in Dera Baba Nanak.

These attacks were launched after the Pakistani armour thrusts near Ramgarh in Jaisalmer and in the Chhamb-Jaurian sector had been blunted with heavy casualties in men and armour. The enemy attacked fiercely in Fazilka and in Hussainiwala.

Some 400 square miles of West Pakistani territory came into our hands in the Barmer sector of Rajasthan. Another front in the Bikaner sector was opened, and the enemy post of Ranhal captured. Pakistan's 35 Frontier Rifles infantry battalion and 22 Cavalry offered stiff resistance.

The IAF blasted the enemy positions including ammunition dumps in Kahuta on the Haji Pir bulge, the source of constant shelling. The enemy attacked Deva Mandiala in Akhnoor. Our troops (Grenadiers, Madras and Mahar Regiments and Poona Horse) raided Shakargarh in the Pathankot area.

A Pakistani plane was shot down at Okha and Indian troops breached enemy positions across the Kutch border capturing Chhad Bet (handed over to Pakistan under the award of an international tribunal in 1968). Enemy planes bombed Jamnagar and Okha on the Saurashtra coast and Bhuj in Kutch. **The war came nearer Bombay with dramatic suddenness when, for the first time since the 1965 conflict, anti-aircraft guns went into action against suspected raiders.**

The Soviet Union again vetoed a U.S. sponsored resolution in the United Nations Security Council. This second rebuff to Communist China and the United States came after an angry debate in which Communist Chinese delegate Huang Hua and American delegate George Bush branded India as the aggressor—a charge which India's Permanent Delegate Samar Sen, Soviet Ambassador Yakov Malik and Polish Ambassador Kualaga strongly refuted.

Day's tally: India liberated Feni and seized 400 square miles of West Pakistan territory in the Barmer sector of Rajastan.

Pakistan lost 52 planes in all to India's 19. It also lost 89 tanks.

5

RECOGNITION BY BHUTAN

DECEMBER 7 was significant in three ways: 1. Bhutan recognised Bangla Desh; 2. Pakistan resistance began to crumble; and 3. Senator Edward Kennedy took issue with Nixon for blaming India.

Exactly a year after the only general election (based on universal adult franchise) in Pakistan, Yahya Khan announced his decision to invite Mr Nurul Amin and Mr Z. A. Bhutto to form a coalition governmnt. Amin (77), President of the Pakistan Democratic Party, had managed to win a National Assembly seat from East Bengal.

Senator Kennedy was emphatic in his remarks: "The war did not begin last week with military border crossings or last month with the escalation of artillery crossfire. This war began on the bloody night of March 25 with the brutal suppression by the Pakistan Army of the results of a free election." Senator Muskie and other Democrats denounced the Nixon Administration.

The White House reply (name of the spokesman held secret but later it became known to be none other than Nixon's security adviser, Prof. Henry Kissinger) was that the US "wanted to preserve its influence in Islamabad". Why did the US brand India the "aggressor"? Because the "US did not want India to go to war" with Pakistan (even though India's airfields had been bombed

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

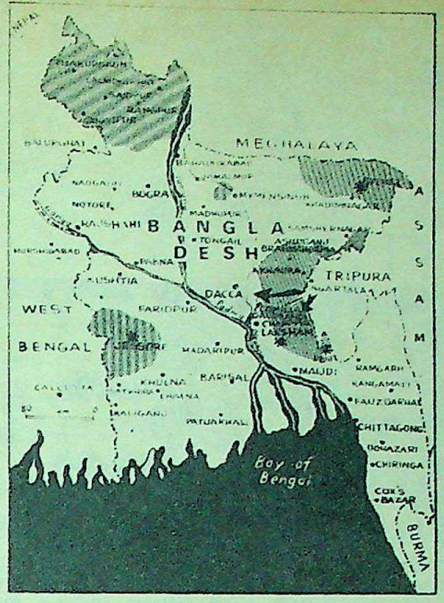
Digitized by Sarayu Foundation Trust, Delhi and eGangotri

—Sridhar Kshirsagar

PAKISTANI BUNKER AT DERA BABA NANAK BRIDGE. It is strategically placed, its walls are made of concrete: 36" thick. Even direct hits only managed to chip this bunker. Nevertheless Major Majid of Pakistan's 38 Punjab Regiment thought it wiser to abandon this post.

by that country). The US took the posture that Yahya Khan had agreed to negotiate with members of the Awami League. India insisted that she would negotiate only with Sheikh Mujibur Rehman, and the elected representatives of Bangla Desh.

The General Assembly of the United Nations passed a resolution calling for a cease-fire and for the withdrawal of troops. Russia voted against it. America and China were



among the 104 countries which voted for it. Ten countries including Britain and France abstained.

In the east, there was no Pakistani air resistance. In the west, the air war hotted up.

In swift and simultaneous moves in Bangla Desh, Indian troops liberated the prize garrison centres of Jessore, Sylhet and were closing in on the remaining Pakistani Army strongholds of Dacca and Comilla.

The West Pakistan war machine, which virtually lost its air and naval punch in the east, mounted a massive attack with air support on the Chhamb sector. Lt-Gen. K. P. Candeth, GOC-in-C, Western Command, informed that the Pakistanis had been routed on our side of the Ravi river near Dera Baba Nanak.

However, in Chhamb, the Indian forces had withdrawn to the east of the Munnawar Tawi. As a counter-move, our troops invaded Pakistani territory in a region called "Chicken's Neck" and were straightening out the neck (thirty square miles of enemy territory in this sector was in Indian hands).

Day's tally: Indian forces knocked out 49 Pakistani tanks bringing the enemy's losses to 118 (96 in the west and 22 in the east). India lost 15 tanks in the Chhamb sector. The enemy lost 53 aircraft while we lost 22.

The Indian naval fleet seized six more coastal ships under charter to Pakistan. Naval aircraft intensified their attacks on Chittagong.

Indian troops liberated Sylhet, Jessore, Meherpur, Jhenida, Sunamganj, Fenchugang, Charkhal, Chhatak, Moulvi Bazar and Lalmunirghat in Bangla Desh.

Pakistan posts which fell to our forces were Mahendro Ropar, Fetheropal Bagal, Mankau and Chachro all in the Barmer sector.

6

"SURRENDER OR FACE DEATH"

DECEMBER 8 was a day of humiliation for Pakistani soldiers. They got a taste of things to come.

The Chief of the Army Staff, Gen. S. H. F. J. Manekshaw ordered Pakistani forces to "give up or face certain death". He said: "I have taken measures to prevent you from getting away by sea and have deployed naval forces appropriately." The General warned that "death" would be the fate of Pakistani troops if they did not heed his call. "You will be treated with dignity as per the Geneva Convention if you surrender."

The call had its desired effect. At Kalampur, a garrison of 160 men of the 31 Baluch Regiment gave up without firing a shot. Near Comilla, the commanding officer of 25 Frontier Force surrendered with 100 of his men. Jessore airstrip fell easily.

Pakistani troops started quaking in their boots—with the capture of Comilla, the biggest cantonment in Bangla Desh and Brahmanbaria, an important junction to the north of Akhaura, the ring was closing round Dacca.

—Continued

GENEVA CONVENTION

HOW TO TREAT POWs

The 1949 Geneva Convention which lays down the international law in armed conflicts will soon be revised. Legal and defence experts from all over the world will meet in Geneva next May. The meeting has been called by the all-Swiss International Committee of the Red Cross in order to consider the changed nature of warfare in the last 25 years.

The existing Geneva Convention's provisions regarding the treatment of POWs have been summarised below.

Any unlawful act or omission by the detaining power causing death or seriously endangering the health of the prisoners of war in their custody is prohibited.

Since the POWs are in the hands of the enemy power (not of the individuals or military units who have captured them) they must at all times be protected, particularly against acts of violence or intimidation against insults and public curiosity. Measures of reprisal are prohibited.

No physical or mental torture nor any other form of coercion may be inflicted on them to secure information of any kind. POWs who refuse to answer may not be threatened, insulted or exposed to any unpleasant or disadvantageous treatment of any kind. The questioning shall be carried out in a language which they understand.

POWs shall be evacuated as soon as possible after their capture, to camps situated in an area far off from the combat zone.

They may be interned only in premises located on land and affording every guarantee of hygiene and health. Except in particular cases which are justified by the interest of the prisoners themselves, they shall not be interned in penitentiaries.

No POW may at any time be sent to, or detained, in areas where he may be exposed to the fire of the combat zone, nor may his presence be used to render certain points or areas immune from military operations.

Besides work connected with camp administration, installation or maintenance, they may be compelled to do only work included in the following categories: agriculture, industries connected with the production or extraction of raw materials, and manufacturing industries (with the exception of metallurgical machinery and chemical industries, public works and building operations which have no military character or purpose), transport and handling of stores which are not military in character or purpose, commercial business, arts and crafts, domestic services and public utility services having no military character or purpose.—G. A.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

A pincer movement had developed which would close in on the capital from Brahmanbaria and Chandpur river. Advance columns had reached Daudkhandi and were fighting the enemy at Chaura, a port at the mouth of the Meghna.

In the western theatre, Chhamb continued to be the main area of enemy activity. The Indian Army had taken 2,000 sq. km of Pakistani territory, in Sind and Bahawalpur. In the area known as the "Chicken's Neck", fresh enemy thrusts were beaten back. In Dera Baba Nanak another attack was made on Indian positions. After three days of fierce fighting, enemy troops were pushed back at Longewala in Jaisalmer.

Day's tally: Pakistan lost two C-130s, one transport plane, one F-104 and one Sabre bringing their total losses in aircraft to 72. India lost 26 aircraft. Important places liberated in Bangla Desh were Comilla town, Brahmanbaria, Magura and Satkhira.

7

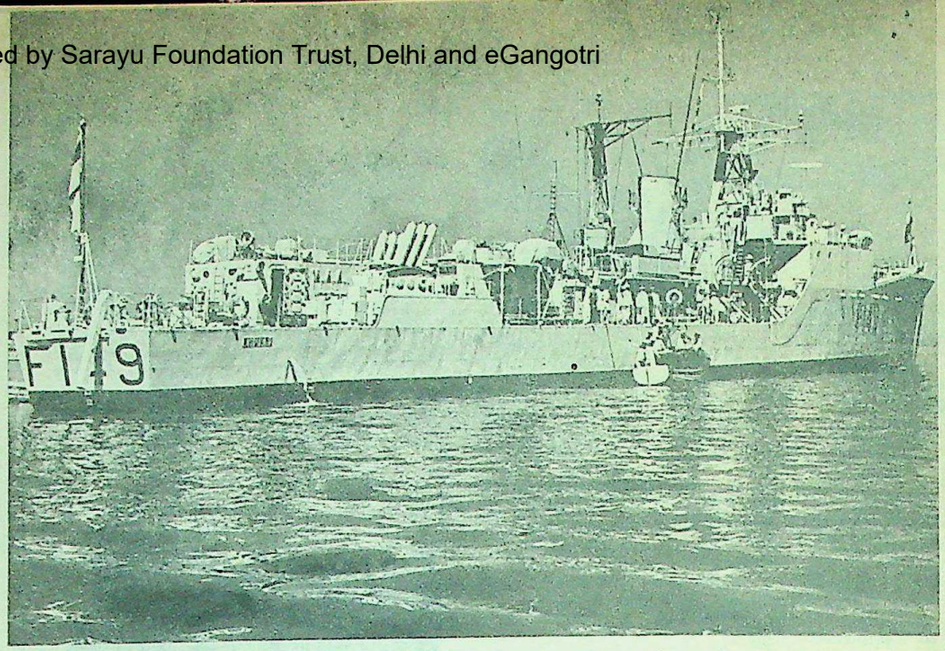
SECOND RAID ON KARACHI

FOUR Pakistani ships were sunk, off Karachi harbour, in yet another dramatic raid. Vice-Admiral S. N. Kohli, Flag Officer Commanding in Chief, Western Fleet, on December 9, mentioned that raids "from the sea on the same port within a week had no precedent in the history of fighting". Ships that were sunk were well within the cover of Karachi's defence installations and its main naval base.

The Indian Navy bombarded Gwadar and Jewani on the Makran coast, west of Karachi, taking the sea war almost to the border of Iran.

As in the Bay of Bengal, the Indian Navy had now established complete "mastery" over the Pakistani Navy in the Arabian Sea. "Any action by surface craft of the Pakistani Navy on our west coast is now completely ruled out," Vice-Adm. Kohli said.

The dare-devil attack was executed by Rear-Admiral Kuruvilla. This time the Indian naval units probed in Karachi harbour deeper than on the previous assault. They steamed 8 to 15 km close to the Karachi defences. The port's radar installations were capable of scanning the horizon for 112 km. Yet the Indian task force had returned with all its ships intact. The myth that Karachi (with its armada nearby) was impregnable was exploded.

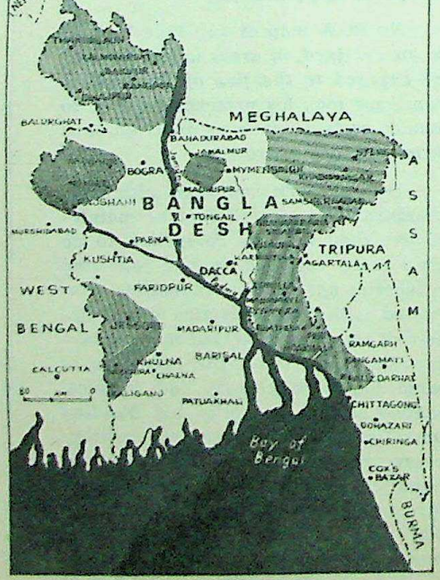


TORPEDOED BY AN ENEMY SUBMARINE. The INS KHUKRI *formed part of our Western Fleet hunting enemy subs. Three torpedos hit the frigate. Captain Mahendra Nath Mulla, the Commanding Officer, 18 officers and 176 sailors went down with the vessel. Captain Mulla had every opportunity to save himself but he stood by his ill-fated shipmates. He was awarded the Mahavir Chakra for conspicuous gallantry. Six officers and 61 sailors were saved.*

In Bangla Desh, the ring round Dacca was tightened. The Mukti Bahini and the Indian Army were poised on the east bank of the Meghna. The strategic inland river port of Chandpur (64 km south of Dacca) and Daudkhandi (33 km east of Dacca) were liberated.

Although Comilla town had been freed, remnants of Pakistani troops were still resisting at Mainamati cantonment. Ashugunj, east of Meghna, had been captured and 300 Razakars taken into army custody. An Indian column from Jessore advanced towards Rangpur and Dinajpur. There was bitter fighting in the Hilli sector.

A significant gain in Kargil was the capture of a 13,620 ft high post. This ended Pakistani domination of Leh-Srinagar Road. In Kutch, Nagarparkar was seized. In Chhamb the Pakistani troops were thrown back from a post they had captured on the eastern side of Munnawar Tawi. Fifteen Pakistani villages including Rampur, Kheri and Loone had fallen into Indian hands.



Day's tally: Pakistan lost 73 aircraft, 124 tanks, 3 warships, 9 gunboats and 2 submarines. India lost 31 aircraft and 49 tanks.

The places captured included Chandpur, Daudkhandi, Ashuganj Ferry and Palasbari in Bangla Desh, and Nagarparkar and a hill feature near Kargil.

8

WAY CLEAR TO DACCA

DACCA was directly threatened. Indian troops had established a bridgehead across the Meghna river, on December 10. In Dacca itself there was a mood of excitement as the Indian troops were closing in.

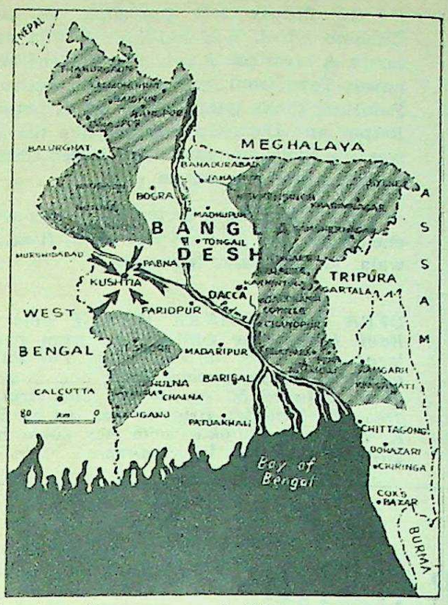
In the Hotel Intercontinental, declared a neutral zone by the Red Cross, some 300 foreigners and 373 Pakistanis had sought shelter. Indian forces were 40 miles away from Dacca. Two columns were forging ahead from Chandpur and Daudkhandi by river routes. The town of Noakhali and the river port of Mangla were liberated by the Mukti Bahini.

IAF helicopters lifted two battalions across the Meghna river. This manouevre outwitted the enemy entrenched at Bhairab Bazar.

Air Marshal Dewan, AOC-in-C, Eastern Air Command, announced that the IAF raided ships, steamers, barges, gunboats, and Pakistani positions at will. Enemy positions at Sylhet, Comilla, Rangpur and Khulna were bombed. Retreating Pakistani troops were trying to reach Dacca by steamships along the Khulna-Narayanganj route, Bhairab and Jamuna (Phulchari-Sirajganj route). Our forces encircled the important district

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri



headquarters town of Kushtia. Pakistanis had heavy fortifications up to the strategic Hardinge Bridge across the Padma.

Pakistan retaliated in the west with a fierce attack in Chhamb (the fifth since the war) using their 26th Infantry Division supported by two armoured regiments. There were heavy casualties. In Uri, Kumrali (24 km south-west of Baramula) and in Poonch, Naushera and Ranian there was constant shelling. The objectives of the Pakistanis in the west were: to make a pre-emptive air strike; to seize a large chunk in Rajasthan and to make a deep penetration in the Kashmir Valley.

Gen. Sam Manekshaw, Chief of our Army Staff, expressed his inability to allow UN Military Observers' Group to remain at the Jammu-Sialkot checkpost.

Pakistan made another attempt to achieve through diplomacy what it had failed to accomplish through war. Striking the pose of a "small country being attacked by a large country", it accepted the UN General Assembly's call for a cease-fire and withdrawal of troops.

Mrs Indira Gandhi declared that India was willing to listen "to advice from abroad" but "it would not accept any advice which was against its national interests. We will not give in to any threat or any type of pressure."

Day's tally: Pakistan lost 75 aircraft, 129 tanks, 3 warships, 2 submarines and 12 gunboats. India lost 33 aircraft and 49 tanks. Important places captured were: Laksham, Bausuli, Phulpur, Hajiganj, Chengutia, Harishanuara, Dangmara and Noakhali.

9

FARMAN ALI'S S.O.S. TO THANT PINDI - DACCA LINK OFF

DECEMBER 11 deepened the cracks in the Pakistan war machine. An SOS was sent by Pakistan's Chief Military Representative in East Bengal, Major-Gen. Rao Farman Ali Khan, with a plea to UN Secretary-General U Thant for aid to evacuate his military and civilian personnel to West Pakistan. It looked as if Farman Ali wanted to surrender to Thant instead of to Gen. Aurora.

From: Air Chief Marshal P C Lal D F C

AIR HEADQUARTERS
NEW DELHI

MESSAGE

Pakistan's third war on India lasted a little over 14 days. During this brief period, a threatened invasion from the West was repulsed, and Bangla Desh was liberated.

This was made possible by the concerted action of the Army, the Navy and the Air Force. Thinking and fighting as a team, each of the three Services exploited its own capabilities to the full, while deriving as much support as it could from the other two.

The Air Force operated in three dimensions. It provided maritime reconnaissance to the Navy in the Arabian Sea and the Bay of Bengal. To the Army, it gave offensive air support with fighter and bomber aircraft; helped it to bridge rivers with helicopters, and launched a sizeable force of paratroopers, complete with vehicles and weapons, for the final assault on Dacca.

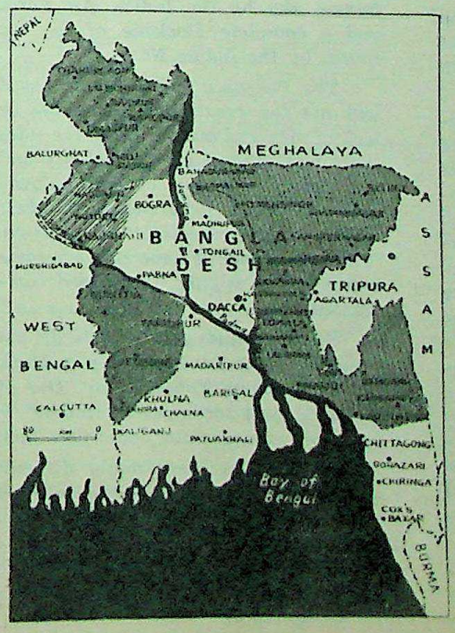
In addition, the Air Force had an air war to fight: this was directed against Pakistan's Air Force and certain vital parts of its economy, such as oil supplies and railways. Used with precision, at the right moment, it brought about the collapse of the East Pakistan Government and the surrender of General Niazi and his forces.

However thorough the staff work, ultimately it is the men in the field who decide the issue. In this case, they worked hard and fought well, with courage, determination and intelligence. The results achieved by the men of the Air Force, alongside their comrades in the Army and Navy, speak for themselves.

AIR CHIEF MARSHAL

24th December, 1971

General Manekshaw warned Farman Ali against his attempt to escape. The warning which was broadcast over AIR at 3 p.m. said: "I know that two coasters are ready at the Gupta Crossing and that you have the runway intact and have strengthened air defence.



"Further that five of your merchant ships are disguised and the pilot for RK 623 will be ready to leave by 18 hours by a speed boat. I have instructed all my forces to deal with this situation. You will be getting your merchant ships and armed forces destroyed if you do this. I have warned you because I want to spare military lives."

The Security Council had barely begun to consider Farman Ali's appeal when a message arrived from Yahya Khan asking that it be disregarded. And in Dacca, Farman Ali's immediate successor, Lt Gen. A. A. K. Niazi, GOC Eastern Command, appeared in person at the Intercontinental Hotel to announce: "I am here commanding my troops by the will of Allah. And I will never desert them."

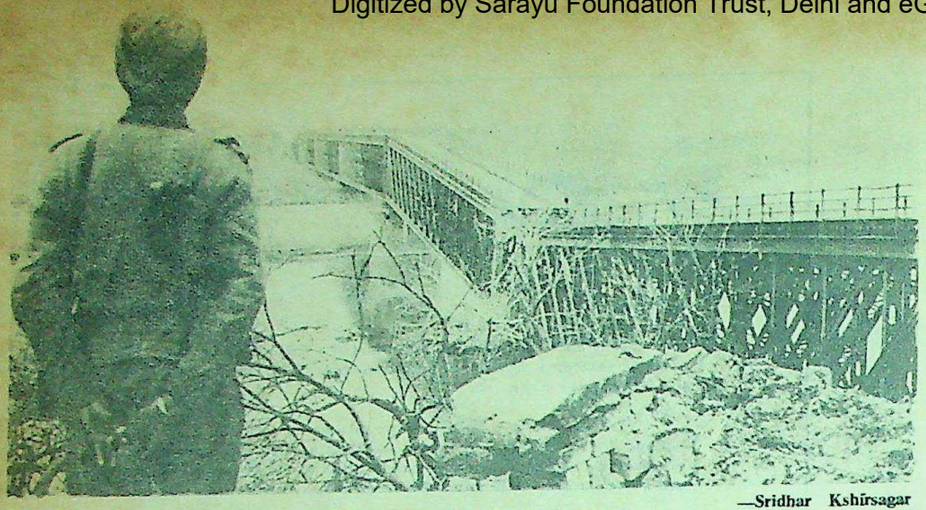
Foreign Minister Swaran Singh dismissed talks of an Indo-Pak cease-fire at this stage as "unrealistic". He was in London on his way to the United Nations. He added: "It is ironic that Pakistan which declared war and committed aggression has suddenly thought of a cease-fire."

An attempt to evacuate British nationals and UN personnel from Dacca fell through as two planes (Canadian and British) were refused permission by the Pakistani authorities to land in Dacca. This was the third attempt by the UN to evacuate its personnel.

—Continued

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri



—Sridhar Kshirsagar

An uneasy lull prevailed all along Chhamb which was hell-hot till the early hours. A press party which visited the Munnawar Tawi front line saw many destroyed Pakistani tanks lying on the sands between Raipur and Darh Crossing. Unlike the 1965 war, the Pakistanis now had adopted Chinese tactics, firing long-range guns.

In the Ferozepur sector, there was heavy enemy shelling at Raja Mahatam, Hussainiwala, Mamdot and Muazzam.

DERA BABA NANAK BRIDGE over the Ravi. Before the conflict, Pakistan had a large enclave on the east bank. The Pakistanis have been pushed back and now we have captured 50 sq. km of this strategic area. Our Infantry Brigade was led by Brig. K. S. Gauri Shankar who has since been awarded the Maha Vir Chakra.

BRITISH VIEW

PAKISTAN'S POOR GENERALSHIP

Several of Pakistan's top military officers are products of Dehra Dun, India's Sandhurst. Before partition, they fought side by side. Now they call the shots from the opposite sides.

In the erstwhile British Indian Army, Manekshaw had a subordinate under him: Yahya Khan, then a major, and, till recently, President of Pakistan.

Gen. Manekshaw and Pakistan's Gen. Abdul Hamid Khan are Dehra Dun graduates. Pakistan's Air Marshal Rahim Khan and our Air Chief Marshal P. C. Lal served as fighter pilots in the same Hurricane squadron in Burma in World War II.

They studied the same war manuals and books on tactics. But, according to British military experts, the performance of Pakistani generals was "poor", to say the least. Speed, ferocity and flexibility were the hallmarks of Indian military strategy. These were in marked contrast with Pakistan's haphazardness and brutality. Lt Gen. Tikka Khan who masterminded the genocide operation in Bangla Desh has been described as "of a low military calibre".

Giving an assessment of the British coverage, Mr J. D. Singh, Times of India correspondent in London, makes these observations. Several British correspondents likened the Indian achievement to the German blitzkrieg across France in 1940. The Pakistanis' mistakes were those of the French: they relied on a Maginot line strategy, sticking to bunkers, concrete defence works, and barbed wire entanglements across all the main roads. "The Indians," wrote The Sunday Times correspondent, "almost invariably attacked throughout the fields, along dust tracks, or along rivers. And they used small tanks, armoured personnel carriers and jeeps to do it."

The Indian victory was all the more remarkable because the difficult riverine terrain was not suitable for the movement of heavy armour. "Bangla Desh," commented one observer, "should have been one of the most easily defensible countries in the world. It was Indian engineers and those old Bailey bridges that really broke it open."

The Indian plan in the east was quite simple. This was to draw the Pakistani army up to the frontier by a military build-up on the Indian side. When the Pakistanis forced a general war on India by their pre-emptive air strike in the west, the Indians launched attacks on East Bengal at as many points as possible. They hit at important communications, often bypassed the Pakistani troops and split them into isolated pockets. The Pakistanis fell back rapidly in a move to present a united front in the hinterland. But the routes behind them were already under Indian attack. The Pakistani retreat, therefore, became a rout.

What demoralised the Pakistanis most was the complete mastery of the Bengal sky by the Indian Air Force and a complete blockade of the sea routes by the Indian Navy.

The Pakistani failure in the west was not the result of low morale or lack of men and armour. Both the sides there were almost evenly matched and much more dependent on fighting qualities and good generalship. To their dismay their generals let them down. "Pakistani generals have either become politicians or myopic," an expert commented.

British military strategists do not think much of Pakistan's top generals nor of President Yahya Khan. "One of history's most incompetent leaders" is how one commentator describes him.

"It becomes increasingly difficult to feel any sympathy for the defeated Pakistani army," writes one correspondent. "That an officially disciplined military force should commit murder in this childish, useless, mad fashion is incredible."

"If the genocide by the Pakistan army is appalling," the correspondent adds, "there is something even more obscene about 'elitocide', the deliberate selection of a nation's finest, cleverest, most distinguished men and women to be killed, just to ruin that nation's future.... It has long been suspected that the bluff soldiery of the Punjabi desert harboured a fierce racial hatred towards Bengalis. It seems they harbour intellectual jealousy as well and have expressed it with mass murder."

Pakistan should learn certain lessons from its defeat. The first is that it should abandon its illusions of military parity with India. It will have to forget about conquering Kashmir or even the delusion that some day Bangla Desh will come back to Islamabad. "West Pakistan," The Guardian comments, "now needs stable government and common sense: not generals feathering their army nests by keeping the land for ever in the grip of martial law."

Such an informed commentator on the Pakistan scene as Mr Anthony Mascarenhas, who worked as a journalist in West Pakistan until he fled to London to tell the gruesome tales of army atrocities, writes that, deprived of the manpower and resources of the east, even the small everyday mercies, such as tea and paan, may be denied to the people of West Pakistan.

Tea was shipped to Karachi from the auction houses at Chittagong at the average rate of 30 million lb. a year while 30,000 lb. of paan was flown from Dacca to Karachi, Islamabad and Lahore every day. Ceylon is now the only source of tea, but with a critical shortage of foreign exchange such imports will be an impossible luxury.

With the economy in such dire straits, it is believed, it will be difficult for Pakistan to maintain even the present strength of its armed forces which last year cost 53 per cent of the national budget.—IVO D'LIMA

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

The Pakistanis mounted an attack in company strength at Fazilka early this morning. Fierce fighting was reported at Naya Chor in the Barmer sector.

Day's tally: Pakistan losses: Aircraft 77, tanks 141, warships 3, submarines 2, gunboats 15. Over 1,800 Pakistani soldiers were captured. Indian losses: Aircraft 37, tanks 52.

Places liberated in Bangla Desh: Hilli, Mymensingh, Jamalpur, Kushtia, Gaibanda, Matlab Bazar, Chandipur, Birgram, Pisapara, Durgadiki, Bahadurai and Phulchari.

10

BEGINNING OF THE END

THE battle for Dacca started on December 12. Paratroopers were dropped for the final assault. This was accompanied by a shower of bombs on military concentrations. There were 2,000 Mukti Bahini guerillas already operating on the outskirts of the capital.

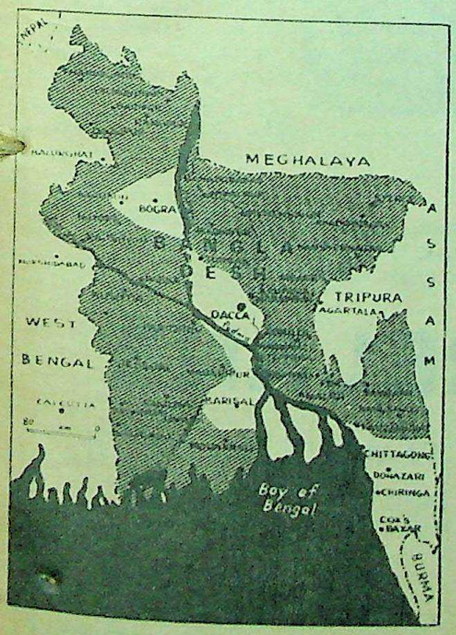
The Pakistani defences crumbled as our troops and naval personnel closed in on Chittagong and Daulatpur cantonment

With the capture of Nasingdi, the main column that approached *via* Bhairab Bazar was well within 25 miles of Dacca. Two other columns were advancing by river routes from Chandpur and Daudkhandi in Comilla. The Pakistanis made a last-ditch stand in Khulna before surrendering.

India lost a frigate in the Arabian Sea. The IAF pounded the Chhamb-Jaurian sector at 5 a.m. Indian artillery shelled Pakistani defences along Ichhogil Canal from a vantage position in Ranian.

President Nixon called on India to halt its "armed attack" and asked for another meeting of the UN Security Council. A White House spokesman added that the US considered the Indian "occupation of East Pakistan as an attack on the very existence of a member state of the United Nations".

Prime Minister Indira Gandhi held the US responsible for the military adventurism of Pakistan. She said that the agreements entered into by Pakistan were for checking Communism, but these were being misused to suppress the people's voice for freedom and justice. "It was now being said that there were other agreements. This is a big hoax," she stressed.



Day's tally: Pakistan losses: Aircraft 80, tanks 148, warships 3, submarines 2, gunboats 16. Indian losses: Aircraft 39, tanks 54, one frigate.

ADMIRAL S. M. NANDA PVSM
CHIEF OF THE NAVAL STAFF

NAVAL HEADQUARTERS
NEW DELHI - 11

28th December, 1971.

For a variety of reasons, the Indian Navy till now has not been tested in battle. It speaks very highly of the courage, determination and will to fight of all our ships, naval aircraft and submarines that they went into action almost instantly on outbreak of hostilities in both the Bay of Bengal and the Arabian Sea. It was this spirit that led the Western Fleet to hit Karachi, the citadel of the Pakistani Navy, within 36 hours of the pre-emptive air strikes on us on 3rd December.

The two daring attacks by task forces of the Western Fleet on Karachi harbour are now history. Ships of the Eastern Fleet spearheaded by "VIKRANT" destroyed military targets in all important ports in enemy-held Bangla Desh, and sealed off all escape routes in the Bay of Bengal. In addition, it was our task to protect our merchant ships and deny the seas to the enemy by capturing Pakistani merchant ships and imposition of contraband control.

I would like to pay a tribute to the Sailors of the Navy in our ships, to those ashore who kept our ships and aircraft going, and especially to those who made the supreme sacrifice for their country.

I must also make special mention of our Merchant Navy who played an extremely important part, silently but effectively and kept our trade moving.

S. M. Nanda
ADMIRAL

11

GUNBOAT DIPLOMACY

AMERICA made a show of force. It moved the Seventh Fleet close to the war zone. The 7-ship task force was headed by the formidable nuclear-powered aircraft-carrier ENTERPRISE with 100 fighter bombers, reconnaissance planes and helicopters and a few nuclear bombs.

The Soviet fleet in the Indian Ocean with the addition of a guided missile warship and a destroyer was on the move.

Nixon permitted third-country transfers of American arms to Pakistan. Among those having extensive inventories of US weapons were Iran, Turkey, Jordan, Saudi Arabia and Libya.

On December 13, the Indian reaction to American antics was one of utter dismay.

The war had come to Dacca. The capital was within the range of Indian artillery. Two columns—one from the east and the other from the north—were advancing towards the capital city. The fall of Dacca was imminent.

Niazi had assumed control of the Pakistani forces. Farman Ali who had sought United Nations help to evacuate his men was under house arrest

The column moving across Bhairab Bazar advanced to about eight km of Dacca. The other column from Mymensingh advanced towards Jaydevpur. Gen. Manekshaw issued a third warning: "Further resistance is senseless, your garrison is within our artillery range."

The battle for the river port of Khulna and for Bogra, a strategic Pak divisional headquarters, was in final stages.

In the west, an intense battle with full involvement of armour was raging around Shakargarh (8 miles inside Pakistan). The Pakistanis had employed everything they had into the defence of this town.

In a letter to U Thant, Prime Minister Indira Gandhi said: "There can be a ceasefire and withdrawal of forces only if West Pakistan rulers withdraw their forces from Bangla Desh and reach a settlement with the leaders there."

Pakistan Deputy Prime Minister Z. A. Bhutto warned India: "If necessary Pakistan will wage a 1,000-year war."

Bhutto also warned Russia that Uzbekistan and other Republics would demand secession if Moscow supported Bangla Desh. Soviet delegate Yakob Malik said Bhutto had talked about everything except the root cause of the problem: the Pakistani repression in East Bengal.

12

COUNT-DOWN FOR DACCA

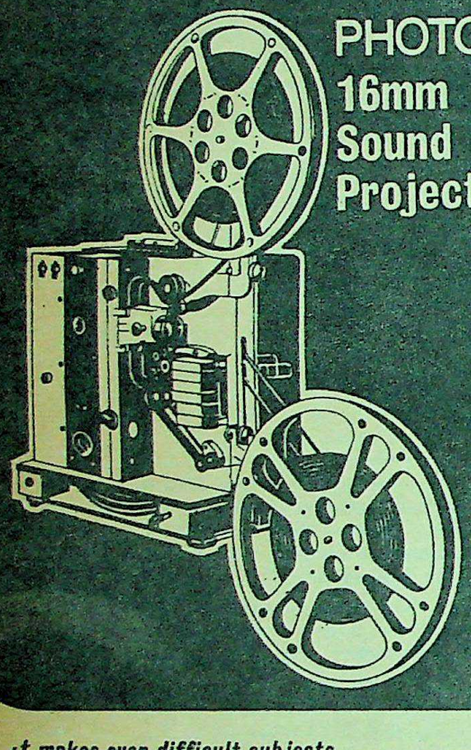
EAST Pakistan Governor A. M. Malik and his Ministers resigned *en masse* on December 14. The Governor's house was strafed by Indian aircraft and he sought shelter in a bunker along with his family, a UN of-

—Continued

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

FIRST CHOICE FOR EDUCATION AND TRAINING



PHOTOPHONE
16mm
Sound
Projector

everest/1008r1/PEL

It makes even difficult subjects

■ Simpler to explain ■ Easier to understand ■ Hard to forget

Films on various subjects readily available from your local sources.

PHOTOPHONE LTD.,
Sandhurst Bridge, Bombay 7. Tel. 359541
4850 Ansari Road, 24 Daryaganj, Delhi 6. Tel. 274043
Film Chamber Bldg., 122 Mount Road, Madras 6. Tel. 88136
Sagar Talkies Bldg., Kempegowda Road, Bangalore 9. Tel. 75226

Dealers:

Andhra Pradesh: **LIBERTY STUDIOS,** Basheer Bagh, Hyderabad. Tel. 32100

Rajasthan: **VINKUM ENGINEERING ENTERPRISES PVT. LTD.**
101/2 Hospital Road, Jaipur 1. Tel. 63487

Punjab, Himachal Pradesh, Chandigarh, Jammu & Kashmir:
SOUND & PROJECTION EQUIPMENTS
SCO/85-86 (Opp. Neelam Cinema), Sector 17D, Chandigarh. Tel. 28898

West Bengal, Bihar, Orissa & Assam:
THEATRE EQUIPMENTS (16 mm Division)
98 E Chowringhee Square, Calcutta 13. Tel. 238261

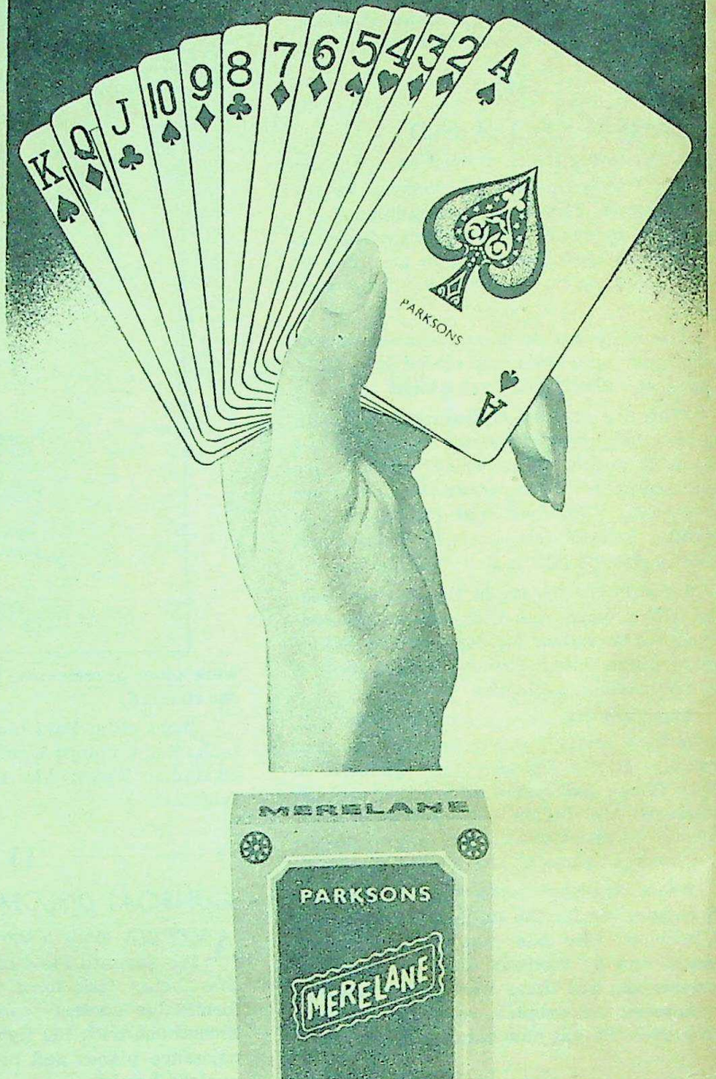
Uttar Pradesh: **PROJECTION EQUIPMENTS COMPANY**
63/3 Mahatma Gandhi Road, Kanpur 4. Tel. 67567

Gujarat: **CINE SOUND,** Jharia House, Mirzapur Road, Ahmedabad. Tel. 20668

Goa: **RAMNATA SINAI CARO & COMPANY**
8/9 Gommant Vidya Niketan, Margao, Goa. Tel. 568 & 737

Kerala: **AJIT CINEPHOTO AGENCY**
Sasthamangalam, Trivandrum 10. Tel. 3030

PARKSONS



WHIST WIZARDS, BRIDGE BUGS, FAN-TAN FANATICS, POKER FIENDS. THE VAST ARMY OF CARD PLAYERS EVERYWHERE GO FOR PARKSONS PLAYING CARDS, ESPECIALLY MERELANE.

MERELANE

ONE OF THE FAMOUS RANGE OF *Parksons* PLAYING CARDS!

INDUSTRIAL ESTATE, LALBAUG, BOMBAY-12

STRONACHS E 15 A

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

ficial, John Kelly, and Gavin Young of the London *Sunday Observer*.

The deafening burst of shells and bombs had visibly shaken the Governor. He removed his shoes and socks, carefully washed his feet, put a clean handkerchief on his head and knelt down to pray in a corner of his bunker.

The battle for Dacca was in full swing with artillery bombardment. Indian troops drew first blood when they routed the 93-Dacca Infantry Pakistani brigade on the outskirts of the capital.

Brigadier Khader Khan, commander of the Brigade, was the highest ranking officer to surrender.

The Occupation army chief, Lt-Gen. Niazi, still persisted on his "fight to the last, even if it means the destruction of Dacca". The garrison at Dacca, which was also the Eastern Command headquarters under Lt-Gen. Niazi, was two brigade strong with six to seven thousand combatants. There were also another 15,000 to 20,000 soldiers who had retreated to Dacca.

The Occupation forces were resisting in the cantonments of Dinajpur, Syedpur, Rangpur, Mainamat and Khulna.

13

THE FINAL WARNING

NIAZI by now was a broken man. He had vowed to fight to the last. But the end for him had come rather too fast. Through the American Embassy, he pleaded for a cease-fire in Bangla Desh. The ring round Dacca was complete.

"Stop fighting and surrender," Gen. Manekshaw advised him. And he set a deadline—"until 9 a.m. tomorrow (December 16)".

Hoping to avoid unnecessary bloodshed, Gen. Manekshaw ordered that no air action should take place during this grace period. However, after that, he warned, the offensive would be mounted "with the utmost vigour".

The Indian Army Chief also arranged a radio link with a special code to finalise surrender arrangements speedily.

General Manekshaw assured Niazi that the large number of wounded among the Pakistani troops would be well cared for and the dead given a proper burial.

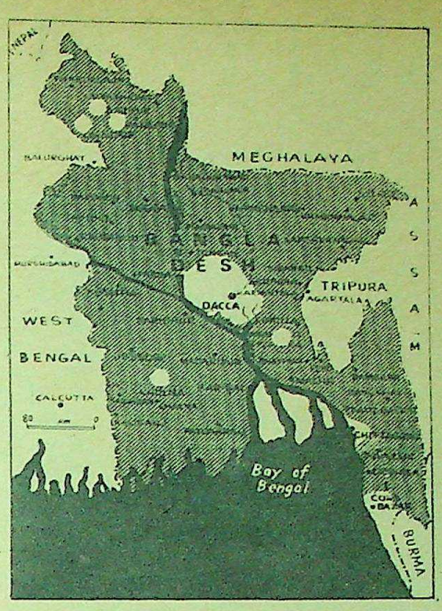
Meanwhile an Indian column had crossed the Sita Lakshya river and was knocking at the doors of Dacca from the south. Two other columns from the north had joined at Tongi and were closing in.

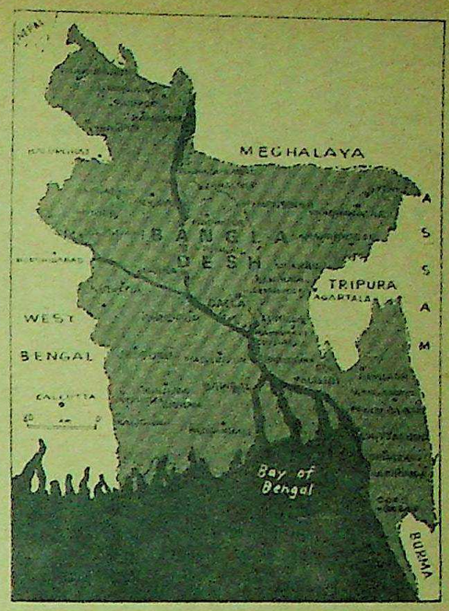
Niazi was seeking facilities for repatriation of his forces to West Pakistan aboard vessels of the 7th Fleet. India ignored this request. Islamabad was playing for time in a last-minute effort to save the encircled garrison.

The Pakistani Army had rounded up Bengali intellectuals and leaders to be used as hostages. At least 200 of them were killed.

Karachi had a shower of bombs. This was the heaviest raid since the war broke out. As India won the battles in all sectors, Z. A. Bhutto made angry speeches in the U.N. abusing everybody.

In a speech that set a new record for sheer vituperation, Bhutto said Swaran





Singh's heart was "full of venom" and that France and Britain had abstained on the pro-Pakistani resolutions because they wanted to follow in the footsteps of Clive and Dupleix and return to the subcontinent. He declared that Soviet Ambassador Malik had acted not like "Comrade Malik but like Czar Malik".

After calling on "Muslim Bengal" to revolt against the "Hindu army of occupation", Bhutto tore a piece of paper, symbolically to show his contempt for the Security Council and then walked out with the entire Pakistani delegation.

"I have not come here to accept abject surrender. If the Security Council wants me to be a party to abject surrender, then I say: Under no circumstances." Bhutto made it clear that he was not "boycotting" the U.N.

The US nuclear-powered aircraft-carrier ENTERPRISE and seven other naval vessels were now in the Bay of Bengal.

About 20 Soviet warships, including missile cruisers and destroyers, had been massed in the Indian Ocean. The Soviet naval vessels were headed for the Bay of Bengal.

Indian troops were within two kilometres of Dacca. Chittagong hilly track was taken by the Mukti Bahini and Chittagong port was within 5 km of Indian troops.

The Indian Air Force ceased attacks on military targets in Dacca at 5 p.m. on December 15 to give time to the Commander of the Occupation forces to surrender.

14

How It Ended

SURRENDER

FOUR THIRTY-ONE p.m., December 16, was surrender time. It was all over for the Pakistani soldiers. The Dacca race course was packed with Bengalis carrying the gold, green and crimson flag of Bangla Desh.

Bowing to the inevitable, Niazi divested himself of his epaulette of rank, unloaded his revolver and finally pressed his forehead to that of Lt-Gen. Aurora as an act of submission and surrender. Niazi was on the verge of tears, his face pale and haggard.

The thump of field artillery and the crackle of small arms faded into silence in Dacca as news reached that the battle had ended in surrender.

Four hours later, India announced a unilateral cease-fire. Prime Minister Indira Gandhi said: "In order to stop further bloodshed and unnecessary loss of lives we have ordered our armed forces to cease fire everywhere on the western front from tomorrow 8 p.m."

President Yahya Khan however ranted: "Temporary retreat on one front in such a big war did not mean the end of the war. God willing, the holy jehad against the treacherous enemy will continue till victory is ours."

Final tally: 2,307 Indian troops were killed, 6,133 wounded and 2,163 missing. Pakistani casualties are much higher but actual figures are not available.

Indian forces knocked out 244 Pakistani tanks, our loss was 73. Pakistan lost 94 aircraft, we lost 45. We lost only one frigate, Pakistan lost 4 warships, 16 gunboats, two submarines and scores of miscellaneous sailing craft.

India was now in possession of 3,600 sq. km of West Pakistan territory against 126 sq. km of Indian territory held by Pakistan. The Indian Armed Forces in conjunction with the Mukti Bahini liberated an area of 142,199 sq. kms, now Bangla Desh.

The first major clash between the two countries was in 1947, soon after freedom. The fighting broke out in October and continued till January 1948. It left two-thirds of Jammu and Kashmir in the possession of India and the remaining in the hands of Pakistan.

The second conflict was in 1965. Pakistan mounted a major offensive in Chhamb area on September 1. A cease-fire was ordered on September 23 (2,226 Indian troops were killed 7,870 wounded and 1,500 missing).

The recent war was of greater magnitude, as it spanned both the western and eastern sectors. It was the only time that all the three armed wings went into action under a unified command.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

THE BEAUTY BUSINESS

The beauty saloon has come to stay. From simple hairdressing it has grown into a complete, multi-faceted organisation offering services ranging from the pricking of a pimple to removing a "spare tyre".

by NAYANA GORADIA

SUNITA'S parents were worried on the eve of her marriage. Their prospective son-in-law had chosen her for a bride on the basis of a photograph, a flattering picture which hid the blemishes on her face. They had hoped that some alchemy of nature would do the trick—something that transformed brides in fairy-tales into radiant nymphs. But, alas, nothing like that had happened.

Now the old parents sat forlorn and dejected when in came a Good Samaritan and said, "Why worry yourself sick when the answer to your problems is so simple. Consult a good beautician and then, lo..."

Accordingly, a cosmetologist was consulted. With slow, deft strokes of a sculptor she got to work on the bride-to-be. For the few treasured hours of the wedding ceremony Sunita was able to leap like Cinderella into the rarefied world of a fairy-tale princess. Her parents heaved a sigh of

—T. S. Nagarajan

SMOOTHENING AWAY THE YEARS. Neelam Shukla of Delhi does a facial. Neelam was trained in beauty treatment and hairstyling abroad. Facials tone up the skin with "packs" and massage: either manual or electric. They cost around Rs 15.

—Jayant Patel

—Dilip Sinha

BEAUTY AT YOUR FINGER-TIPS—AND TOE-TIPS TOO. A pedicure (above) and manicure. These "operations" involve soaking the hands and feet in warm soap-water, brushing off rough skin from the soles, removing criticles, shaping nails and applying nail varnish. The damage: Rs 6 with polish, Rs 5 without. Saloons keep a variety of imported nail varnish, bought usually from air-hostess clients.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Sir—Please accept my "Wah, Wah!" for the cover: "Pakistan's Military Might—and Ours". Aircraft with two engines, each mounted on wings, blast smoke from the tail —GREAT! They have, all of them, propellers too at the leading edges! The one in high altitude blasts no smoke at all. What a design! Wah, Wah!

Kanpur — L. TOMS

Sir—Your Independence Issue should provide Pakistan with whatever their espionage may have managed to miss. Is superiority and volume of armaments all the issue? Former US Ambassador J. K. Galbraith, writing on the Indian action to take over Goa, had this to say in his *Ambassador's Journal*: "There seems to have been a considerable gunnery duel between a Portuguese sloop called the ALBUQUERQUE and an Indian cruiser. It continued for several hours, but the aim was so bad that neither of the principals seems to have got hit. A British freighter in the harbour did get a hole in its side from one of the many wild shots."

Such was India's might under V. K. Krishna Menon's attrition of our forces. It is a wonder that our militant heroes and champions of verity in Parliament did not ban *Ambassador's Journal* as they did Louis Malle's film on India and the BBC to boot. Parliament has already proclaimed itself supreme in its knowledge and interpretation of law over the Supreme Court of Justice. It only remains for Parliament now to assert its supremacy in military knowledge over the fighting forces.

Mangalore — S. R. MUNDKUR

Sir—I was rather disturbed reading Dilip Mukerjee's "Crush India is the Pakistan Slogan" (August 15). I would like to point out the following:

(*a*) The PT 76 amphibian tank was developed and is being used in the Warsaw Pact Forces due to the presence of slow-flowing rivers in their operational area. It may not be as effective in our fast-flowing rivers.

It is said that we have the equivalent of 15 divisions, excluding the 10 divisions deployed on our "Northern Borders". Where are these divisions deployed? In the plains of India? Could the nine Pak divisions (that is, if they indeed have nine infantry and two armoured divisions in West Pakistan right now) launch a successful attack against a minimum of ten infantry and two armoured divisions, which India would most certainly have on her Western Front?

I wish Dilip Mukerjee had mentioned the commissioning of a squadron of Sea King helicopters into the Navy. This squadron, along with the squadron of Soviet PT boats armed with Styx surface-to-surface missiles (remember the Israeli destroyer sunk by the Egyptians?) constitutes not only a defence against intruders but also poses a constant threat to Pak shipping.

Bombay — VIJAYSINGH BARSE

The Illustrated Weekly of India

Vol. XCII. 36. Regd. No. MH9
Sunday, September 5, 1971

CONTENTS

COLOUR PAGES

Vokkaligas 6
India: World's Third Largest Tobacconist... 18
Vokkaliga Wedding 36
Sport Profile: Anjani Desai 49

FICTION

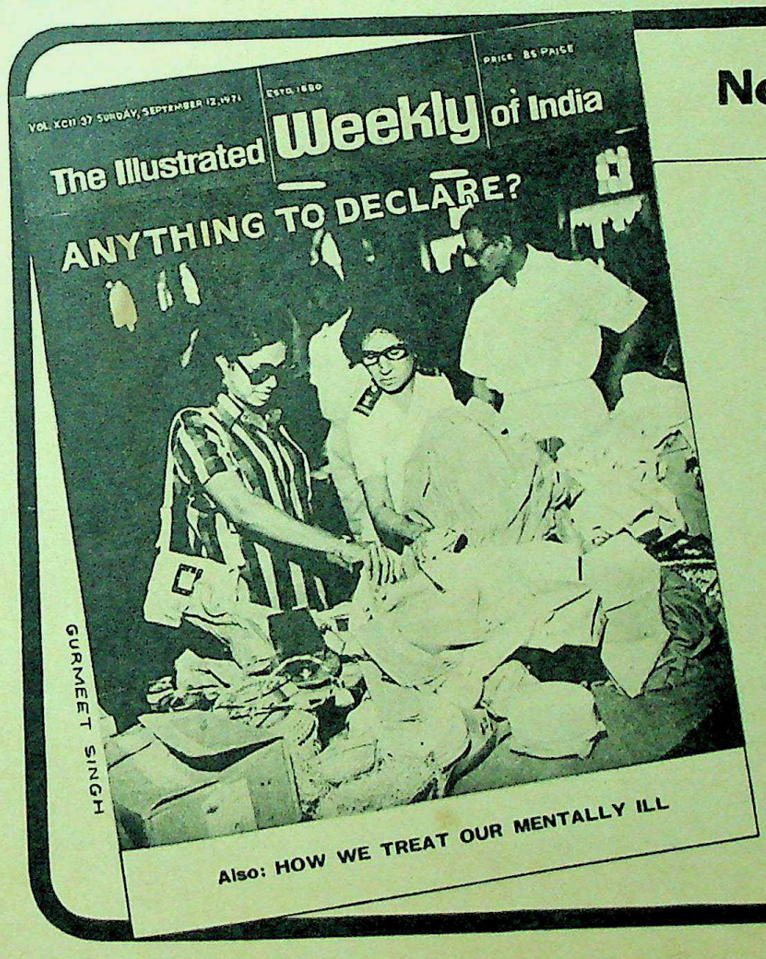
The Accident 25

ARTICLES AND PICTURE PAGES

WE For Victory 14
Our Four Major English Dailies .. 30
Two Transistors — One Wife 35
My Years With The Sardar—4 (Final) 38
John Updike 43

AND OUR REGULAR FEATURES

COVER: Hosa Devaru: a traditional harvest festival of the Vokkaligas—by G. S. Narayanaswamy



Next Week

ANYTHING TO DECLARE? Before you try to smuggle in tape-recorders, nylon georgettes, cameras, suit-lengths, gold—read Benedict Costa's report on the Customs Service to know thoroughly what you'll be up against. Photographs by Gurmeet Singh.

HOW WE TREAT OUR MENTALLY ILL: Mayah Balse and Gauri Deshpande visit mental hospitals and interview psychiatrists to expose the shocking state of affairs. Photographs by P. R. Shinde.

A LETTER FROM GERMANY: Khushwant Singh's report on the affluent Herrenvolk. With photographs in colour.

PLUS: The Cherry Trees—Story by Ram Kumar; The Guilty Press—by D. R. Mankekar; What India Meant To Me—by Sir Norman Kipping; Tribute to Coomaraswamy—by G. N. Das; and all our regular features.

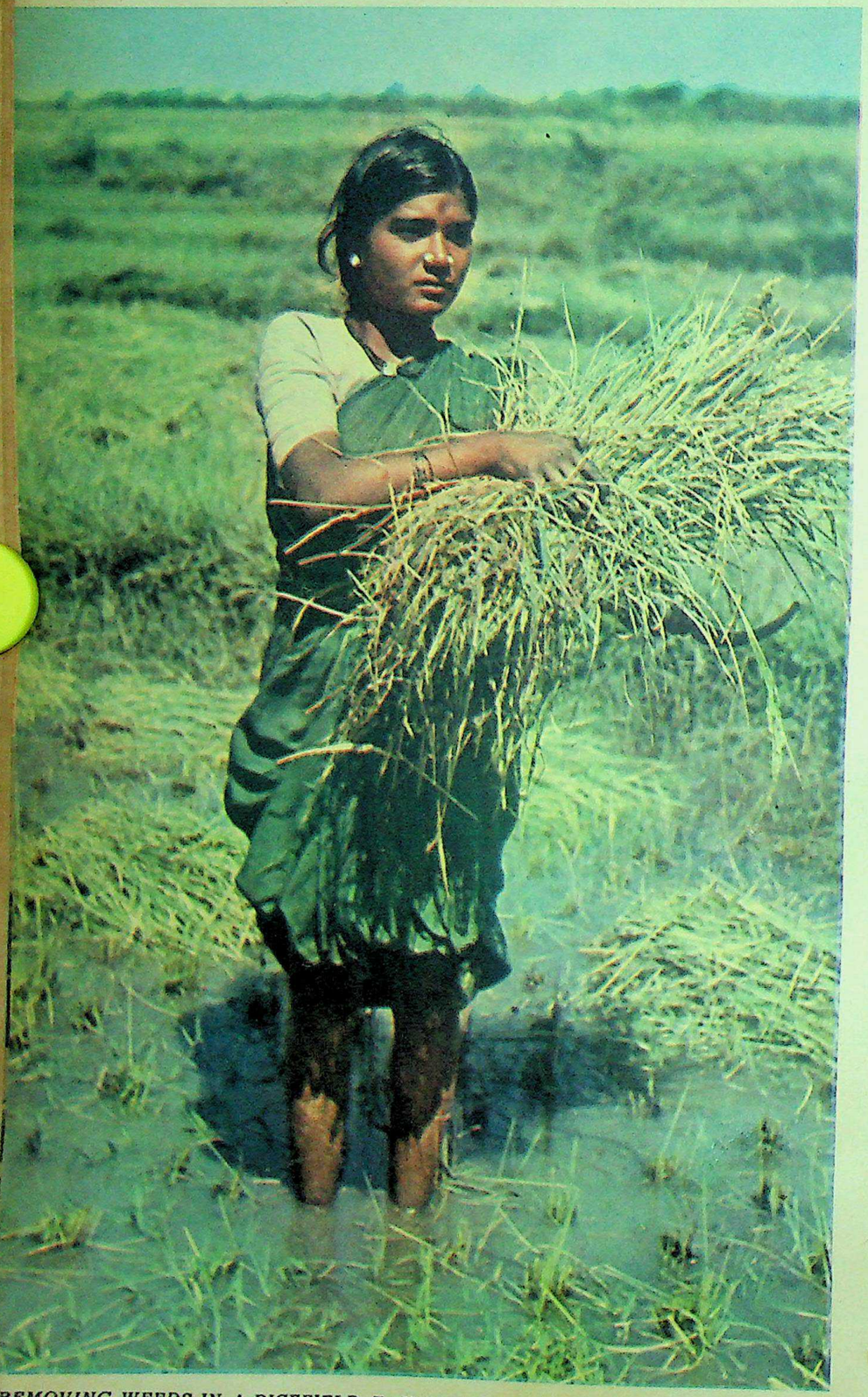
CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Vokkaligas

Bullocks with their horns brightly painted, heaps of ragi in the sun—nothing warms their hearts more than these. The Vokkaligas are a pastoral people wedded to the red and black earth of Mysore. They are one of the most important communities of Mysore State and have played a notable part in shaping its affairs.

by H. H. ANNIAH GOWDA



REMOVING WEEDS IN A RICEFIELD. To Vokkaligas, the land is their dearest possession. Many of their rites are associated with fertility. Ragi, jowar, bajra, rice, groundnuts and sugarcane are the chief crops they grow.

THE Vokkaligas of Mysore are mainly agriculturists. The word *vokkalu* is derived from *vokku*, which means to thresh grain. Thus Vokkaligas means farmers. They live in many parts of Mysore State. They are divided into two main groups—Morasu and Gangadikararu—embracing a number of subcastes, such as Reddis, Sadas, Hallikaras and Kunchitigas. There is usually no intermarriage among them.

About seven centuries ago, the ancestors of the Morasu Vokkaligas left Morasanadu, near Kanchipuram in Tamil Nadu, travelled by bullock-cart towards Nandi Hill, in Kolar district, in search of a land of abundance. The cart was known as *bandi* and they were called "Bandi Kapulu". (*Kapulu* is a Telugu word which means one who provides for.) They settled in parts of Kolar and Bangalore districts. The immigrants are also known as "Morasu Kapulu" after the land from which they migrated, and later they came to be called "Morasu Vokkalu". The founder of Bangalore, Kempe Gowda, is a member of this subcaste.

"Finger-Givers"

The Gangadikararu were living in central and south Mysore. Originally they were the subjects of Gangavadi of the Ganga empire of the Mysore kings, who ruled early in the eighth century A.D. There have been attempts to integrate these subcastes and there have been a few intermarriages between them recently.

A section of the Morasu were known as *Beral-Koduas* (finger-givers). In this community, every woman, before the ear-boring ceremony of her eldest daughter about to be married, had to chop off the little finger of her right hand and offer it to God. The chopping was done by the village blacksmith for a little cash.

There is a story about this custom. The demon Bhasmasura had received a boon from Siva that the one whose head he touched with his hand would be destroyed. He wished to try it on Siva himself. The god could not revoke his own boon and ran for his life, hiding himself eventually behind a *lingam* in a forest. The *asura* pursued him without success. On the way, he asked a peasant about Siva's whereabouts. The ryot said that he had not seen anybody, but pointed his finger in the direction of the *lingam*. In order to save Siva, Vishnu, disguised as Mohini, intervened. Bhasmasura, forgetting his pursuit, fell for the temptress. Mohini appeared to say yes to him, but she asked him to have his bath and do

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

his *sandhyavandan*. In the process, the demon had to put his hand on his own head and thus he destroyed himself. Siva now came forward and thanked Vishnu. But he was angry with the peasant who had nearly given him away. He said he would cut off the offending finger of the ryot for his mischief. But the farmer's wife prayed to Siva not to do so. For he was the bread-winner and, without the finger, he would not be able to plough his land. Instead she offered her own finger to be chopped off. Siva agreed with her and cut off two of her fingers, at the same time uttering a curse that, if their family was to prosper, the fingers of the eldest daughter should be chopped off on a ceremonious occasion. Like *sati*, the finger-chopping custom was stopped by law, though it is symbolically observed even now.

Their Food is Purer...

Most such ceremonies took place in the temple of Virabhadra, a famous shrine in Kolar district. Morasu Vokkaligas also celebrate other festivals, such as Hosa Devaru: some old orthodox women who participate in this function do not drink water anywhere except in a Morasu family. They consider well water purer than tap water and food cooked by themselves more sacred than that cooked by others. But some of their customs are fast disappearing.

In every village, where Vokkaligas are numerous, there are temples dedicated to the Goddess Mariamma and Bhaire Devaru. Mariamma is worshipped when there is sickness in the family (particularly smallpox or chicken-pox). She is propitiated even to restore a bullock to health. Vokkaligas smear their foreheads with the Saiva *vibhuti* (ashes) or wear the Vaishnava *nama*. They tie a string round the waist. Most Vokkaligas are devotees of the Lord Venkateswara of Tirupati. Peasants observe Saturday as a day of prayer and put away some money into a small chest or *hundi*. This is earmarked for the pilgrimage to be undertaken to the Thirumalai Hills, where Tirupati is situated. Vokkaligas have their own spiritual gurus called *Mathadhipatis* in a number of places. The most important is in Chunchanagiri, near Mysore. It is known as the Adichunchanagiri Math, now headed by Sri Ramanandanatha Swami.

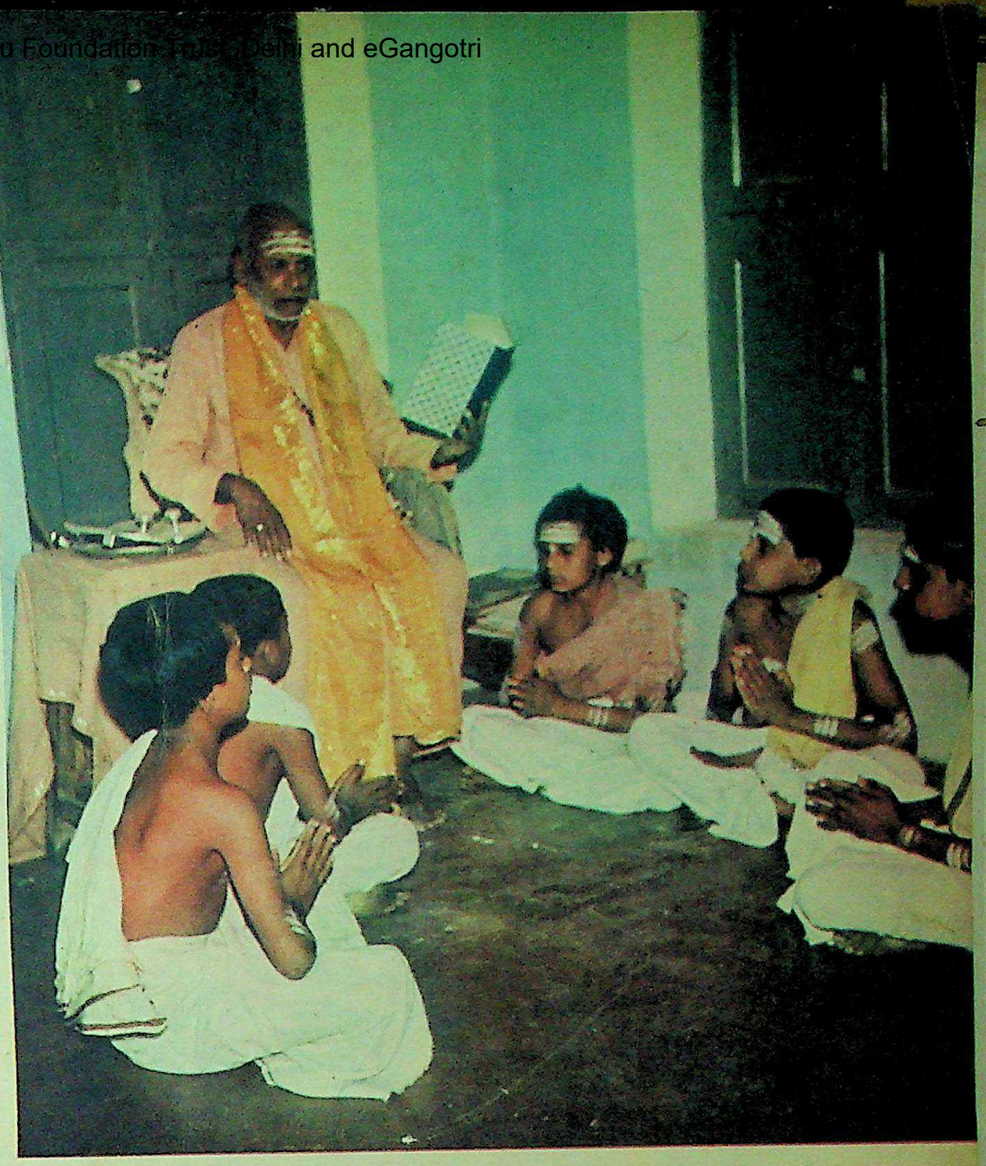
To a Vokkaliga, the land is the dearest of all possessions. The harvesting season is a time of joy for him. The whole family works with him. The yield is heaped up in the form of a pyramid, rectangular at the base, so that the rain water will be drained off without causing much damage. The heap is called "mede" and it is open on one side to make winnowing easy. The ground so done up is called "kana".

A stone-roller drawn by bullocks is used to thresh the grain—mostly *ragi*. *Ragi* is gathered into a conical head (*rasi*). It is a sight that warms the heart of the peasant who has worked hard on the field all the year round. Before he takes the produce

—Continued

Photographs by
G. S. Narayanaswamy

B. SAROJA DEVI is one of the most popular artistes of the South. She has played the leading role in many Kannada, Telugu and Tamil films and in a few Hindi films as well. Tamil films in which she co-starred with matinee idol and DMK supporter MGR (M. G. Ramachandran) were always box-office hits.



SRI RAMANANDANATHA (80), head of the Adichunchanagiri Math, the foremost religious institution of Vokkaligas. Adichunchanagiri is a hill, 3,220 ft, in Nagamangala taluqa of Mandya district. The Swamiji is 70th in order of succession to the Guru Pitha.

In his purvasrama—that is, before he donned saffron—he was Ramiah, engaged in social work. He is reputed for his scholarship and understanding of Vedanta.

The Math conducts a high school, a middle school, a Sanskrit pathasala and a free hostel for students. Its welfare projects include resthouses for pilgrims, a kalyana mandapa (marriage hall) and a meditation centre.

The Swamiji undertakes periodical tours to raise funds for the Math's welfare.

The Math is managed by the Swamiji with the help of an advisory committee and an administrator whose services are lent by the Mysore Government.

There are six temples on Chunchanagiri—dedicated to Gangadhareswara, Chamundeswara, Malleswara, Siddheswara, Someswara and the presiding deity Bhaireswara.

An annual fair called jatre is held in Phalguna (February-March). A rathotsava or car festival is celebrated on the Full Moon of that month.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Jnanpith Laureate Kuvempu

Gundappa, Bendre and Puttappa are the three great figures in contemporary Kannada poetry. They have all one thing in common: they are Sanskritists, rooted in the past and trying to give expression to an undistorted Indian view of life. But they have differences too. Gundappa is an uncompromising traditionalist and Bendre (his mother tongue is Marathi) is a mystic who is deeply interested in science. K. V. Puttappa—Kuvempu to his readers and admirers—is also a mystic, but he seeks new interpretations of Indian symbols that will make sense to the scientific mind.

Puttappa comes of a cultured Vokkaliga family in the village of Puppali, where he was born in 1904. This is situated in Malanad, Mysore's "mountain country". Nature was his early inspiration and "Spring" is the title of one of his adolescent poems. As he grew in years, his simple lyricism gave place to a complex epic manner with abstruse ideas woven in. His Sri Ramayana Darsanam *is a recreation of Valmiki. To him the story of Rama is not the story of an individual but the saga of a soul struggling to attain the transcendental—a kind of Indian* Pilgrim's Progress. *The* Darsanam *earned him the Jnanpith Award for 1967—he shared the Rs 1-lakh prize with Gujarati poet Umashankar Joshi.*

Kuvempu has adopted the epic style also in his prose works: in novels such as Kanuru Heggadithi *and* Malegalalli Madumagalu.

I met Kuvempu at his house in Mysore some eighteen months ago. He struck me as austere and aloof but not lacking in gentleness. I felt that he couldn't easily express himself in English, or were his ideas so involved that they defied easy expression? He began with a word of praise for Malayalam writers. The writers' cooperative in Kerala, he said, could be an example to others. "I envy them," he said, "they have a more literate readership, more libraries and so on."

He was contemplating an ambitious literary work, "a century of our national life". It was to be a political, social and cultural life of India since the mid-19th century. He had not yet given it a name. One name that suggested itself was Kalosmi *("I am Time"). The book will run into 2,000 pages.*

Puttappa seeks an integrated view of life: Purnadrishti *as he calls it (complete or cosmic vision).* The Bharatiyadrishti *is such a* purnadrishti. *He believes the Indian poetic achievement is unsurpassed. "We stand on the Himalayas. Even our shortest is taller than the tallest in the West."*

R. G. K.

home, he does puja and then stores it in a pit underground.

New Year's Day, called Ugadi, which falls on the New Moon in March-April, is an occasion to wear new clothes. The sickle, axe and plough are given a new look, the sandal-paste marks are applied to them, and they are worshipped. Ceremonially the peasant sows some seeds and eagerly awaits their sprouting. This is symbolic of the rich crop he hopes to harvest in the coming months.

An important feast is Maha-Sankaranti (the day on which the sun passes from one sign of the Zodiac to another). On this day the Vokkaliga washes his cattle, paints their horns in bright colours, and puts round their necks garlands of paper strung together with flowers. The beasts take a holiday; they are neither made to work nor beaten. Fairs are held and the cattle are made to walk across the fire—this symbolically indicating the passage of the sun into another sign. Vokkaligas hail the Sun God as the giver of life.

As for other communities, Dipavali is a great occasion. The cereal crops are now ready for harvesting. Vokkaligas offer rams or goats in sacrifice to thank the gods for plentiful crops.

Marriage Rites

The months usually chosen for marriage are February, March, April and May. During these months the farmer is fairly free. The crops have been gathered and he has enough money to celebrate a marriage.

In olden days, a wedding used to last three or even five days. Most of the marriages are arranged by the parents. When an alliance is fixed, the parents and relations of the bride and groom visit each other's houses. This is called "seeing the house". The relations of the two families are introduced to each other. The boy or girl does not normally accompany the party. The betrothal ceremony is generally held in the bride's house. The contract is entered into by the parents in the presence of many invitees. Pipes are played and drums beaten. The *purohit* recites appropriate *mantras* to confirm the contract. The parents of the boy and the girl exchange wedding cards written out by the *purohit*. The card mentions the precise time at which the marriage is to be solemnised and gives details of the parentage of the couple. After the betrothal, the guests are fed. (There is a Sanskrit verse which says: "The girl values beauty; the mother, riches; the father, knowledge; the relatives appreciate good lineage; other people, sumptuous marriage-feasts.")

On all these days, people are fed lavishly, the groom's party taking care not to hurt the feelings of the bride's people. I have heard of instances when the bride's relatives have tried to break the marriage or create ugly scenes, all because betel leaves and

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

H. H. ANNIAH GOWDA (b. 1927), the author, was educated at Mysore, Birmingham and is University Professor of English, Mysore. In 1955-56, he held a quasi-political appointment as Literary Secretary to K. Hanumanthaiya, then Chief Minister of Mysore. He is founder-editor of The Literary Half-Yearly *and has several publications to his credit, among them* The Revival of English Poetic Drama. *Another book on poetic drama will soon be published by Macmillan. Mr Gowda has travelled widely as Fulbright Professor and as a British Council Visitor.*

WINNOWING RAGI. Agriculture is not merely an occupation for Vokkaligas; it is a way of life. The Green Revolution has had its impact in Mysore too and, with increased prosperity, there is a greater awareness of the need for education.

coconuts were not offered to them or because they were not treated with the courtesy they thought they deserved.

The day prior to the *muhurtam*, when the *tali* or *mangalyasutra* is tied, the bride and bridegroom do a puja after bathing.

They sit through a number of ceremonies all through the night, in one of which a barber, a bangle vendor and a washerman play a part. All ceremonies lead up to the great moment, the *muhurtam*, the moment of putting the *tali* around the bride's neck. The *mangalyasutra* which has gold strung to it (the equivalent of one sovereign) is given by the groom, though marriage expenses are met by the bride's parents. Saffron, turmeric, sandalwood powder, incense, flowers, *akshatas* or coloured rice are freely distributed among all those assembled under the pandal. The *purohit*, with his *darbha* grass, utters *mantras* to invoke the gods. The groom is supposed to go on a pilgrimage to Kashi. What he actually does is to visit the nearest pipal tree (*aswatha katte*) whence he returns to the pandal.

Steadfast as a Star

The ceremony of *mangalashta* (meaning the eight marriage blessings) follows. They fasten the *tali* string in a little cord which is dipped in yellow saffron water. Auspicious music is played, the groom and bride are hand in hand, and milk is poured—and elders bless them. Then they are led out of the pandal and asked to see the star Arundhati. (Arundhati, wife of the sage Vasishtha, was a woman of steadfast love and devotion.) After the *muhurtam*, guests are fed on plantain leaves.

On the second day, too, there are a number of rites. The most important of them is that of placing an ornament called *bassingam* covered with gold leaves or yellow paper and flowers entwined round it. This is meant to ward off evil. Placed on the forehead, it counteracts the effects of evil eye. The ceremony is called *drishti-parihara*.

As the function goes on, women sing songs in praise of the couple. A procession is taken out after which women perform the *arati* ceremony before them.

Like other communities Vokkaligas too have many irrational beliefs. They consult horoscopes, take note of the chirping of lizards. They dread a cat or a widow on their path while they are on an auspicious mission. Unlucky signs such as a single sneeze are supposed to cause calamities.

Sons and daughters of Vokkaliga families are coming out of the villages to study in the cities. Bangalore has a Vokkaliga hostel which caters for students from the rural parts. Other towns do not have good hostel facilities, though here and there philanthropic men have started houses of board and lodging. Young men and women

—*Continued*

KANA—the ground on which the harvest is made up into a pile. The heap is called mede. Sometimes it is in the form of a pyramid, as described in the article. It is open on one side to make winnowing easy

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

STATUE OF KEMPE GOWDA in Bangalore. The city was founded by him in 1537 (he was a contemporary of Akbar). Kempe Gowda belonged to the Morasu subcaste of Vokkaligas. Gowdas have been generals and vassals under dynasties such as the Kadambas, Gangas and Rashtrakutas.

do not seem to possess any predilection for their hereditary occupation. Like any other student, the son of a ryot takes the course he likes. Some of them do well as engineers, doctors and social scientists.

Role in Politics

In the politics of Mysore, the Vokkaliga community has played a decisive part, contributing to the growth of the State in various ways. Many Vokkaligas have fought for Indian freedom. The community has produced administrators of outstanding ability. The first popularly elected Chief Minister of Mysore was K. Hanumanthaiya, now Minister for Railways. Prior to independence, the late J. Appaji Gowda was Minister for Education; H. B. Gundappa Gowda was Minister for Local Self-Government. K. C. Reddy was Chief Minister of Mysore soon after independence.

As the Vokkaligas are a numerous community, there have been two or three representing them in each Mysore Cabinet.

Vokkaliga women have played a notable part in the State. Mrs Yasodhara Dasappa, an ardent Gandhian, was the President of the Mysore Pradesh Congress and a member of the Cabinet headed by Nijalingappa. She resigned on the issue of prohibition. Mrs Sudha Reddy is a noted social worker. The late H. Hombe Gowda adorned the Mysore High Court with distinction. S. Kariappa, once a member of the Mysore Legislature, has dedicated himself to the cause of education. The Rural Education Society at Kanakapura, about forty miles from Bangalore, is a model institution and Kariappa is almost a legend in the State.

In the academic field, they are trying to make their way. The distinguished poet-professor, K. V. Puttappa, was Vice-Chancellor of the University of Mysore. The present Vice-Chancellor, Prof. D. Jaware Gowda, is an eminent Kannada writer.

Vokkaligas are no longer considered backward. They have become academicians, traders, executives, doctors and contractors and are trying to feel equal to the demands of a highly competitive society. Owing to the Green Revolution, a new wave of enthusiasm has been generated and the new Vokkaliga, whose ancestors were tied to a pair of bullocks and the plough, has now to keep pace with the machine. It is salutary that he understands the spirit of the age in which he lives and the environment in which he works.

Vokkaligara Sangha

BUILDERS OF THE VOKKALIGARA SANGHA. From left: B. Nagappa, K. H. Ramaiah, B. S. Marappa and B. Puttiah. (See text below.) The Sangha was started in 1906 and, over the years, its activities have spread to many districts of Mysore State. Vokkaligas perhaps played a more dominant role than now when Mysore was a princely State.

At the turn of the century, the Vokkaligas were a largely uneducated people with no leadership to unite them and show the path of social improvement. Among those who early realised the need for the advancement of the community were Barrister B. Nagappa, Tahsildar B. N. Chennigappa and K. H. Ramaiah. They were instrumental in forming the Vokkaligara Sangha in April 1906, which was formally registered as a social body in the following year.

The first general body meeting of the Sangha was presided over by T. Byanna, who made a donation of Rs 10,000. The Mysore Government granted 14 acres of land on which to build a hostel for students. Help also came from the brothers B. S. Marappa and B. S. Muniswamappa—they were building contractors.

The Vokkaligara Patrika *was started on March 15, 1907, to promote the interests of the Sangha—it is the oldest living Kannada publication. At first it was in the hands of B. Puttaiah. Its first editor was Lakshmana Gowda. S. V. Venkataramiah was one of those who shaped the paper's ideas. A printing press was set up in 1908.*

The foundation-stone of the Sangha's building was laid in 1910 by the then Yuvaraja, Sri Kantirava Narasimharaja Wodiyar. The ruling family of the State has always taken a helpful interest in the cause of the Sangha.

The students' hostel was constructed in 1920 and it is one of the landmarks of Bangalore. Along with it a library and reading room were also started. Among the former inmates of the hostel are noted personalities—for example, Railway Minister K. Hanumanthaiya, K. V. Shankara Gowda, Education Minister in the dissolved Veerendra Patil Ministry, and the late Chief Justice V. Hombe Gowda.

There is in Bangalore an Arts and Science College started by the Sangha, which also runs—or helps to run—hostels at Mysore, Hassan, Tumkur, Maddur and other towns.

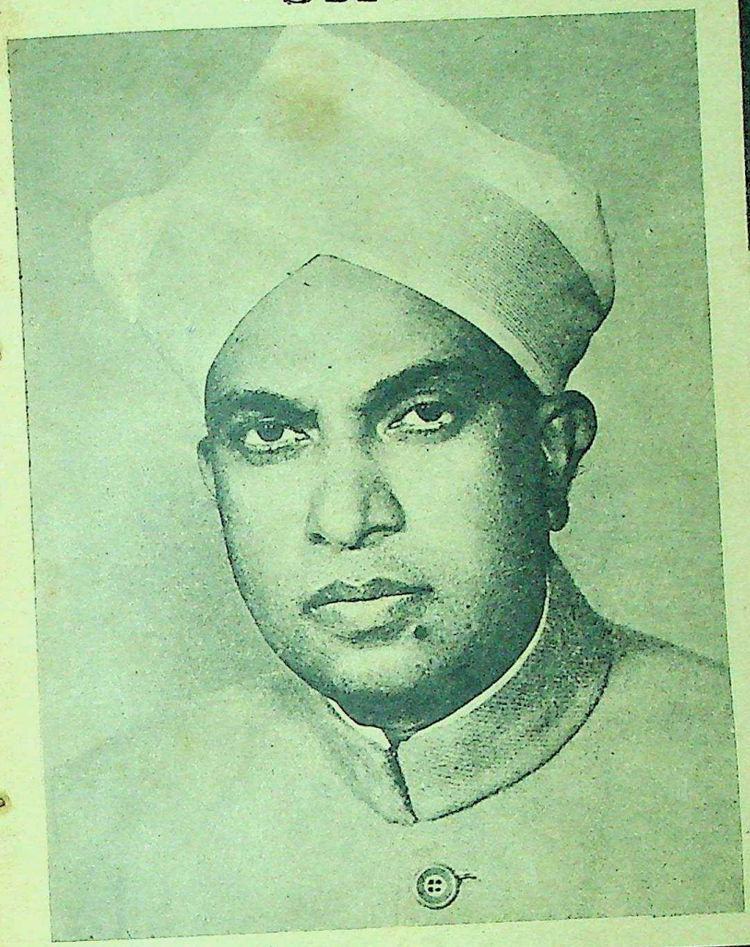
The present President is H. K. Veeranna Gowda.

B. V. K.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

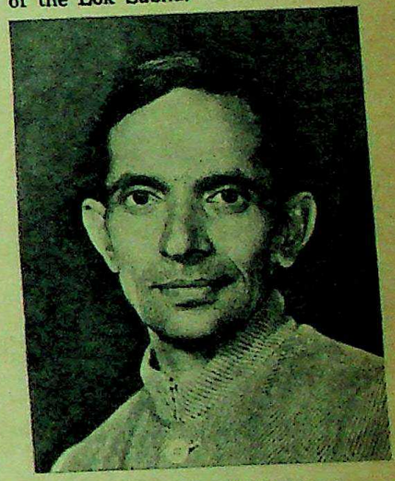
EMINENT VOKKALIGAS



H. C. DASAPPA (1894-1964), a founder-member of the Mysore Congress, was an ardent Gandhian—he spent several years in the Sevagram ashram. When the first democratic Government was formed in his State in 1947, he was appointed Minister for Finance and Industries. In 1952 he was elected to the Rajya Sabha and was returned to the Lok Sabha in 1957 and 1962.

For some time Dasappa was Deputy Leader of the Congress Party in the Lok Sabha. Later he was taken in the Union Cabinet, first as Minister for Railways and then as Minister for Industry and Supply.

Mrs YASODHARA DASAPPA, widow of H. C. Dasappa, played a notable part in the civil disobedience movement. She was Minister for Social Welfare in the Nijalingappa Cabinet. A staunch Gandhiite, she resigned when it was decided to relax prohibition. She distributed sweets among her Cabinet colleagues before bidding them good-bye. Yasodhara is the mother of Tulsi Dasappa, a Young Turk member of the Lok Sabha.



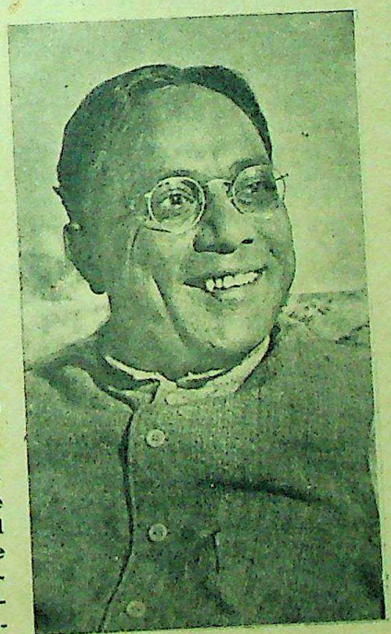
KADIDAL MANJAPPA has been an outstanding public figure. He was a Minister in the Hanumanthaiya Cabinet and later succeeded him briefly as Chief Minister. He initiated a number of land reforms. Manjappa is not an active politician now and has returned to his first love, Law. He caused a stir some years back by writing a novel in Kannada, *Panjaravalliya Panju*, (The Flame of Panjaravalli), a political satire, written with inside knowledge of Congress politics. The book has been translated into English. His wife, Mallika, is also a novelist.

—Continued

K. HANUMANTHAIYA (b. 1908) was Chief Minister of Mysore between 1952 and 1956. Mysoreans are proud of the Vidhan Saudha that he built in Bangalore. It is a building known for its massiveness rather than its beauty. It also made Hanumanthaiya a controversial figure. Certain charges were made against him and these made it easy for his adversary, S. Nijalingappa, to bring about his exit.

It is strange that Hanumanthaiya is today in Indira Gandhi's Cabinet. For he was one of Morarji Desai's staunchest supporters. It must have been his feud with Nijalingappa that made him switch his allegiance to Mrs Gandhi.

"K.H." is an able administrator. It would be ironical if he were not, for he succeeded Morarji Desai as Chairman of the Administrative Reforms Commission. As Minister for Railways today, he has made promises to improve the efficiency of his department.



K. C. Reddy

K. C. REDDY (b. 1902) was one of the builders of the Congress in the Princely State of Mysore and it was his leadership that brought Responsible Government there. He had the distinction of being the head of Mysore's first Government after independence. But he could not maintain his position long because of casteism and groupism. So he made Delhi the centre of his activities, having become a member of the Rajya Sabha. Nehru chose him as Minister for Production, and later for Commerce and Industry. In 1965 he was appointed Governor of Madhya Pradesh, where he had to face criticism for his handling of the State's periodical political crises. He retired in March 1971.

Reddy is a man of varied interests. He was one of his home State's outstanding Hindi *pracharaks*. Some years ago he expressed a desire to set up a hermitage near Nandi Hills, in Mysore, and teach peasants new methods of cultivation.

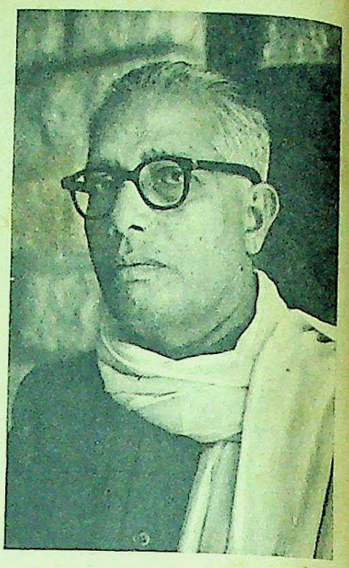
CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

K. V. SHANKARE GOWDA was Education Minister in the Veerendra Patil Ministry. Hailing from the agriculturally prosperous Mandya district, he has been responsible for developing the cooperative movement in the area. He is also associated with many educational institutions.

S. SHIVAPPA was for many years in the Praja-Socialist Party and headed the opposition in the Mysore Assembly. He contested the mid-term poll as a PSP candidate supported by the Old Congress from Hassan and was defeated. Since then he has joined the New Congress.

S. GOPALA GOWDA is a leader of the Lohia brand of socialism in Mysore State and a well-known freedom fighter. A member of the dissolved Mysore Assembly, he has organised the peasant movement in Shimoga district. He is an able legislator and a remarkably effective speaker in Kannada.

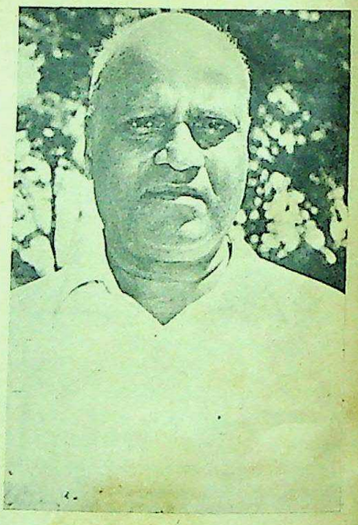


V. VENKATAPPA was Education Minister in the Nijalingappa Cabinet. He played a prominent part in the freedom struggle and was formerly President of the Mysore Pradesh Congress. Venkatappa was also Chairman of the State Legislative Council and Speaker of the Assembly for some time.

Prof. D. JAWARE GOWDA, Vice-Chancellor of Mysore University, is one of the youngest to hold such a position in India. A staunch Kannada protaganist, he was Director of the Kannada Study Centre at the University before he became Vice-Chancellor. He follows in the footsteps of poet Puttappa. Gowda has elevated the position of Kannada in university studies. A fluent speaker, he is also a Kannada author of repute.

M. V. KRISHNAPPA (b. 1918), a member of the Lok Sabha, joined the political movement early in life—he was President of the Mysore Students' Congress. Since independence, he has either been a member of the State Assembly or of the Lok Sabha. Union Deputy Minister for Food and Agriculture under Rafi Ahmed Kidwai, he was also Revenue Minister in Mysore in the Nijalingappa Cabinet for a term. He played a key role in nurturing the New Congress after the split. His house in New Delhi was the improvised headquarters of the New Congress in its initial stages. Krishnappa has travelled widely. He takes a keen interest in animal husbandry and farming.

H. CHENAYYA (1859-1946) was awarded the title of "Lokasevanirata" by the Maharaja of Mysore for his services to the people of that State. He was first with the Educational Department, Coorg, and rose to be Subordinate Judge and Treasury Officer. On his retirement he was nominated to the Mysore Durbar. Chenayya was associated with a number of communal, cultural and religious bodies—did much to promote the welfare of the Backward Classes and non-brahmins. He was one of the founder-members of the Vokkaligara Sangha.

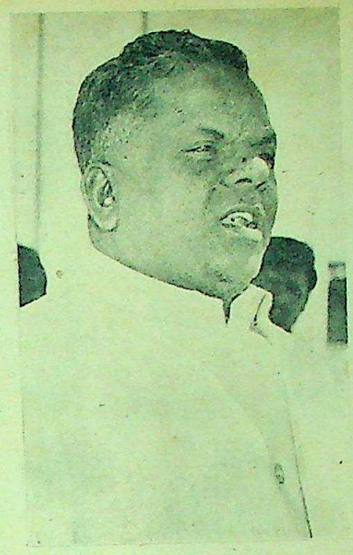


Dr M. H. MARI GOWDA is Director of Horticulture, Mysore. M. Visvesvaraya and Mirza Ismail were two Diwans who beautified the State with parks and gardens. Dr Gowda has to his credit many papers on horticulture. Zinnia Lineares "Mysore" and bougainvillaeas like "Rae", "Thimma" and "Vellayani" are his contributions. His organising ability and enthusiasm have led to a rapid expansion of gardening in Mysore. A number of cooperatives have been formed for growing and marketing fruits.

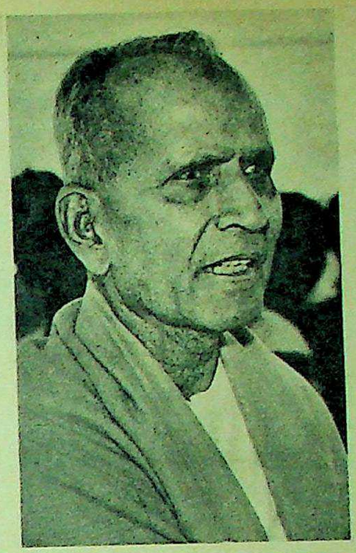
CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

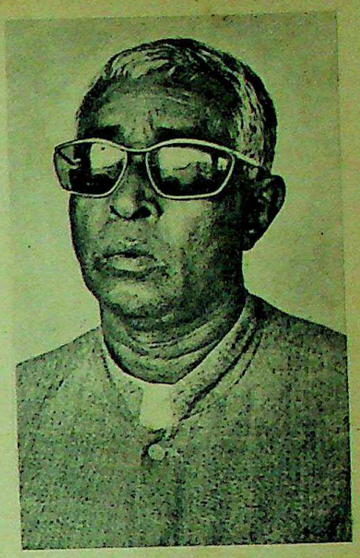
H. HOMBE GOWDA (1910-1969) was Chief Justice of Mysore. He was Public Prosecutor in Mandya for three successive terms and later District and Sessions Judge. Gowda also distinguished himself as a legislator and educationist.



J. LINGIAH, Mayor of Bangalore, started his career as an ordinary worker in a local textile mill and rose to be a trade unionist and politician. He joined the New Congress after the split. As Mayor, he has been described as a friend of the poor and of slum dwellers. He recently visited Russia.



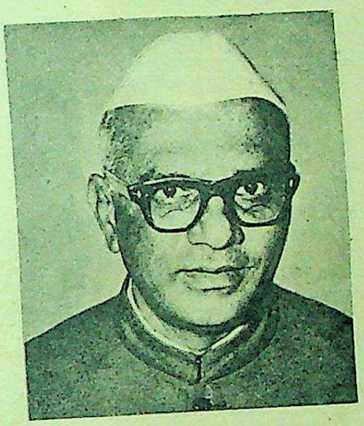
H. K. VEERANNA GOWDA was PWD Minister in the Nijalingappa Ministry. A journalist-politician, he was a freedom fighter and suffered imprisonment a number of times. Gowda was President of the undivided Mysore Pradesh Congress Committee.



S. KARIAPPA, freedom fighter and educationist, has built up the Rural Education Society at Kanakapura into an important centre of education. A former legislator, he is a bachelor. T. Madiah Gowda's is another well-known name in education.

H. B. GUNDAPPA GOWDA (b. 1899) has been a pioneer in rural reconstruction work. A prominent Congress leader once, he quit that organisation to form the Rashtreeya Maha Sabha. In 1941 he was appointed the first Vokkaliga non-official Minister: he was put in charge of Local Self-Government and Public Health. It was in this capacity that he introduced a rural reconstruction scheme. Other offices he has held: Speaker of the Mysore Legislative Council, Chairman of the Mysore Land Reforms Commission and Chairman of the State's Public Service Commission. The Maharaja conferred upon him the title of "Rajyamantrapravina".

Gundappa Gowda was active in the Vokkaliga movement. He built a hostel for his community at Hassan.



C. PUTTASWAMY was Minister for Municipal Administration in the Patil Cabinet. A lawyer by profession, he resigned owing to differences with the Old Congress on the issue of its alliance with the Jana Sangh and the Swatantra Party. This hastened the fall of the Ministry. He is now a member of the New Congress.

J. APPAJI GOWDA (1891-1962) had a varied career. Starting as a probationer in the Industries and Commerce Department of Mysore in 1917, he became Chief Secretary to the Government in the course of 27 years. Later he was appointed Minister for Education and Railways and then Minister for Revenue. For his administrative ability he won the title of "Rajyakaryapravina".

G. NARAYANA, President of of the Kannada Sahitya Parishat, was editor of *Vinoda*, a humorous Kannada magazine. He has campaigned for the enlargement of Kannada readership. Narayana was formerly Mayor of Bangalore.

J. Appaji Gowda

T. CHOWDIAH (1895-1967), the celebrated violinist, was the disciple of Bidaram Krishnappa. He was a dominant figure in Carnatic music for more than 30 years. As an accompanist, he was sought after by the greatest vocalists of his time. Any concert in which he accompanied Chembai Vaidyanatha Bhagavatar (with Palghat Mani Iyer on the mridangam) was a sure draw. Chowdiah was a master of the *swara prasthara* (impromptu *swara* patterns). He devised his own violin with seven strings: its sound offended the purist's ear, but the device was suited to display his virtuosity. Chowdiah was a colourful character who relished musical controversies. To the audiences he was "Soundayya".

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

WE For Victory

The tide has turned in world cricket. With their dramatic wins over West Indies and England, India have taken a big leap forward in the league of cricket nations. Ajit Wadekar and his men are now poised to challenge the best.

by RAJU BHARATAN

INDIA have done it and how! On English wickets on which the coin did not once roll kindly for them, they have demonstrated why they call it "the game with the beautiful name". To send England spinning in Test after Test after Test took some doing. But Ajit Wadekar and his men have done it and, in so doing, given Indian Cricket a great new impetus.

The victory in West Indies was dramatic enough; the victory in England fantastic. *India have a splendid side and are worthy opponents,* said Ray Illingworth in an interview with Khalid Ansari on the eve of the Manchester Test. *They bat in depth and take a lot of getting out.*

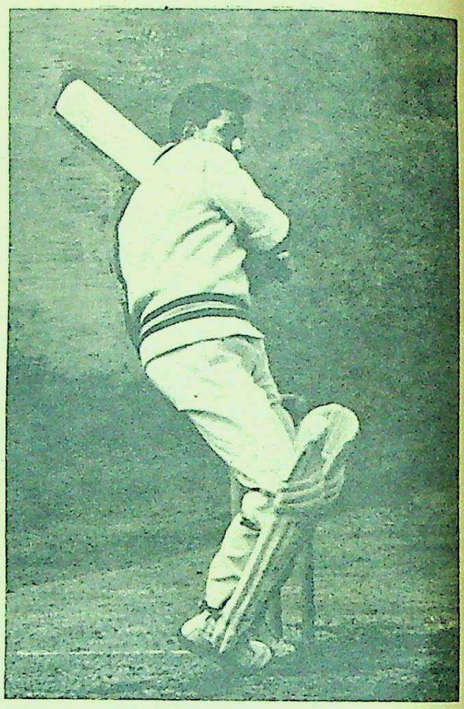
Which, coming from a professional like "Illy", is no more than the truth. This India side under Ajit Wadekar truly showed a rare resilience of spirit. It showed the will to fight and the skill to hit back. Hit back it did with Chandrasekhar for its counter-whip when England had the whip hand. And the will to fight was evident in the manner in which first Ajit Wadekar and then Dilip Sardesai and finally G. Viswanath and Farokh Engineer sustained the innings under relentless psychological pressure.

How many deaths we died as they did so! As Wadekar was run out first thing that fateful Tuesday morning, we wondered whether, as at Lord's, it was going to be a case of "So near the radio and yet so far!" The agony and the ecstasy of that final hour of play, as we mentally ran every run with Viswanath and Engineer, will remain a traumatic experience to cherish.

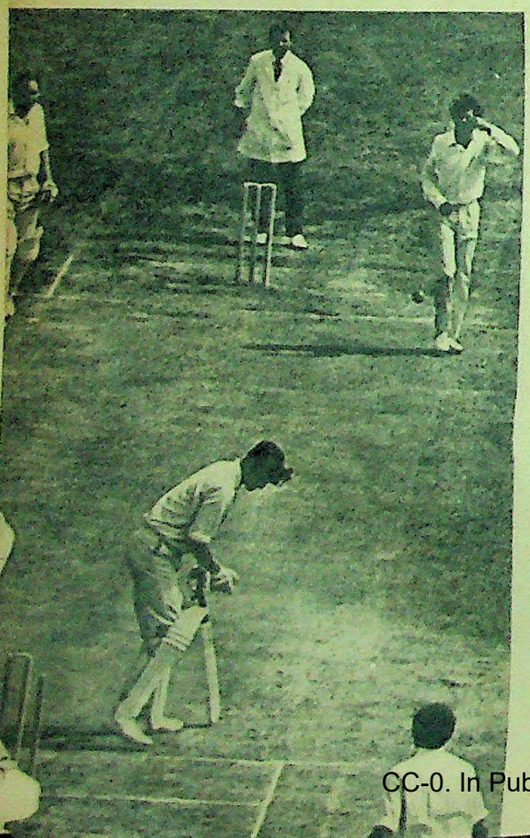
"VICTOR" WADEKAR! In a single year, 1971, Ajit Wadekar has accomplished more than any India captain ever did. If in West Indies he asserted himself as captain but not as batsman, this time Wadekar found his best touch to blunt the keen edge of English pace. He also took some superb catches and led the side with great acumen.

The moment of achievement would have been a moment of fulfilment too if Eknath Solkar had stayed on to see India through as our most consistent performer in the series. But he fell to as fabulous a catch as any of the many he himself had taken. And the tension was finally too great for even little Viswanath, who had stood firm in the face of every subtle manoeuvre by an "Illy" playing on our nerves. The winning hit, a four hit fair and square, finally came from Abid Ali's blade. A four Abid must treasure no less than his four scalps at Old Trafford. It was his finest four, our finest hour!

Without doubt we were lucky to escape defeat at Old Trafford. But then England too had their share of luck in the series. In five knocks out of six, they had the cream of their batting whipped off—only for India to let them off the hook. **But, in the end, the shock of being bowled out for 101 in less than half a day by Chandra and Venkat proved too much.**



FAROKH ENGINEER, as Keith Miller put it, "showed Illingworth's bowlers he was the boss". Illy paid Farokh the ultimate tribute when he said: "At 134 for 5, I still thought we might win if we could get Engineer out quickly." Not only Farokh's batting but his wicket-keeping too was on a par with that of Alan Knott.



THE VICE-LIKE "GRIP" in which B. S. Chandrasekhar held all England to return match-winning figures of 6 for 38 and turn what looked like certain defeat into glorious victory. With his nip and bounce, Chandra had the England batsmen at their wits' end. Left: An example of how Chandra baffled them—Richard Hutton bowled neck and crop on the opening day of the Lord's Test.

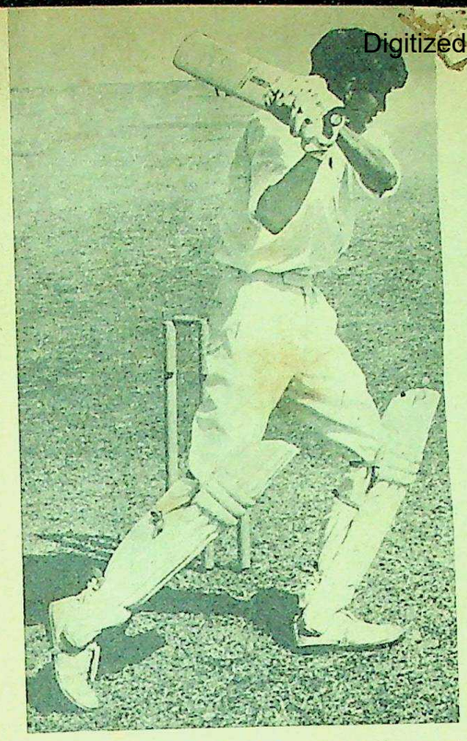
In fact it is doubtful whether England ever really recovered from the *coup de grace* Chandra delivered with his amazing flexibility of wrist and disguise of intention. Hard as Illy drove us on that final day, India had shaken England as even the Rest of the World hadn't.

As Jim Swanton noted in his summing-up, the victory was very much a *team* effort. When Gavaskar fell, Sardesai chose that very moment to find his Windies touch. Farokh Engineer was not far behind Alan Knott; and he batted with a robust common sense that won the initiative back for India.

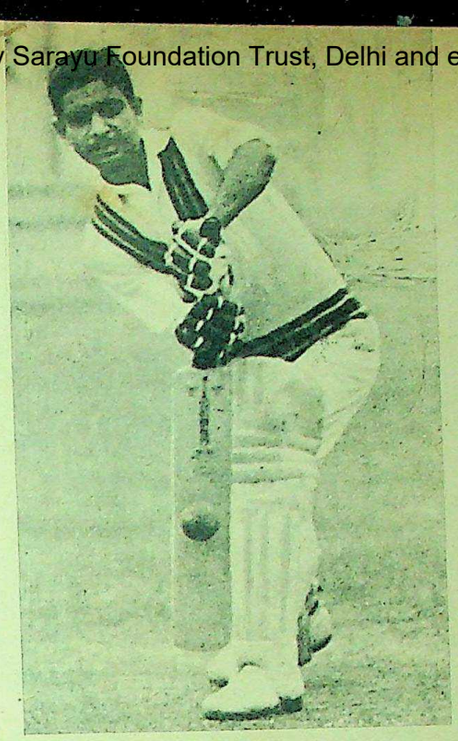
Best of all, Ajit Wadekar led the way with batting of a tone and character that dispelled all the misgivings we had about him. Our luckiest skipper ever, Wadekar marshalled his resources with great shrewdness, drawing the best out of each man. The first captain to win a series for India in England, he is also the only one to do so without a pair of genuine pace bowlers. And he took some splendid catches close in.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri



EKNATH SOLKAR, batting, fielding and finally bowling, had perhaps the single largest contribution to make in India's splendid show in the series. With the bat, he was consistency itself, in the field he brought off some fabulous catches and, even as an "opening" bowler, he had his moments of achievement. His fine catching of Knott determined the Oval shape of things to come.



G. R. VISWANATH, his style cramped in the West Indies by a knee injury, was in England "the complete batsman", as Brian Johnston put it. In the First Test, he led India's fightback with Solkar. Then, in the Final Test, he saw India through under relentless psychological pressure. What is more, he was a stand-out performer in the field all through the tour.

SUNIL GAVASKAR hooked the quickies as no Indian has hooked them since Vijay Manjrekar. Here he is, swinging John Price on the third day of the Oval Test. If Sunil failed to pull his weight in this Test and generally performed below his West Indies peak, he yet impressed Trevor Bailey as "a world-class bat" with his knocks at Lord's and Old Trafford.

So did, of course, "Super Solkar". It was Solkar's wonder catching of Knott that determined the Oval shape of things to come. It is a measure of the good work put in by Manager Hemu Adhikari and Skipper Ajit Wadekar that a team, whose outcricket was so poor before the Lord's Test, finally won the day by its superb catching.

Odd things happened in this series with a story-book ending. Our star spinner and match-winner, E. A. S. Prasanna, did not play in a single Test. A bowler of his calibre, with 124 wickets from 25 Tests, is never dropped until he fails in a Test. Yet Prasanna *was* given short shrift.

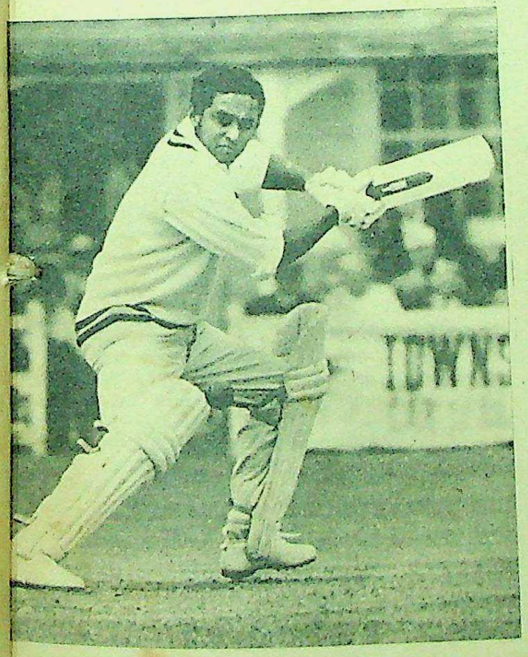
There was some talk of Chandrasekhar making way for Prasanna after the freak spinner returned figures of "None for plenty" at Old Trafford. But Chandra clinched his place with five wickets at Trent Bridge against Nottinghamshire.

A "personality performer" all through, Bishen Singh Bedi found Wadekar had no scope for his turbaned turn in the second innings at the Oval. In such a stranglehold did Chandra, supported by Venkat, have the English batsmen that Bedi turned his classic left arm for just one over in which he could bring his Test wickets to only 96.

THE BAT HE CHOSE for Ajit Wadekar to "rediscover" himself in England? Chairman of Selectors Vijay Merchant, whose casting vote put Wadekar on top, retires bat in hand, with the misty memory of two historic Test "rubbers" won abroad while he was at the helm.

WATCH OUT FOR OUR CRICKET SPECIAL!

For details see Page 33



DILIP SARDESAI IN ACTION at Colchester, where he showed his class on a "greentop". But thereafter Dilip had a surprisingly thin time until the Final Test—when India needed him most. His 54 and 40 in this Test were knocks of rare grit and application. They helped no end in bringing India her first Test win ever in England.

The point is this was a *team* in the full sense of the word. The occasion found the man, as we saw when Gavaskar failed only so that Sardesai may succeed. Any team that does not allow a champion "rearguardian" like Basil D'Oliveira to come off even once must be a remarkable team. In such a team, even an abject failure like Ashok Mankad had his part to play. True, Ashok had a poor tour and his future as an India cricketer is at stake. But the solidity with which he batted for 11, after Gavaskar had fallen tamely, had its value in helping Wadekar carve the path to victory.

Yes, it's been a tremendous year for Ajit Wadekar. The very first ball he faced in the series, a rising ball from John Snow, Wadekar struck for a rousing four. It was a shot that signalled India's approach to the series. From that point, the Indian batsmen, spearheaded by their captain, never flinched from English pace—not even on the "greentop" at Old Trafford.

This is our greatest gain from the series—the fact that we have developed the *will* to stand up to *peak* pace. Can't we similarly develop the will to produce some bowlers of real pace?

It is time indeed that we had an honest second look at the state of our wickets at home. So far we have paid mere lip-service to the idea of producing fast bowlers. Our spinners had a herculean job in England and they did it well. But they can go thus far and no further. Vijay Merchant has played his two best "innings" ever—the Windies quest followed by the English conquest. It is for us now to consolidate the remarkable advance made in West Indies and England.

CC-0. In Public Domain. UP State Museum, Hazratganj, Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

RILAXON®
fashionable cushioning
at lovable price

It's the age of perfection. In comfort and in fashion. Ask the Perfectionists...their fashion cushioning? Always RILAXON.

The RILAXON range : mattresses, pillows, cushions, bolsters, car, bus and railway seats and back rests, carpet underlays, air filters, packaging material, etc.

HASTINGS MILL LIMITED
Coir and Felt Division,
14 Netaji Subhas Road, Calcutta-1.
Secretaries : Bangur Brothers Limited

® Registered Trade Mark

iam-HM-7A/71

No squeaks. No rust.
with SINGER® OIL

THE SPECIAL LUBRICATING OIL WITH THE WORLD-FAMOUS SINGER GUARANTEE.

Use Singeroil for
Sewing Machines.
Fans. Hinges. Locks.
Guns. Everything!

A little Singer Oil and see the difference. No squeaks. No rust—even in the monsoon. Singer Oil keeps your machines going smoothly, effortlessly... right through the year!

SINGER® OIL
A drop in time
keeps your machines going fine!

SINGER SEWING MACHINE COMPANY
Singer Building, 207 D.N. Road, Bombay 1
* A Registered Trademark of THE SINGER COMPANY
Registered Users: Singer Sewing Machine Company

SINGER 100 YEARS

AIYARS SM. 131

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

After 25 Years In Films

by BALRAJ SAHNI

"I feel like a stranger in the trappings of the film world. I feel an ache in my heart whenever I see myself in one of my old movies: if I could only play that role again!"

I HAVE been working in films now for over 25 years and have appeared altogether in nearly 150 films. It is considered customary to celebrate such an occasion in a formal manner. But there is a strange lack of enthusiasm in my heart for this customary ritual. In my college days, my English Professor and Director of the Drama Society, Ahmed Shah Bokhari, had once said to me: "You have all the qualities for becoming an actor but you suffer from one great weakness: you are awfully lazy." It is probably this laziness, still very much a part of my nature, which discourages me from formally celebrating the event.

Instead of the customary ritual it would afford me much greater pleasure to look back retrospectively on the past 25 years and, taking stock of myself, assess the gains and losses they have brought in their wake.

My professor was quite right when he accused me of being lazy. Laziness, I remember since my earliest years, has always been a part of my nature. I was born at a time when my parents had long despaired of bringing forth a child into this world. This resulted in exposing me to excessive petting and fondling; and this excessive fondling developed into a trap. "Don't climb trees, you may fall and break a leg! Don't fly kites, you may be hit by a passing car! Don't go further than the lane of your house, there are all kinds of thieves about who carry away little kids!"—such terse restrictions forced me to spend most of my time cloistered within the four walls of my home.

Love For Books

I retreated gradually into a shell, becoming a shy little introvert. As I grew a little older, my attention was drawn increasingly towards the world of books; I literally consumed stories, poems and novels to the total exclusion of outdoor activities which, in fact, are such a very important part of an actor's life. I have always had a special place in my heart for books as well as for languages. At the age of 12, I went through the Sanskrit version of Valmiki's Ramayana. The tales from the Panchatantra served to inspire me with a zest to write stories of my own. A sadhu house guest taught me the Bengali script; the sweetness of the language captivated my yearning soul. My father's handwritten Urdu was as pleasing to the eye as a string of pearls; his handwritten English, too, impressed me greatly by its deft neatness.

Even today I am moved by an ambition to learn to speak as well as to write all the existing languages in India—Bengali, Marathi, Tamil, etc.—and I have, in fact, made some serious effort in this direction, although my ingrained reticence makes me tongue-tied while attempting to speak these languages. Several of my actor-friends use these tongues with fluent ease, though they have not gone to even half the trouble, compared to me, to learn their usage.

My school and college education served excellently to whet my appetite for literature. I participated in the college drama society, being naturally endowed with regular features and a tall, well-constructed body. Whenever I went to see an English film, I would rush home to study my face in the mirror—to confirm my feeling that it resembled the face of the hero in the film. This feeling was shared with me by my friends and companions too. Even now I sometimes get the same impression, encouraged many a time by people who tell me: "You don't look an Indian actor at all! You look like a foreign artiste!"

My secret belief in my own good looks drew me into the activities of the college drama society. My interest in these activities was not genuine, nor was it heartfelt.

Free From Burdens

My father was a man of considerable means. So, after completing my M.A., I was not seriously concerned about looking for employment and making my future life revolve round its fixed routines. I was free from burdens. No wonder I could not stick to any place for long. I spent a year or two in my father's trade. After that, for another year or so, I worked as a teacher at Santiniketan. Then I did a short stretch at Sevagram. And from there I went to London.

On returning to Bombay I began to work in films. I was in no particular need of work; and in no hurry to settle down; so I was often besieged by excellent job-offers. **In a capitalist set-up, the person who is in a position to scorn money invariably attracts opportunities for material advancement. He who has to count his pennies finds himself holding the short end of the deal—all his desires, crushed under the heel of necessity, turn into nostalgic dreams. So when people talk to me of art as if it were God's special gift, I laugh inwardly at their innocence. I know from my experience that, in a capitalist system, art is more a matter of opportunity and luck than a gift of God.**

Yes, God has created everyone equal—given us all the same number of limbs, blessed us with mind and body—but what opportunities do the children born in the homes of labourers and farm workers ever get to fulfil their desires?

I may not have stayed in films for long if, due to the division of our country in 1947, I had not been deprived of the shelter of my father's fortune. His land and all his possessions were lost in Pakistan. It became necessary for me therefore to stand on my own feet.

This compelled me to engage myself in many other kinds of work. I lent my voice

BALRAJ SAHNI: a life of "regretful achievements"...

for commentary in documentaries produced by Films Division. I dubbed foreign films. I wrote the script and dialogue for Nav Ketan's *Baazi* for the late Guru Dutt. In the wake of the film's success, its maker, Chetan Anand, offered me an opportunity to direct another film from my own script.

This was a heaven-sent opportunity: writing and direction were more aptly suited to a man of my temperament than acting. I am full of regrets even today that I did not jump at the offer with undying gratitude in my heart. But in those days Zia Sarhadi's "Humlog", in which I played the leading role, was running to packed houses; and I decided I could amass more money—with less effort too—in the field of acting than I could ever make by directing films.

I still believe there was in me the live spark of a talent which could have been effectively developed into a high grade of scripting and direction work. I see proof of it in the fact that, however many different kinds of work I have engaged in, I have never quite been able to surrender my love for writing. I used to write in my college days, as well as in the days when I was engaged in trade; and after that, from the days of Santiniketan down to the present, my writing hours have continued undiminished.

Taste For Realism

While I admit that it is not essential to be a writer in order to become a successful director, it is undoubtedly an added advantage to be one. In the course of my literary acitvities, I have gained much by way of a keener sensibility; which, in turn, has gone a long way towards bringing improvements in my acting. So I do not hesitate to conclude that literature offers many an ingenious subtlety of immense value to a good director; the sort of subtleties which make up the character of reality.

I had developed a taste for realism right from my college days—through the medium of English literature. I took to it gratefully, as though I had discovered the secret of becoming a good writer and actor.

Realism is the touchstone of art; it infuses a work of art with a sweeping range

—Continued

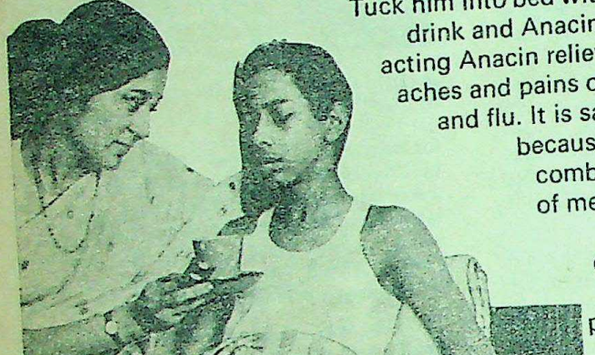
CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Often called upon to be a 'doctor' in the house?

Strong and safe Anacin is a good thing to have in your medicine chest.

It is one of those days when everything goes wrong. You got up late, you have run out of provisions. And your son's got a cold and feels as if he's got flu coming on.



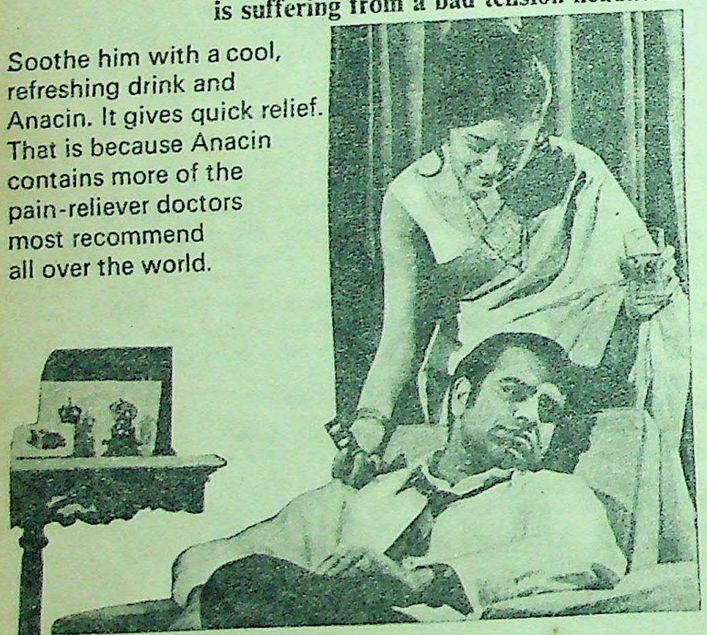
Tuck him into bed with a hot drink and Anacin. Fast-acting Anacin relieves the aches and pains of colds and flu. It is safe too, because it is a combination of medicines like a doctor's trusted prescription.

Your daughter is back early from school feeling out-of-sorts, with nagging pain and low backache.

Comfort her with a hot water bag and Anacin. She'll soon be relaxed and cheerful once more. Anacin reduces the discomfort of certain days because it not only fights off pain but quickly lifts the depression that accompanies pain.

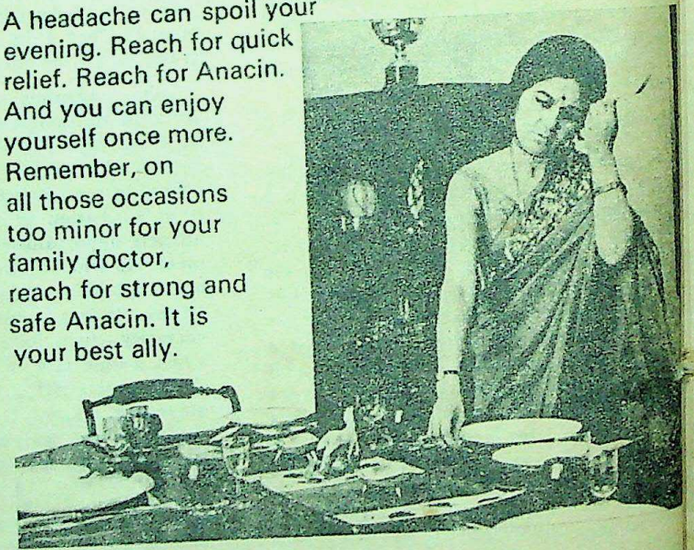
Your husband had an argument with his boss and is suffering from a bad tension headache.

Soothe him with a cool, refreshing drink and Anacin. It gives quick relief. That is because Anacin contains more of the pain-reliever doctors most recommend all over the world.



You have had too many things to do for the party, and too little time to do them in. You are tired and bogged down with a headache, and the guests will be arriving any minute.

A headache can spoil your evening. Reach for quick relief. Reach for Anacin. And you can enjoy yourself once more. Remember, on all those occasions too minor for your family doctor, reach for strong and safe Anacin. It is your best ally.



strong and safe

ANACIN

India's most popular pain-reliever

acts 4 ways

Regd. User of TM: Geoffrey Manners & Co., Ltd.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

in terms of length, breadth and depth. It is quite easy to produce the elements of length and breadth; but to create depth is the supreme test of art: greatness in a work of art depends solely upon the measure of depth it contains.

The latter element may also be called *motion*.

Motion is the underlying principle of life. Just as the sun is kept ablaze by the constant bursting and exploding of atoms, our personal as well as social lives are also kept going by virtue of exploding atoms. The conditions under which we exist undergo constant change and we too keep changing along with them.

When the principle of motion appears in a story, the writer is assured of success in his effort. He does not require a plot; his readers will follow the turns and twists of his imagination from one point to another with genuine interest.

Whether exploring a small corner of life or spinning a vast epic theme, a writer needs to instil a sense of motion in his creative work. Chekov sketched the smaller experiences of life and Tolstoy gave us panoramic canvases of War and Peace; but the key to the success of both is the same: the reader not only reads a particular portion of fiction life but also lives it.

In my college days, my studies in modern Indian literature (what I read of it), art and films made me feel a sad lack of depth in them. Everything seemed to be seen from a single narrow point of view from which I could measure its length and breadth, but there was no depth..."

The Hindi films, down to the present day, are devoid of any sense of motion; hence they are utterly lifeless and artificial. Odds and ends of inconsequential stories are patched roughly together to form a disjointed whole in which the natural conditions of life are completely ignored. The characters are improperly concieved and no effort whatever is made to develop their natural potentialities or their dramatic possibilities.

Circumstances conspired to make me a film artiste. But if I had been gifted with a natural talent for acting, I would have mastered in ten months what it took me ten years to learn.

Like A Tortoise

I have seen so many companions who, after joining my profession, quickly rose above me. I am forced to toil along like a tortoise in a slow, unending endeavour to reach up to their level. However, I am very grateful to those companions who set me an example by their progress and gave me the ccurage to demand more from myself.

Have these past 25 years led me to my goal? To be honest, in spite of working in films, I feel like a stranger in the trappings of the film world. I feel an ache in my heart whenever I see myself in one of my old movies: if I could only play that role again! How many shortcomings there were in it I could overcome!

But I am glad for one thing. In these 25 years I have played innumerable roles. In spite of all the limitations and the unnaturalness of the stories, I *have* striven to put *life* into my roles; I have tried to live them. I have played a farm worker, a labourer, a police constable, an army officer, a Pathan, a clerk—and God knows what else. If I fell short of doing justice to all my roles, I at least made a sincere attempt to portray them faithfully.

Taking all this into consideration, I find myself thinking sometimes that, if I had accepted Chetan Anand's offer to write and direct a film and thereby engaged myself in a lifelong battle for those values which hold an absolute worth in my eyes, then perhaps today I would have experienced a greater sense of happiness and fulfilment. To the extent to which I would have succeeded in bringing our films closer to portraying reality, to that extent I would have felt happier in having been of some service to my country.

The time has now come to bring about that change in films which would have been impossible to conceive 20 years ago. If I had established myself as a director, then today, instead of thinking of retiring from films and looking for some isolated spot to devote myself exclusively to writing, I would have been involved deeper still in this evolving medium; and I would have made the kind of films in which atoms explode just as they do in the sun...

But what use are these regrets now? Whatever I do, I cannot live these past 25 years over again. So I might as well content myself with the thought that the passage of time has at least taught me a few home-truths. Let that be my gain. And then:

Whose wheels shall cease to spin if ol' Ghalib be no more?

Why then should anyone cry, why lament so long and loud...?

OUR FORTHCOMING ISSUES

March 26

CHINA SPECIAL

HINDI-CHINI...? B. K. Kumar makes exhaustive studies of China: its history, the emergence of Mao, its foreign policy—especially Sino-Indian relations. Fully illustrated, including a brilliant double-spread in colour of Life in China Today.

JAIN CENTRES OF PILGRIMAGE: On Mahavir Jayanti, Sarayu Doshi finds out their particular association with the life of Mahavir and their special place in Jain history. In colour.

JAIN MUNIS: In the first of our new series on "Priests", Kantilal Kora describes their initiation, role and way of life.

SHEIKH AYAZ: On his birthday a tribute to the radical young Sindhi poet who was imprisoned by the former Government of Pakistan for his outspoken views.

PRABHU BHAI WRITES PORNO: Story by Bonni Mukherji

April 2

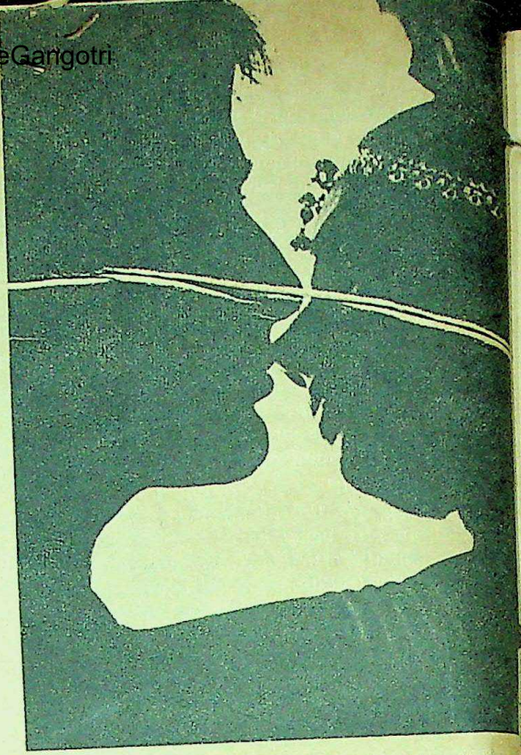
THE MAHARS: Dr B. R. Ambedkar was a Mahar. This community of Maharashtra, which has played an important role in history, is brought into focus by Eleanor Zelliot. In colour and black and white.

TIRUPATI: All about India's biggest pilgrim centre. In colour by V. S. Thirumalai.

The Illustrated Weekly of India

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri



"I have come to tell you this and to thank you because you are so beautiful. And if it does not displease you, Kamala, I would like to ask you to be my friend and teacher, for I do not know anything of the art of which you are mistress." The film has Shashi Kapoor playing Siddhartha the Seeker and Simi Garewal playing Kamala the Courtesan. Producer-director Conrad Rooks finished Siddhartha in two continuous months of outdoor shooting on various locations in India, among them Rishikesh, Varanasi and Bharatpur. Others in the cast: Zul Vellani, Pincho Kapoor, Amrik Singh and Ramesh Sharma.

"How could I fail to understand when it comes from such a mouth? Your mouth is like a freshly cut fig, Kamala. My lips are also red and fresh, and will fit yours very well, you will see. But tell me, Kamala, are you not at all afraid of the Samana from the forest who has come to learn about love?"

Siddhartha

The completion of "Siddhartha", based on Nobel Laureate Hermann Hesse's novel, is the culmination of a 16-year-old dream for American filmmaker Conrad Rooks. The film has "devotional love" for its theme.

"Her body was as supple as a jaguar and a hunter's bow; whoever learned about love from her learned many pleasures, many secrets. She played with Siddhartha for a long time... until he was overcome and lay exhausted at her side."

Once he said to her: "You are Kamala and no one else, and within you there is a stillness and sanctuary to which you can retreat at any time and be yourself, just as I can. Few people have that capacity and yet everyone could have it." Siddhartha is filmed in PanaVision and Eastmancolor and is to have a simultaneous English and Hindi release later this year.

Regd. User of TM: Geofi

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

years after the event and the first comments thereafter were mild. It was much later that the Imperial historians raised it to the status of an Original Sin to be set off against India's sufferings under Clive, Hastings and others. Indian writers, who should ignore the episode or relegate it to the footnotes, take a lot of trouble to deny the truth of it. That, I said, is unnecessary.

Trivandrum C. P. A. VASUDEVAN

"The Blessing of The Bribe"

Sir—Benedict Costa's article about "The New Rich Farmers" (February 13) brings to mind these lines I cannot place:

My country, my little world of the misled,
A deadly living for the living dead,
All mortal sins are venal here,
The least of public officials is a priest,
Ordained by the traditions of his tribe,
For one sole rite,
The blessing of the bribe.

Delhi N. SEN

Sir—In "The New Rich Farmers", a caption given on Page 11 says: "Wages for rural workers are comparatively low in the Southern States. Men get Rs 3 a day and women Rs 2."

Now this is a sheer canard. The absurdity of the statement can be proved with the help of figures provided by the Central Government. As a matter of fact, Kerala is a unique exception. A landless agricultural worker in Kerala earns a wage well above Rs 5 a day, which is several times higher than the national average. But in States like Maharashtra and Tamil Nadu, it is woefully low—between 70 paise and 90 paise a day.

Kerala and West Bengal are prone to rural unrest. It is not because the wages are low but because, to a certain extent, the workers there are capable of dictating terms to the employers and landlords.

Bombay K. SIVADAS

Udham Singh

Sir—Udham Singh (January 30) indeed avenged the massacre of Jallianwala Bagh by killing Sir Michael O'Dwyer. But the shooting incident at Caxton Hall, London, has an interesting sidelight.

Lord Zetland, Secretary of State for India, was wounded and was rolling on the floor when Udham Singh shouted: "Zetland, aren't you dead? You ought to be! I shot you twice!"

Zetland was Governor of Bengal at the time of the shooting (at Budge Budge, Calcutta) of returning members of the Ghadr Party on the Koma Gata Maru. O'Dwyer in his book, *India As I Knew It*, takes great pride in mentioning how Zetland and he took care of the Ghadr Party. Thus Udham Singh did not forget Zetland's role in India.

Zetland escaped because Udham Singh's .45 revolver lost fire-power as the bullets used were of .44 calibre. Robert Clayton, London solicitor of Udham Singh's defence team, says: "Only a man of Udham Singh's unusual strength could have used that American revolver made, ironically, in 1919."

Coventry (England) BALRAJ TAH

The Illustrated Weekly of India
Vol. XCIII. 11. Regd. No. MH9
Sunday, March 12, 1972

CONTENTS

COLOUR PAGES

"If I Were Finance Minister" 8
Mujib Is Fifty-Two 20
Rashtriya Indian Military College 29
Amrita Sher-Gil: Old And New .. 40
Our Young Folks' League 53
Comics 60

POETRY

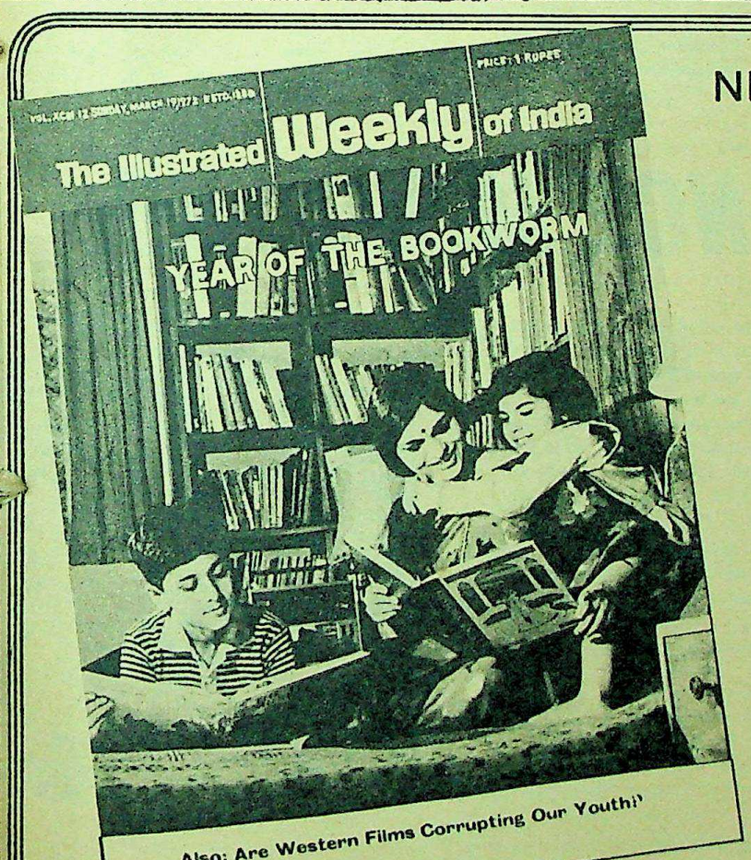
Poetry Of The Month 39

ARTICLES AND PICTURE PAGES

Law, Morality And The Taxpayer 14
Charismatic Leaders 23
Namdhari Sikhs 26
Indian Oxygen 32
A Fraud On India's Wild Life 35
Mafatlal Polytechnic 37
After 25 Years In Films 47
"Siddhartha" 50
Sport Profile: Praveen Kumar 55

AND OUR REGULAR FEATURES

COVER: "Balancing the Budget"—by T. S. Nagarajan



NEXT WEEK

THE YEAR OF THE BOOKWORM: Selection, editing, printing—all the complicated processes of publishing in India explained by O. P. Ghai, D. N. Malhotra and others. With photographs in colour and black and white. A commemorative feature for the World Book Fair to be held in New Delhi (March 18-April 2).

ARE WESTERN FILMS CORRUPTING OUR YOUTH? The pros and cons examined by Jimi Hafizji. With vital statistics and vital-vital photographs.

ZOROASTRIANS IN IRAN: How do they live? Jal C. Engineer makes his report on the occasion of Jamshedi Navroz. Fully illustrated.

ITCHY-BITCHY: Short Story by R. Shankar

"BEST ACTRESS" ASHA PAREKH: a career study of the "Filmfare" Award winner

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

WILL THIS BUDGET POUR OIL ON TROUBLED WATERS? The author strongly believes that politics should be kept behind a fiscal law, not in front of it—however great the temptation. To tax and to please may not be given to any man. But our tax planners can at least be rational.

IF I WERE FINANCE MINISTER

by NANI A. PALKHIVALA

My Budget would have no political sex appeal but it would set out to achieve realistically four main objectives:

- **to increase the gross national product and transmute the people's spirit of enterprise into national wealth:**
- **to create jobs and enlarge the availability of productive work:**
- **to regulate reasonably the distribution of income; and**
- **to revive public morality and reward integrity and industry.**

Photographs by T. S. NAGARAJAN

I WOULD aim at opening a new chapter in India's fiscal laws and practice. First, the Budget fever would become a thing of the past. A broad pattern of taxation to be followed during the remaining term of Parliament would be indicated—and would not be departed from except in unforeseen eventualities—so that the nation can plan ahead with zest and confidence.

Secondly, the laws would be redrafted so as to make them short, simple and intelligible. The present ridiculous practice of annual amendments would be given its quietus. The considerable financial damage to the legal and accountancy professions would be compensated by the fact that the people's energy and endeavour would no longer be wasted on the slippery slope of tax complexities but would be invigorated and given momentum in the direction of constructive work.

I am confining this article to the more controversial side of the annual ritual of the Union Budget: direct taxes.

To tax and to please is not given to men; but to tax and be rational is. Bad economics may temporarily be good politics; but politics should be kept behind a fiscal law, and not in front of it.

Since the birth of our Republic 22 years ago, the most important generator of tax revenues—excise, income tax, sales tax—has been industrial production. The greatest beneficiary of an increase in the gross national product is the Government. When industrial production rose at an annual rate of 9% in the first five years of the last decade, the total tax revenues of the Centre (including the States' share) rose at an annual rate of 18% indicating that every one per cent increase in industrial production was accompanied by, and largely responsible for, a 2% increase in Central revenues. Over the entire decade of the 'sixties, of which the latter half was a period of recession, for every one per cent increase in industrial production, there was a 1.64% increase in the total tax revenues of the Centre. Adopting even this lower conservative ratio of 1.64%, Table I (on Page 11) shows how a 4% annual growth rate in industrial production would generate additional annual tax revenues of Rs 240 crores; a 9% annual growth rate would generate Rs 630 crores; and a 12% annual growth rate would generate Rs 930 crores of additional tax revenues each year.

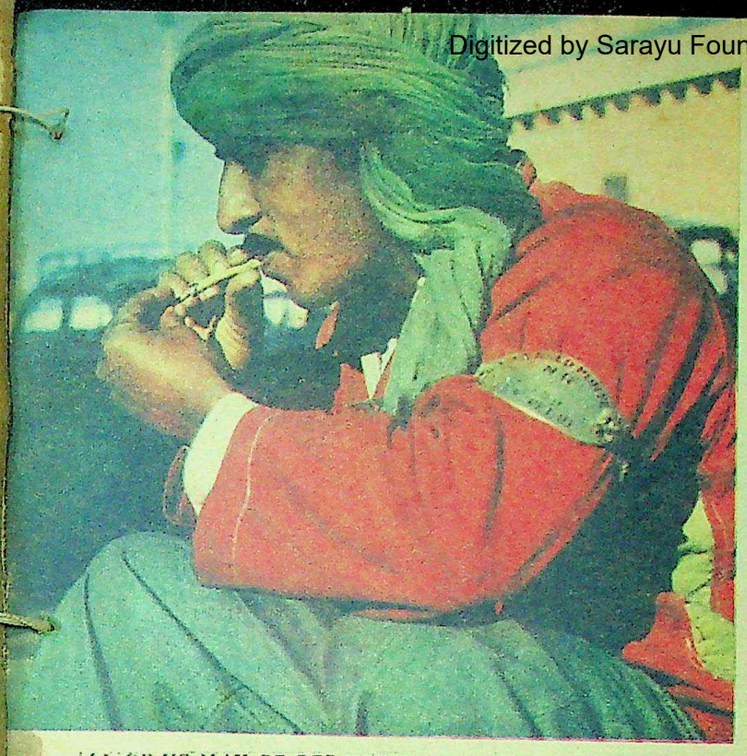
Table II (on Page 11) shows that for every rupee that went to the shareholders in the form of dividends and ploughed-back profits, the Central Government alone secured Rs 3.47 crores in 1965-66, Rs 3.46 crores in 1966-67, Rs 4.52 crores in 1967-68 and Rs 4.99 crores in 1968-69, making an annual average of Rs 4.11 crores for three years. Over and above this is the contribution made by the corporate sector to the State Governments by way of sales tax, electricity duty and other levies.

The myth in current economic folklore is that corporate growth promotes

THE AUTHOR N. A. PALKHIVALA (52) is one of India's most eminent lawyers and an expert on taxation and constitutional law. He is a senior advocate of the Supreme Court, and was a member of the First and Second Law Commissions. Books: Law and Practice of Income Tax, Taxation in India (in the World Tax series: Harvard) and The Highest Taxed Nation

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri



ALL OF US MAY BE REDUCED TO THIS. The impost on cigarettes is invariably increased every year. Last year's Budget was expected to fetch Rs 33 crores from the additional tax on tobacco. In the pre-Budget period, "your favourite brand" goes under the counter and is sold at blackmarket rates—between 5 and 15 paise more per packet

FOOD, CLOTHING, SHELTER—EVEN ESSENTIALS ARE NOT SPARED. The poor, too, are affected by levies on tea, sugar, cloth and other articles of everyday use. The author condemns the imbalance between urban and rural taxes. Even the Finance Minister admitted last month that the scope for fresh taxation "is getting increasingly narrowed outside the rural sector"

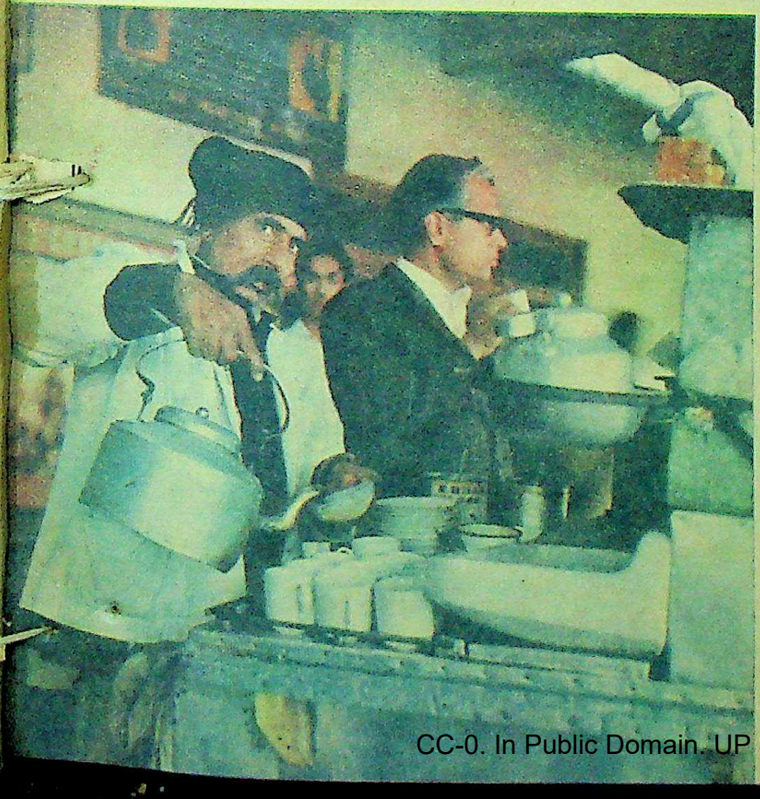
inequalities. In reality, corporate growth not only promotes the economic development of the country and enlarges employment opportunities, but it also maximises the potentialities of social justice by serving as the largest single well-spring of resources for the Government for undertaking measures of social welfare. Hence my Budget would avowedly serve as a fiscal stimulus to the corporate sector.

I would have 50% as the maximum rate of income-tax on companies. Of the 141 countries whose rates of corporate taxation are available, 131 have the maximum rate of 50% or lower in the corporate sector; and, again, 92 out of the 131 have corporate rates not exceeding 40%. The only countries whose corporate tax rates go beyond 60%, as they do in India, are Sudan (62%), Faroe Islands (87.6%) and Burma (99%), and in none of these countries is there any corporate industrial activity worth the name.

I would not merely restore but enlarge the fiscal incentives which were abolished or reduced in the Budget last year—development rebate, concessions to priority industries and tax holiday to newly established undertakings. I would abolish altogether tax on inter-corporate dividends. There would, in addition, be a tax incentive for companies to plough back their profits in order to expand the industrial base which would create large-scale job opportunities. A country which has 14 million unemployed and where the number of unemployed

—Continued

IF ONLY THE BUDGET COULD CHEER US UP AS MUCH. The Budget envisaged by the author would have nothing to do with the fast-selling brand of socialism which has not really fulfilled its slogan of "Garibi Hatao", but would invest human and material resources in a way which would benefit the country and improve the lot of the masses.



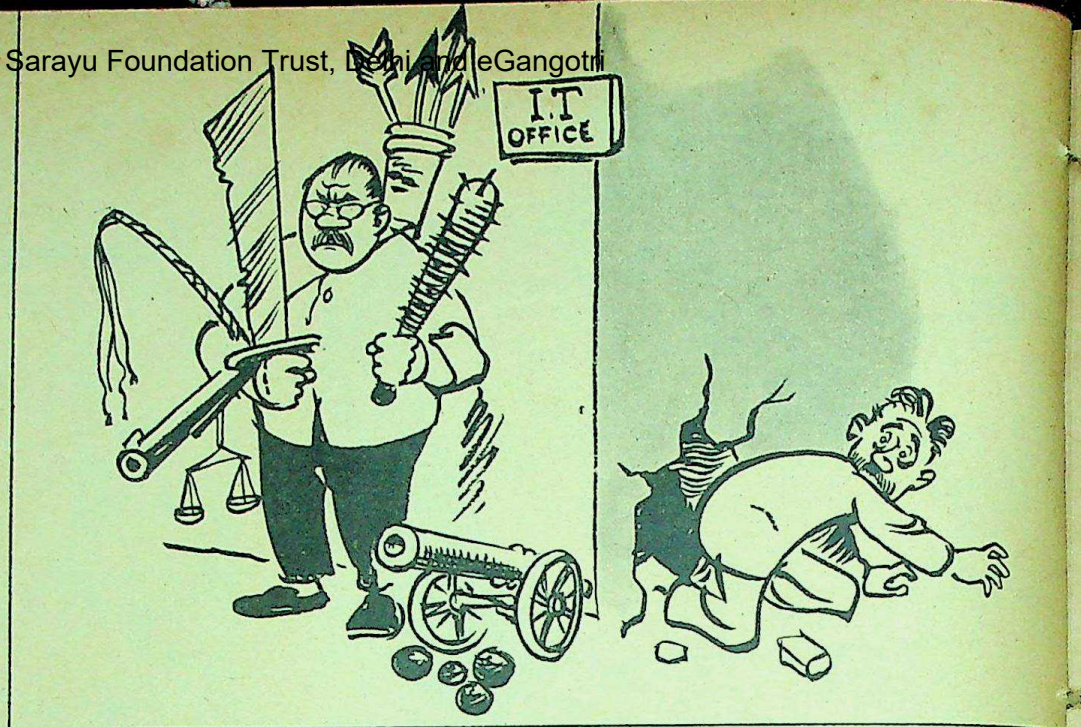
THE CONSUMER SOCIETY. Since experience shows that increased levies on consumer goods (both luxury items and essential articles) are always included in the Budget, prices of items such as refrigerators, electrical appliances, baby food, vegetable oil and kerosene almost always shoot up in the month preceding the Budget.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

increases by 60,000 per day, can hardly afford the luxury of macrophobia or a pathological allergy to the so-called "big business" which is Lilliputian by any modern standard.

The Budget would have no truck with the fastest-selling brand of current socialism which has fulfilled the slogan *"Garibi Hatao"* only on paper. On the contrary, the main thrust of the Budget would be towards true socialism which means the investment of human and material resources in an imaginatively planned manner which can create national wealth and raise the standard of living of the masses. The whole emphasis would shift from the Government to the people. The Budget would aim at creating conditions in which the immeasurable reservoir of the people's faith and response, energy and endeavour, and their spirit of enterprise may be harnessed to great national purposes. The inarticulate major premise would be that when poverty is abolished in our free democracy, it will be by the initiative and exertions of our people, and not by bureaucratic red tape or by taxation which strangles enterprise.



INJUSTICE AND ARBITRARY PROVISIONS

It is true that growth in industrial production cannot be achieved merely through the instrument of a wisely conceived tax system but would necessitate a revision of the industrial policy. However, any Government which has the perspicacity to introduce a Budget of the type I have in mind would have the political courage to pursue an industrial policy which marches with the basic philosophy underlying the Budget.

The Planning Commission has set the target of 9% annual growth rate in industrial production. If Iran and Singapore can attain a 12% annual growth rate, India with its vast natural resources can certainly equal their performance. My Budget would let slogans, ideologies and aspirations doze for a bit and get on with the practical objective of pulling India out of the category of countries—Burma, Congo, Haiti, Mali and Somalia—whose annual growth rate is around 3%.

Cartoons by R. K. Laxman

The annual increase of Rs 930 crores in the Central revenues, resulting from increased industrial production, would enable the Union to reduce the rates of corporate and individual taxation, to undertake programmes of rural employment and social welfare, and to combine rapid growth with social justice.

The Budget would summarily deprive India of its pre-eminence as the "Highest Taxed Nation" in the field of direct taxes. Those who deny this distinction to India do so by resorting to the subterfuge of changing the universe of discourse. No one suggests that India is the highest taxed nation if you take the aggregate burden of all direct and indirect taxes as a ratio of the gross national income. (The picture gets distorted partly because, for purely political reasons, the annual national income from agriculture, which is about Rs 16,000 crores, pays only Rs 13 crores by way of agricultural income tax, while the total non-agricultural income,

Some Quotations

"THE distribution of income raises peculiarly difficult problems for the less developed countries in so far as they wish to combine equality with incentives and with a high level of savings. Economic growth demands that there shall be adequate differentials for skill, for hard work, for education, for risk bearing and for willingness to take responsibility.....

"The less developed countries have awakened into a century where everybody wishes to ride two horses simultaneously: the horse of economic equality and the horse of economic development. The USSR has found that these two horses will not go in the same direction and has therefore abandoned one of them. Other less developed countries will have to make their own compromises."

W. Arthur Lewis, the well-known Democratic Socialist, in "The Theory of Economic Growth"

"These high marginal rates, amounting to 80 to 90% (in the UK at one stage they amounted to 97.5%) could never have been imposed had they really been what they pretended to be: a tax on the genuine accrual of wealth. As it is, these confiscatory tax rates truly apply only to a small minority of people who cannot avoid their incidence, and their long-run effect is bound to be wholly pernicious, both in penalising the prospects of certain careers, which are vital from the national point of view, and in undermining public morality."

Professor Kaldor

"Thus the implementation of the nation's basic economic policy requires not the suppression of private enterprise, as some seem to imagine, but the fostering of its continued growth in desired directions. In this context private investment assumes a crucial role. And private saving has an even greater role to play since a considerable part of public investment itself is financed through a draft on private savings. It may, therefore, be said that a central objective of tax policy in India must be to promote the highest possible rate of private saving in the country."

Dr Lokanathan in "Taxation and Private Investment"

"I have come to the conclusion that our existing rates of direct tax at top levels deprive the tax structure of all flexibility. It is said that they tend to diminish the incentive for work but I am aware that they encourage large-scale evasion. It is now recognised that the very high rates of direct taxation in the top income brackets in many countries of the world in practice are tolerated or tolerable only because of considerable evasion that takes place. In other words, the high rates tend to be applied to a corroded tax base."

T. T. Krishnamachari in his Budget Speech, 1957

"... It is worth while mentioning that the motivating factor behind earned incomes should not be ignored. Much of it is due to the incentive, the initiative and hard work of the earner himself and, for keeping up this effort and to enthuse the earner to greater efforts, it is necessary for him to have a feeling that at least some substantial portion of what he earns is left in his hands."

T. T. Krishnamachari in his Budget Speech, 1964

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Table I

Estimated Increase in Tax Revenues of Central Government Correlated to Varying Rates of Growth in Industrial Production

(Rs Crores)

Year	4%	9%	12%
1970	3,198	3,198	3,198
1971	3,409	3,665	3,827
1972	3,634	4,208	4,580
1973	3,874	4,827	5,481
1974	4,130	5,537	6,560
1975	4,403	6,351	7,851
Increase in Union Tax Revenues in 1975 as compared to 1970	1,205	3,153	4,653
Average Annual Increase	241	631	931
Average Annual Increase (%)	6.6	14.7	19.7

Table II

Contribution of Shareholders to Central Government

Year	Earnings of Shareholders	Corporate Taxation	Excise Duty	Total Contribution to Central Government
1	2	3	4	5 (3 + 4)
	Rs Crores			
1965-66	152.12	159.53	367.98	527.51
1966-67	165.32	159.37	412.98	572.35
1967-68	134.56	138.59	469.30	607.89
1968-69	136.60	143.57	537.85	681.42

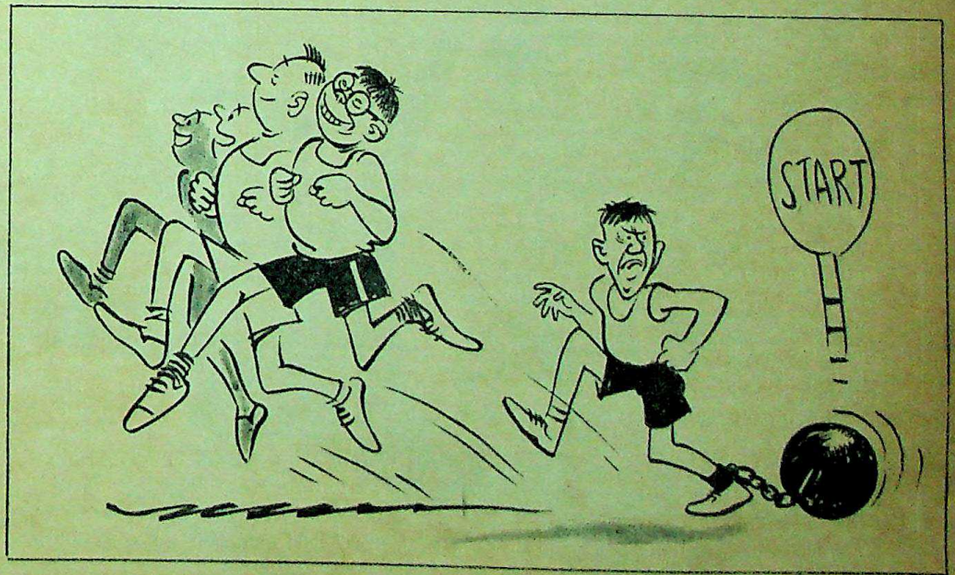
which is roughly the same, bears an aggregate burden of Rs 857 crores by way of direct taxes. But India is indisputably the highest taxed nation in the sense that, in the non-agricultural sector, the income of companies and the income and wealth of individuals bear a higher burden of direct taxes than in any other country of the world.

Encouraging Evasion

Over and above this is the burden of wealth tax at rates which go up to 8% (plus 7% in the case of urban immovable properties). The implication of these fantastic rates of income tax is that it is more profitable for a citizen at a certain level of income to evade tax on Rs 30 than to earn honestly Rs 1,000. Our income-tax rates are heavy, not only at the top slabs, but all along the line. In a heavily taxed socialist country like the United Kingdom, an assessee with three children and a widowed mother and paying the usual insurance premium would be taxed at the average rate of 5.5% on an income of £1,500 (Rs 28,845). The same income under the same conditions in India would attract 18.3% income tax.

My Budget would adopt the modern fiscal policy pursued by the most progressive countries, which is to make revenues grow, while actually decreasing income tax rates, by making incomes grow and the gross national product grow. Tax revenues must be made self-generating.

I would wholly exempt from tax income up to Rs 7,500, in place of the present



TAXES ON COMPANIES

TAXES ON INDIVIDUALS

figure of Rs 5,000. On all slabs from Rs 7,500 to Rs 70,000, the income-tax burden would be two-thirds of what it is today, rising to a maximum marginal rate of 70% at Rs 2 lakhs, instead of the present rate of 97.75%. The rate of wealth tax would be reduced on every slab to half of what it is today, with the maximum marginal rate of 3% as it was in 1970. The ceiling on the combined burden of income tax and wealth tax would be 90% of the total income. A lower tax burden than what I propose prevails in all socialist countries which believe in—and experience—economic growth.

Dr Erhard, author of the German economic miracle, prescribed the maximum marginal rate of 50% for personal taxation. It is no coincidence that, of the 18 developing countries of the world, the five countries which showed the fastest rates of economic growth in Asia during the 1960s—Iran, South Korea, Taiwan, Thailand and Singapore—are also the countries which have the maximum marginal rate at 50%.

It is my unshakable conviction that no nation living today or which has flourished

—Continued

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

there's no taste like

BRU taste!

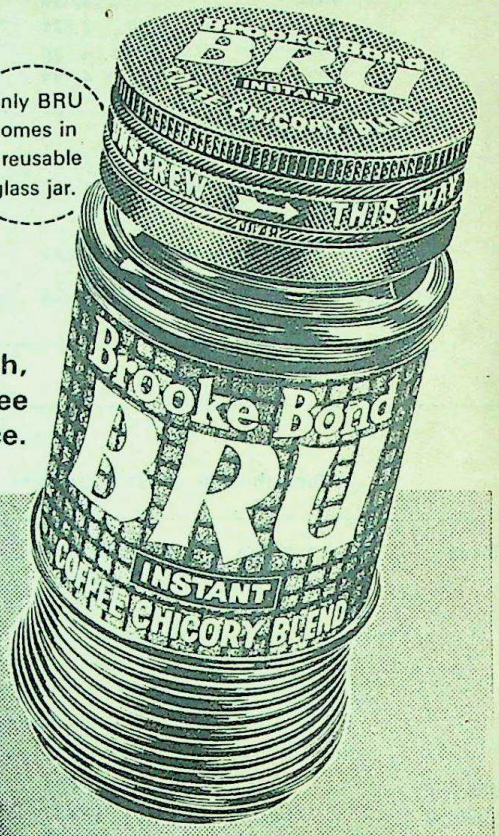
The rich, satisfying coffee taste.

A pleasant, stimulating break from ordinary taste.
BRU is not just a plain instant coffee. It's rich, satisfying and strong ! Because BRU is concentrated—you need to use less—about half a teaspoon makes a good, satisfying cup.

And BRU gives you many more cups than any other instant coffee.

BRU, by Brooke Bond—
India's largest coffee makers.

Only BRU comes in a reusable glass jar.

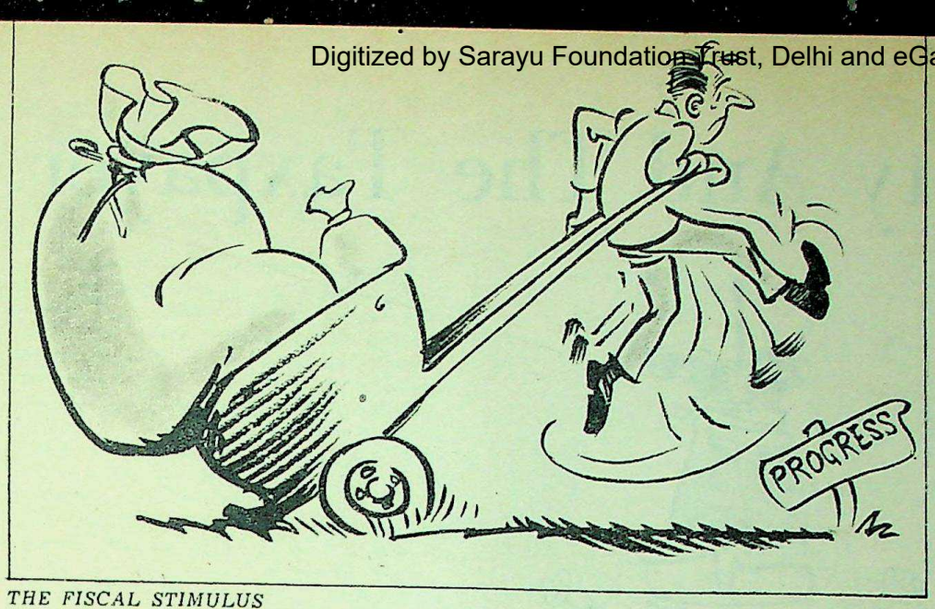


BRU—rich, satisfying coffee at a popular price.

Benson's/2101A/6

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri



THE FISCAL STIMULUS

in any past historical epoch would remain honest under the giddy rates of direct taxes which prevail today in India. Our people, like any other, fall into three segments: (*i*) those who would be honest, however heavy the burden; (*ii*) those who would be dishonest, however light the burden; and (*iii*) those (and they constitute the overwhelming majority) who are basically not dishonest but the nature of whose response to the law is conditioned by the quality of the law. Our tax legislation ignores the first class, is preoccupied with the second and alienates the third.

The old truth, buried for years under insensate tax piling, has now been exhumed in other developing countries and found to be a pearl of great price. That truth, in the words of Meckling and Alchian, is that: "Incentives are the prizes in the game of life—the goals individuals seek—the carrots. Through the ages of Tutankhamen, Alexander, Caesar, Louis XIV and the Atom, they have remained the same."

Following the example of Japan, I would have a special provision to alleviate the burden of tax on salaried employees and on aged assessees. There would be liberal exemptions in respect of perquisites and allowances enjoyed by employees. There would also be a fair provision for "depreciation of useful life", whereby a person, as he ages, is given a progressively higher exemption from income tax. Further, there would be an exemption in respect of every dependant maintained by an assessee. The relief in respect of dividend income and interest on bank deposits would be increased from Rs 3,000 to Rs 6,000 per annum and it would also cover interest on deposits with public limited companies. Savings, which are today at the abysmally low rate of 8%, would then show a dramatic increase.

It is a strange variety of socialism which wholly exempts from tax substantial profits from livestock breeding, poultry and dairy farming, but not the exiguous income from the nation-building activity of education. I would give special tax reliefs to professors and scholars whose meagre earnings are derived from their work in colleges and universities.

The Constitution does not permit the Union to tax agricultural income. The net result is that a small section of the urban population—a minority of a minority, numbering 3 million and constituting less than 1.5 % of the working population—bears almost the entire burden of personal taxation. (The corresponding figures in most other countries are between 30% and 65%.) To remedy this injustice, at least partially, I would enact that agricultural income should be taken into account for the purpose of determining the rate applicable to non-agricultural income.

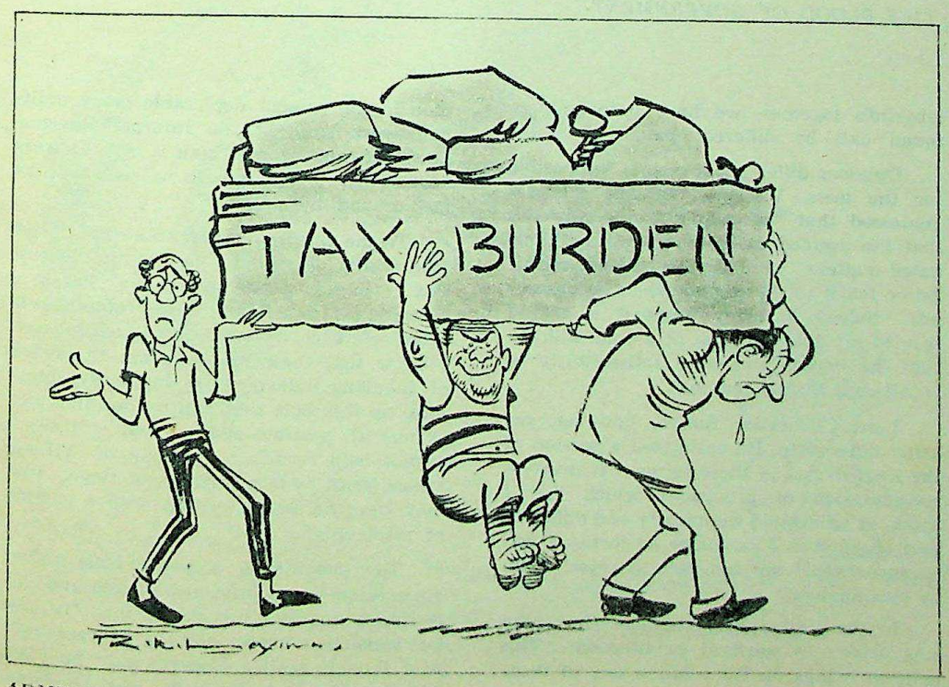
I would resort to another constitutional way of spreading the burden of direct taxes fairly over the urban and rural areas. The Grants-in-Aid given by the Centre under the last Budget to the States and the Union Territories on revenue account total Rs 783 crores. I would reduce these Grants by the amount of relief in income tax proposed to be given to the much harassed urban taxpayer. Such a reduction would leave larger resources for the Union and at the same time induce, if not compel, the States to levy agricultural income tax to make up the shortfall.

Black Money

The popular beliefs—that "nobody pays these high taxes anyway" and that "only the rich are affected"—are, like many other popular beliefs, hopelessly wide of the mark. As Professor Kaldor once asked: "If nobody pays such high paper tax rates, why have them at all?" More and more men, who are basically honest, find the rewards of tax evasion irresistible. Each Budget has narrowed the gap between the honest rich and the poor, and widened the gap between the dishonest rich and the poor. Black money, of which the estimates vary from Rs 200 to Rs 1,400 crores a year, is India's parallel economy and bids fair to become one day the paramount economy in certain fields. The honour for enthroning black money must be divided equally between our industrial policy which believes in perpetuating shortages and our fiscal policy which believes in putting a strain on public integrity which it cannot possibly bear.

The rich pay at the high tax rates; but the entire nation pays for the high tax rates. The invisible social cost of crushing taxation is the further debasement of the nation's character, debased as it is now. Tax evasion corrupts the whole society, since it creates inflation by wasteful expenditures; enables black money to be used to bribe and thus pervert public administration; and siphons savings from the productive to largely unproductive sectors.

The innocent and credulous citizen of India does not realise that black money is the largest single source of funds available to political parties for fighting elections; and those who cry the loudest against the evils of black money are not reluctant in the least to help themselves at this perennial spring. For a people whose national motto is "Truth Shall Prevail", our minds are remarkably well conditioned to the smog of cant, hypocrisy and humbug which envelops public life.



ADMINISTRATION OF FISCAL LAWS

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Law, Morality And The Taxpayer

by SOLI J. SORABJEE

A miscellany of the varying judicial attitudes towards the question of tax avoidance.

IT is a moot point whether the Ten Commandments have died with the reputed death of their reputed Author. Maybe; maybe not. But there can be no doubt that the Biblical injunction to render unto Caesar the things that are Caesar's is deathless and bids fair to bear it out even to the edge of doom. It is the one indispensable article of faith of all states, whether theocratic or atheistic, and has a true ring of universality about it. Today the question is not one of rendition to Caesar but of inexorable exaction from Jews and Gentiles alike.

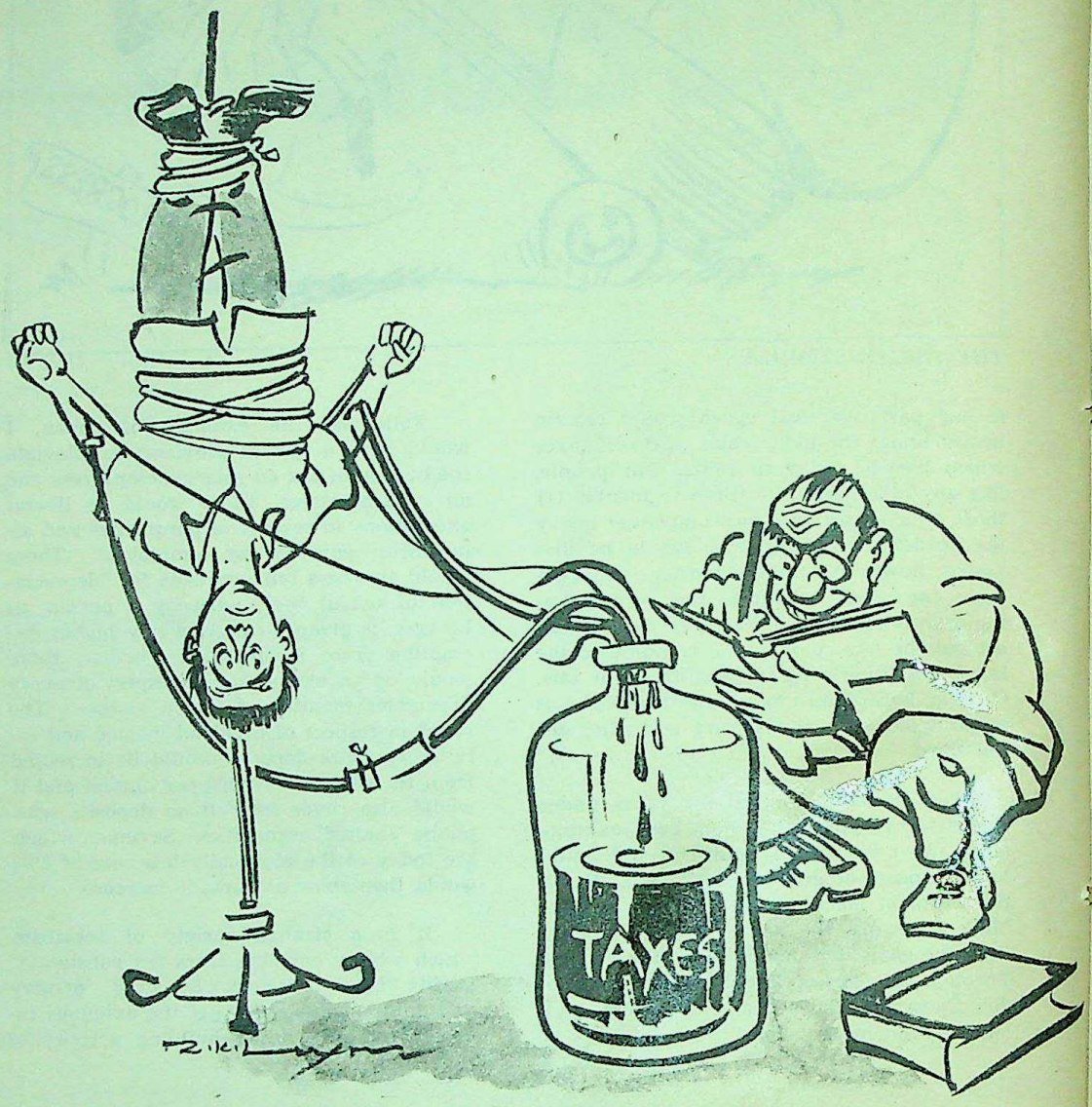
Little wonder that, of the myriad legislative activities, the exercise of the power of taxation is felt to be the most odious and oppressive. No judicial dictum is more readily assented to than Marshall's celebrated statement: "The power to tax involves the power to destroy." Dr Johnson called excise "a hateful tax". Burke was right that "to tax and to please, no more than to love and to be wise, is not given to men".

The Golden Egg

But surely there is a way of doing things. The French admirably conceived of taxation as "the art of so plucking the goose as to procure the most feathers with the least possible amount of hissing". **The conception of our authorities is apparently to secure the least feathers with the maximum amount of gasping and it will not be long before the insane rates of taxation kill the goose which lays the golden egg.**

In 1901, when rates of tax were marginal, Lord Macnaghten in his inimitable fashion reminded his fellow Law Lords that "Income Tax, if I may be pardoned for saying so, is a tax on income". In 1971 that assurance provides cold comfort in view of the subsequent legislative leaps. Capital has been brought to charge by the simple expedient of including it in the statutory definition of "income". **The distinction between capital accretion and income, hallowed by time, has been jettisoned by the assimilation of capital gains to income. New artificial types of income have been created and the taxpayer is frequently taxed in respect of an income which in reality does not augment his purse.**

This may appear illogical to an average rational being. But Lord Halsbury, way back in 1903, did warn us that "Income Tax is not, and cannot be, I suppose, in the nature of things cast upon solely logical lines". Lord Buckmaster almost blushed and said in despair: "I do not pretend that the opinion I hold rests on any firm logical foundation. Logic is out of place in these questions... It is not easy to penetrate the tangled confusion of these Acts of Parliament and, though we have entered the labyrinth together, we have unfortunately found exit by different paths."



LIFE-BLOOD OF GOVERNMENT

Opinions differ about who is responsible for the mess. Viscount Summer candidly confessed that "he cannot confidently say that the decided cases have always illuminated matters". Lord Greene added a speculative touch to the matter when he observed: "Indeed in many cases it is almost true to say that the spin of a coin will decide the matter almost as satisfactorily as an attempt to find reasons".

Lord Chancellor Simon, however, reacted differently. He castigated a section of the English Act in these terms: "It involves consideration of provisions which are, I think, of unrivalled complexity and difficulty and couched in a language so tortuous and obscure that I am tempted to reject them as meaningless."

In the United States, Judge Hutcheson was driven to spiritual exhortation: "This petition brings up for solution one of those difficult jigsaw tax law puzzles all too common in the present deplorable crazy quilt-patchwork state of the Internal Revenue Laws. Of this one, we think it may be truly said: 'This kind of cometh not out save by fasting and by prayer.'"

To the celebrated Judge Learned Hand, "the words of such an act as the Income Tax... merely dance before my eyes in a meaningless procession; cross-reference to cross-reference, exception up to exception—I know that these monsters are the result of fabulous industry and ingenuity, plugging up this hole and casting out that net, against all possible evasion; yet at times I cannot help recalling a saying of William James about certain passages of Hegel: that they were no doubt written with a passion of rationality".

The bewildered taxpayer feels rather disconsolate when informed in cold and unfeeling terms by Lord Sands that "Income tax legislation knows nothing of hardship". And though Justice Roberts may be right in observing that "taxes are *the life-blood*

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

of government", tender indeed is the solicitude of Judge Musmanno when he declared: "It is true that taxes are the life-blood of any government, but it cannot be overlooked that the blood is taken from the arteries of the taxpayers...".

But imagine the taxpayer's perplexity when he hears one of the greatest jurists of our times, Oliver Wendell Holmes, proclaim: "Taxes are what we pay for civilised society... I like to pay taxes, *with them I buy civilisation.*" Here truly is a patron saint of the Revenue. Sheer gratitude and decency demand (notwithstanding that Holmes was an American) that his portrait should adorn the room of every income tax authority. The harassed and harried taxpayer may be pardoned for forgoing the dubious pleasure of purchasing civilisation of the 1971 variety and to regard Holmes' statement as a quotable quote rather than adopt it as a blinding rule of conduct. But for Holmes it was not a mere matter of judicial felicity. It was a matter of principle, as the case of *Evans vs Gore* clearly proves.

Cartoons by R. K. LAXMAN

A Federal Judge in Kentucky contended that the Revenue Act of 1919 could not tax his salary as a judge in view of the provisions of Article III of the American Constitution which, amongst other things, provides that the salary of judges shall not be diminished during their continuance in office. The Supreme Court of the United States, by a majority decision of 7-2, upheld the contention and struck down the Act on the ground that the said statute conflicted with the constitutional provision.

Justice Holmes dissented and said: "To require a man to pay the taxes that all other men have to pay cannot possibly be made an instrument to attach his independence as a judge. I see nothing in the purpose of this clause of the Constitution to indicate that the judges were to be a privileged class, free from bearing their share of the cost of the institutions upon which their well-being, if not their life, depends."*

MAGICIAN'S PERFORMANCE

Holmes could not have looked kindly on the art of tax planning or, if you must be unaesthetic, tax avoidance, which has been neatly defined as "the art of dodging tax without actually breaking the law"—a phrase which owes its inspiration to the definition of gamesmanship: "The art of winning games without actually cheating." Lord Morton Henryton however looked upon it as "a most undignified game of chess between the Chancery division and the Legislature". Tax evasion is not only undignified but also unethical and illegal.

Thanks to a merciful Providence, the taxpayer and the tax planner are not without their patron saints. Pride of place goes to a Scotsman, Lord Clyde, who with characteristic native insight declared in words which will stir the crippled spirit of every taxpayer: **"No man in this country is under the smallest obligation, moral or other, so to arrange his legal relations to his business or to his property as to enable the Inland Revenue to put the largest possible shovel into his stores."**

In 1936 Lord Atkin, in true egalitarian spirit, removed all distinctions of class and position and conferred the rights of tax avoidance on the rich and poor alike. Said the noble Lord: "...it has to be recognised that the subject, whether poor and humble or wealthy and noble, has the legal right so to dispose of his capital and income as to attract upon himself the least amount of tax."

The dark days before El Alamein and the flames and fury of the Battle of Britain provoked unkind judicial thoughts for the tax planner. Said Lord Greene in 1942: "For years a battle of manoeuvre has been waged between the Legislature and those who are

—Continued

"...WITH THEM BUY CIVILISATION"

* In 1938 the personnel of the Supreme Court had changed and there were new doctrinal directions. Justice Frankfurter, speaking for the majority, overruled Evans' case and observed: "To suggest that it (the tax) makes inroads upon the independence of the judge is to trivialise the great historic experience on which the framers based the safeguards of Article III."

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

how man has recorded his vision of man—through art.

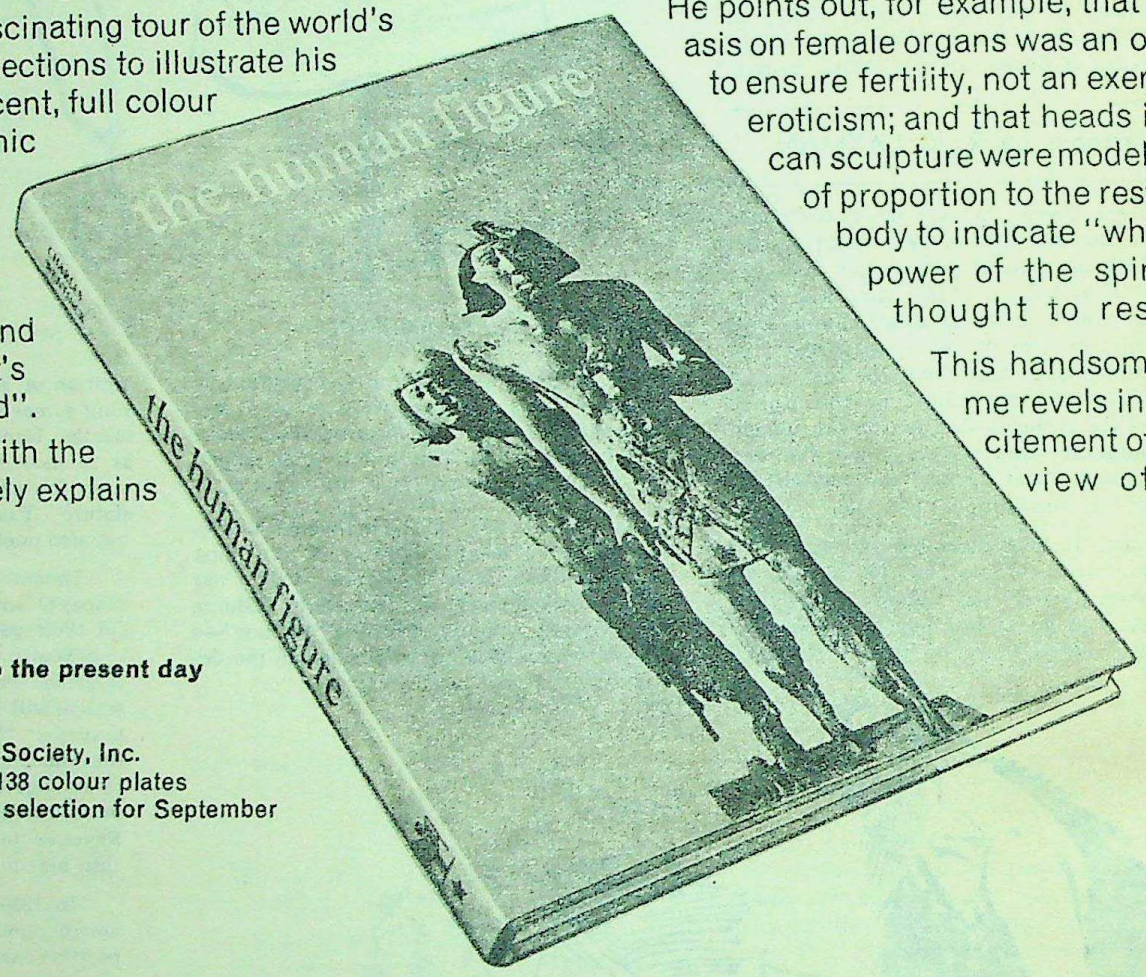
If man's body has not significantly changed in 20,000 years, the eyes of the artist obviously have. In The Human Figure, Charles Wentinck traces man's conception of man—from naturalistic, primitive cave art to the "world of sexual outrage," the 20th Century.

Wentinck takes us on a fascinating tour of the world's museums and private collections to illustrate his theme—with 138 magnificent, full colour plates of major Palaeolithic sculpture, the art of Mesopotamia and Egypt, Hellenic statues, Etruscan bronze and paintings, the Renaissance movement, and finally, contemporary art's "human figures expelled".

Wentinck is concerned with the "whys" of art and concisely explains how art reflects the philosophy of a given period. Each illustration is accompanied by a keenly written commentary that describes its characteristics and significance, as well as date of origin, country or period, material, size and museum where it is now located.

He points out, for example, that emphasis on female organs was an offering to ensure fertility, not an exercise in eroticism; and that heads in African sculpture were modelled out of proportion to the rest of the body to indicate "where the power of the spirit was thought to reside."

This handsome volume revels in the excitement of man's view of man.



The Human Figure
in art from prehistoric times to the present day
by Charles Wentinck
Foreword by Robert B. Luce,
Editor-in-chief of the Seven Arts Society, Inc.
23.5 cms x 31 cms., 160 pages—138 colour plates
A Seven Arts Society Book Club selection for September

THE TULSI SHAH ENTERPRISES,
(Mail Order Dept.)
Examiner Press Building, Dalal Street, Bombay-1

Yes, I accept 10 days free trial examination of THE HUMAN FIGURE at Rs. 76.00. I also agree to pay Rs. 6.00 for postage. Please send the same by V.P.P. If I am not totally satisfied, I will return the volume within 10 days and request refund of Rs. 76.00

Name:.....

Address:.....

City..... ...Postal Zone ....State.....

I am sending Rs. 76.00 in advance by M.O./by draft enclosed—and so please do not charge me postage of Rs. 6.00

FOSB-TSE-721

10 Days FREE Examination

Order your copy now and see this extraordinary volume for yourself. The exceptionally low price for such an expensively-produced book is made possible by the multi-lingual editions. And if you order today, you can save with the special price of Rs. 76.00. But examine a copy first and then decide. If after 10 days, you do not agree that THE HUMAN FIGURE is all that we say, return the book to us and owe nothing. Mail the coupon today and get ready for a world of new insights.

OFFERED AT 20% SAVING
PRICE—RS. 95.00
YOU PAY—RS. 76.00

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

minded to throw the burden of taxation off their own shoulders on to those of their fellow subjects. In that battle the Legislature has often been worsted by the skill, determination and resourcefulness of its opponents, of whom the present appellant has not been the least successful. It would not shock us in the least to find that the Legislature is determined to put an end to the struggle by imposing the severest penalties. It scarcely lies in the mouth of the taxpayer who plays with fire to complain of burnt fingers."

In 1943 Lord Simon preached a rough homily to tax planners and their legal advisers on the duties of good citizenship:

"My Lords, of recent years much ingenuity has been expended in certain quarters in attempting to devise methods of disposition of income by which those who were prepared to adopt them might enjoy the benefits of residence in this country while receiving the equivalent of such income without sharing in the appropriate burden of the British taxation... There is, of course, no doubt that they are within their legal rights, but that is no reason why their efforts, or those of the professional gentlemen who assist them in the matter, should be regarded as a commendable exercise of ingenuity or as a discharge of the duties of good citizenship."

Turn of Judicial Tide

This moralistic fervour did not find favourable soil in Australia. Jordan C.J. remarked:

"No doubt those who, like Viscount Simon, regard it as a patriotic duty to pay the largest amount of tax as lawfully exactable will so arrange their transactions as to attract a maximum of liability (although without, it is to be hoped, going to the length of a timely suicide, as foreshadowed by Lord Atkinson), and those who, like Lord Macnaghten and Lord Atkinson, recognise no such duty will order their affairs so as to incur liability for no more than is legally necessary. We are not, however, concerned with the desirability or morality of the course taken in the present case but only with its legal operation and legal consequences."

Judge Learned Hand delighted the hearts of all patriots when he declaimed: "Anyone may so arrange his affairs that his taxes shall be as low as possible: he is not bound to choose that pattern which will best pay the Treasury; there is not even a patriotic duty to increase one's taxes."

"Sleight of Hand"

After the successful conclusion of the Second World War the judicial tide turned in favour of the taxpayer. The mood was one of indulgent tolerance almost bordering on approval. But things were getting so good for the tax planner that a dissenting note of warning was sounded by Lord Denning in 1963. After describing dividend stripping as a "way of getting money out of the revenue authorities", Lord Denning referred to the "strippers" themselves in almost contemptuous terms: **"There are occasions when a reasonable man may turn a blind eye to the facts. But this is not one of them. To my mind the Commissioners were entitled to see these people as they really are: prospectors digging for wealth in the subterranean passages of the Revenue, searching for tax repayments."**

In another case he said: **"What does this come to? It means that, in order to avoid estate duty, the lawyer turns magician... It makes me rub my eyes. I cannot believe it is true. Those near me acclaim the feat. But I do not."**

1964 found Lord Denning unrepentant. He said: "It reminds me once more of the conjuror's tricks on which I remarked in Morgan vs I.R.C.C."—and described the lawyer-cum-*magician's performance* which culminated, according to His Lordship, in a "sleight of hand" designed to avoid estate duty on one quarter of a million pounds. But Lord Denning was not impressed. "It is too good to be true," he declared, "so good that I do not believe it is true," and so saying promptly found in favour of the Revenue. Fortunately for the tax planner the House of Lords has recently turned the tide in his favour.

The attitude of Indian Courts before and after Independence has been to eschew morality and to consider only the law. Chief Justice Beaumont cut through all domestic tangles when he observed: "Anyone is entitled to so conduct his affairs within the law as to avoid the incidence of taxation, and, if a man finds that he will suffer less in taxation by carrying on business in partnership with his mother rather than his wife, he is entitled to select his mother. But the partnership must be a genuine partnership." What partnership can be more genuine than with one's wife? But His Lordship was dealing with income tax and not Freudian psychology.

The advent of Independence did not signal any change in the judicial attitude. Chief Justice Chagla, in 1954, assured us that "a citizen is perfectly entitled to exercise his ingenuity so to arrange his affairs as might make it possible for him, legally and lawfully, not to pay tax and, if his ingenuity succeeds, however reluctant the Court may be to acknowledge the cleverness of the assessee, the Court must give effect to the letter of the taxation law rather than strain that letter against the assessee."

No Ignominy

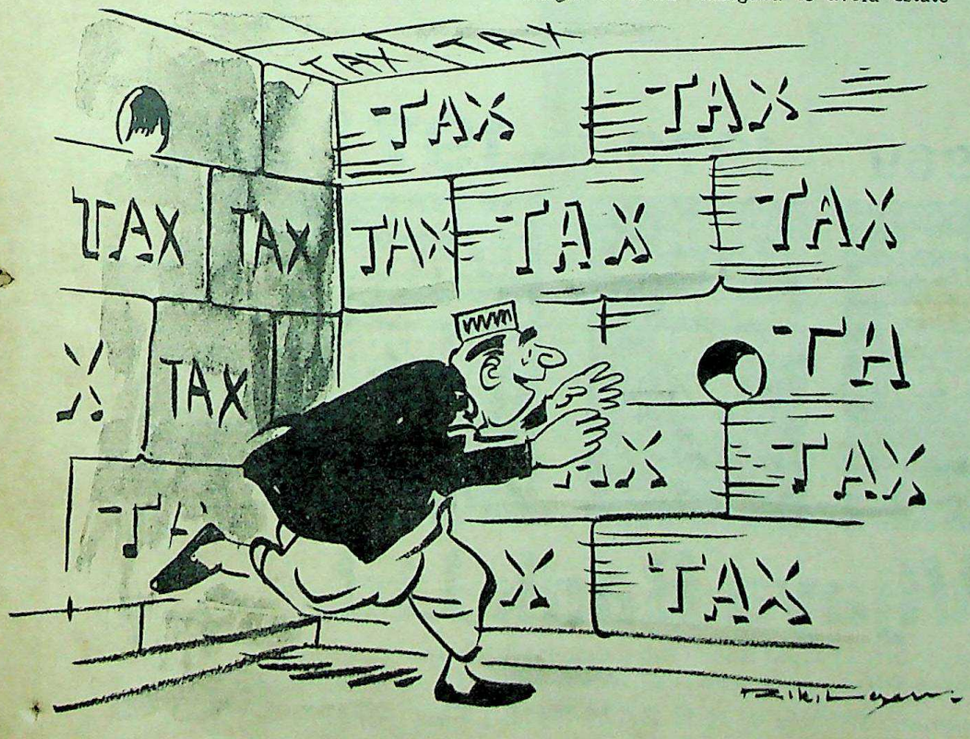
Justice Jagadisan of the Madras High Court was more forthright: "Avoidance of tax is not tax evasion and it carries no ignominy with it, for it is sound law and certainly not bad morality for anybody to so arrange his affairs as to reduce the amount of taxation to a minimum."

The matter is happily concluded by the solemn pronouncement of the Supreme Court: **"A taxpayer may resort to a device to divert his income before it accrues or arises to him. Effectiveness of the device depends, not upon considerations of morality, but on the operation of the Income Tax Act."**

Alas! the difficulty now is to find any way of making arrangements so as to walk outside the thick and wide lines drawn by the legislature. **Some loopholes are today but shadows of their former selves; anti-avoidance legislation has cut jigsaw patterns across them and placed so many obstacles in the way of those who tread the straight and narrow path that only a limited number of lucky souls can get over the bridge.** As Palkhivala has aptly said: "In his bravest contest with the revenue, the assessee has been fighting a losing battle."

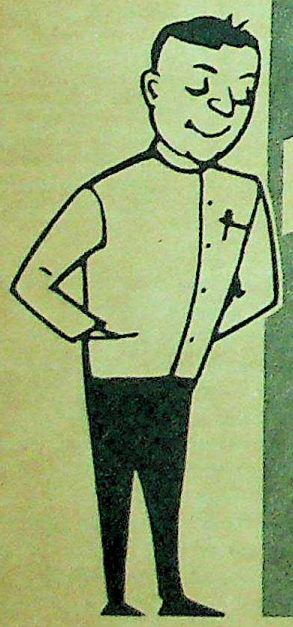
What then?

Clearly the only practical and dignified solution is to emulate the example of the Yankee from Olympus. So let us all perform our patriotic duty, act like good citizens and pay our taxes through our bleeding arteries without any ignoble thought of avoidance, and thereby purchase the civilisation of the nineteen seventies.


TAX
TAX
TAX

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

For Vijaya Bank every year is a record year



Vijaya Bank Ltd.

Regd. Office: Light House Hill Road, MANGALORE-3
Admn. Office: Race Course Road, Bangalore-1
Chairman: M. SUNDER RAM SHETTY

Bensons 2077

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

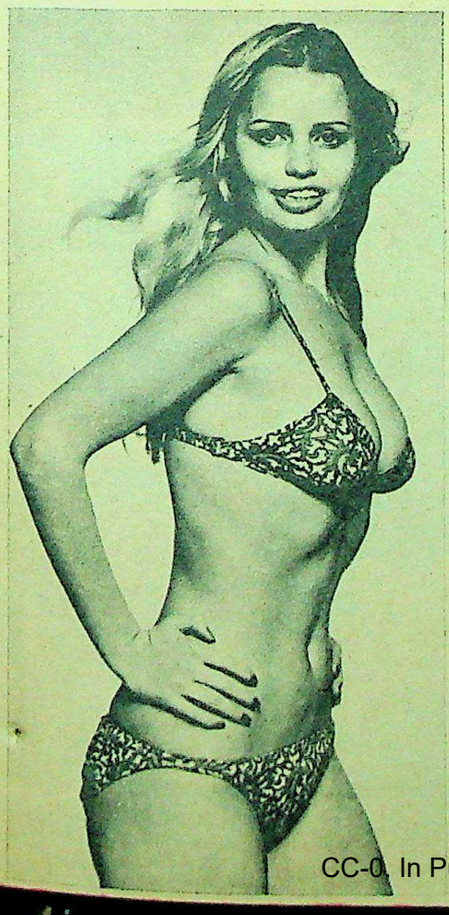
Digitized by Sarayu Foundation Trust, Delhi and eGangotri

IN THE NEWS

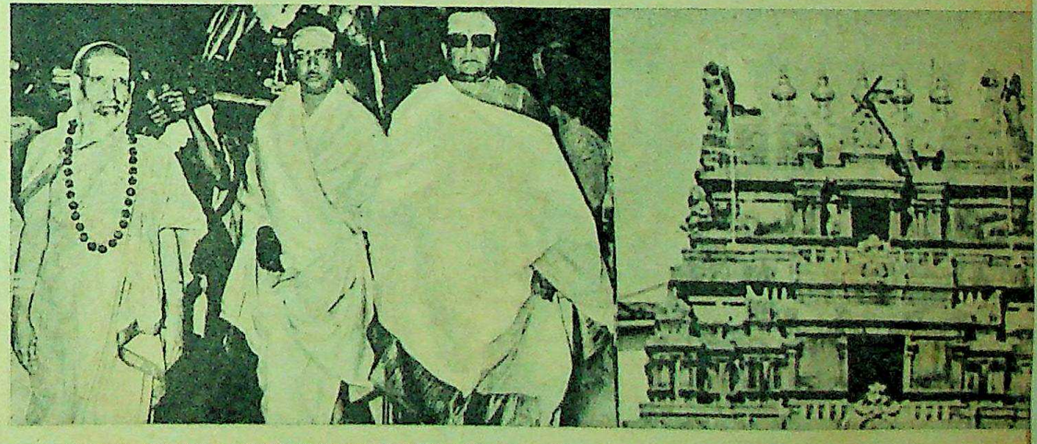
THE BEST PRINTING OF OUR TIMES (below). *The Times of India* Annual 1970 *won the first prize for art magazines and annuals at the 14th All-India Printers' Conference held in Ahmedabad. Jal S. Cardmaster, Commercial Manager of "The Times of India" Group of Publications, received the award from Ghanshyam Oza, Union Minister of State for Industrial Development.* Chromographs of Clinical Symptomatology, *a Parke-Davis booklet printed by the Times of India Press, also won a first prize.*

LISTENING TO THE THOUGHTS OF MAO. In Peking, Mao Tse-tung, Chairman of the Chinese Communist Party, chats with President Nixon of America. At left are Prime Minister Chou En-lai and Tang Wen Shen, an interpreter. In the joint communique issued by Nixon and Chou En-lai, America has promised the gradual withdrawal of its troops from Taiwan and China has supported the people of Kashmir in "their struggle for self-determination". Although Nixon has denied it, there has been talk of a secret deal between the two super powers. Nixon's visit has been well received in his own country; his chances of winning another term at the White House have brightened considerably.

THE KENNEDY THAT GOT AWAY. A Lufthansa Jumbo jet was hijacked by three Arabs, after its departure from Delhi, and taken to Aden. This was to bring pressure on West Germany, where Palestinian guerillas are under arrest. Bonn agreed to pay a ransom of five million dollars. The Arab commandos released the passengers and crew and surrendered to the Yemeni police. Among the passengers was Joseph Kennedy, son of Robert Kennedy, who was assassinated in 1968 by an Arab, Sirhan B. Sirhan. Interviewed at Frankfurt, Joseph said that the hijackers were not after him. The Arabs got into the plane with weapons in Delhi despite the security measures enforced there.



THE GIRL TO BOOST YOUR SALES CURVES. Maj Britt is a "honey-blonde" advertising model who helps to sell everything from bikinis to bathtubs.



POLITICAL POWER IS TRANSIENT, "BRAHMANANDA" ALONE LASTS. This photograph was taken during the inauguration of the Suvarna Kalasa Pratishthapana Mahotsava *(festival of the installation of the golden pot) at the Saradamba temple, Sringeri. The* kalasa *(installed on the gopuram) was presented by Brahmananda Reddi, former Chief Minister of Andhra Pradesh. The ceremony took place in the presence of Jagadguru Sri Sankaracharya of Sringeri and the Maharaja of Mysore.*

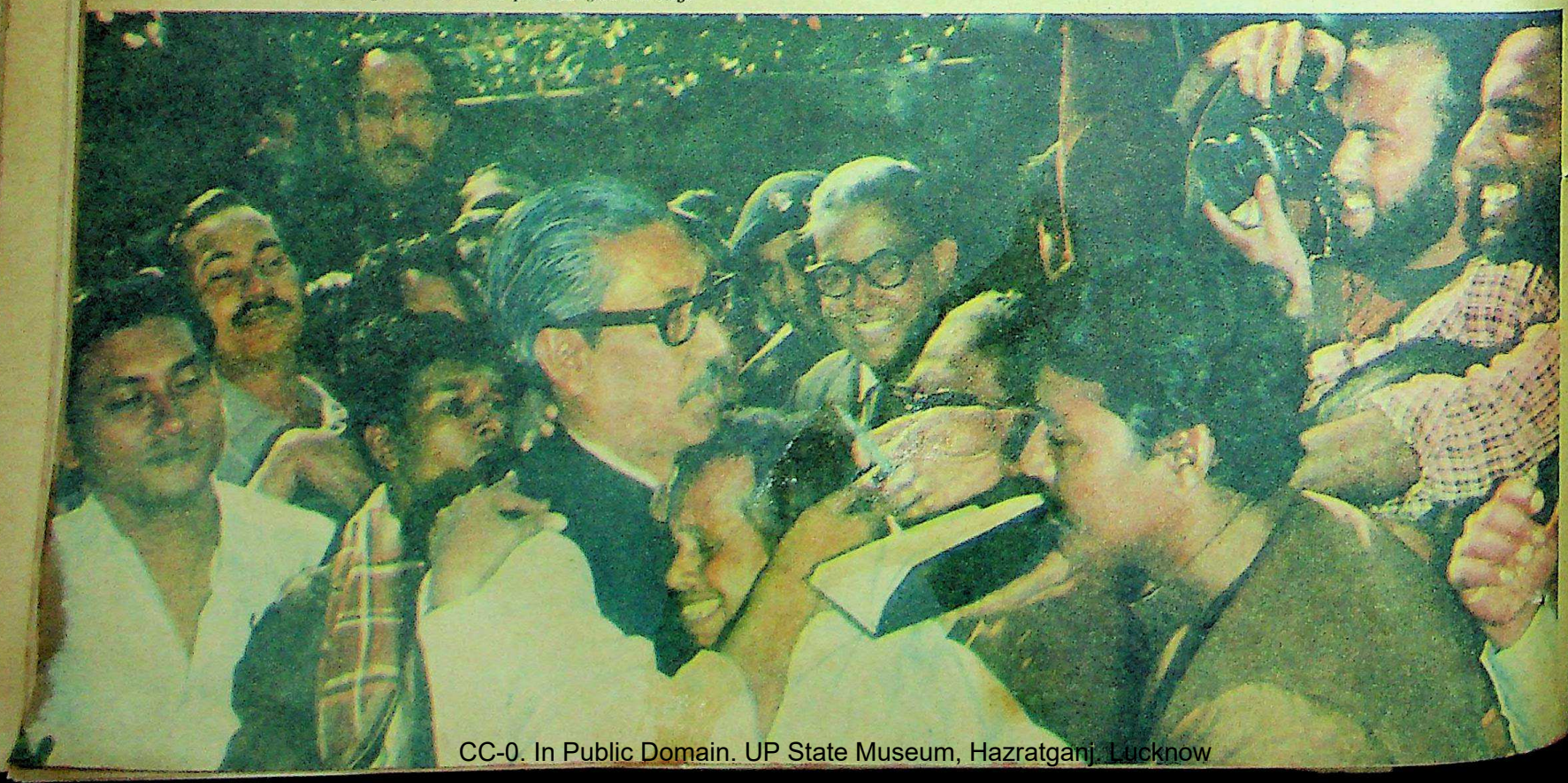
CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

—Dhiraj Chawda

IT'S GOOD TO BE BACK. The Sheikh wept like a child when he arrived at Dacca. Quoting Rabindranath Tagore's lament: "Oh, my dear mother, you have made seven crores of your sons as Bengalis but not as men," the Sheikh said, "Kaviguru, we have proved you wrong."

"I SALUTE MY PEOPLE." It has been a long year for Sheikh Mujibur Rehman. After languishing for nine months in a West Pakistan gaol, the Bangabandhu will have the satisfaction of celebrating his 52nd birthday in a free Bangladesh.



CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

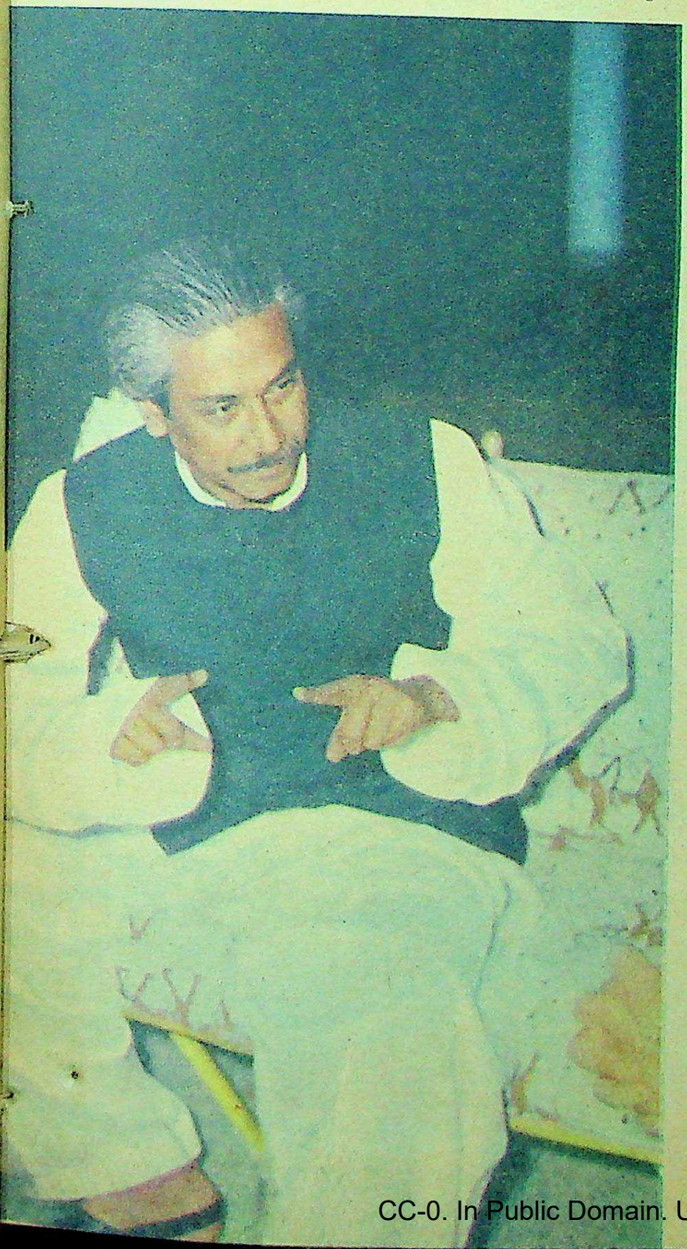
Digitized by Sarayu Foundation Trust, Delhi and eGangotri

MUJIB IS FIFTY-TWO

The Sheikh will be 52 on March 17. Tagore once wrote: "Man's body is so small, his strength of suffering so immense." For the past twelve months the people of Bangladesh have been undergoing this test. Their leader, Sheikh Mujibur Rehman, spent nine of these trying months in a West Pakistan gaol. He was sentenced to death and a grave dug to bury his body. For him the task of building a new nation has only just begun.

Photographs by MONA CHOWDHURY

EAST AND WEST ARE DIFFERENT AND WILL REMAIN DIFFERENT. The return to normality will be a long and arduous process. The price of freedom is always high but the people of Bangladesh have already started the long climb back. At 52, just out of his nine-month ordeal, the Sheikh looks thinner, more thoughtful but still strong and determined to lead his people to realising the dream of Sonar Bangla.



"YES, I HAVE PROBLEMS. We have lost three million men, a quarter of our real estate has been destroyed, we have lost our food stores. We must recover." For a start, Mujib wants youth to play a commanding role in all spheres. The Awami League must be revitalised. He will personally supervise the rehabilitation of the war-affected in the villages He looks forward to foreign aid—but only if it is unconditional.

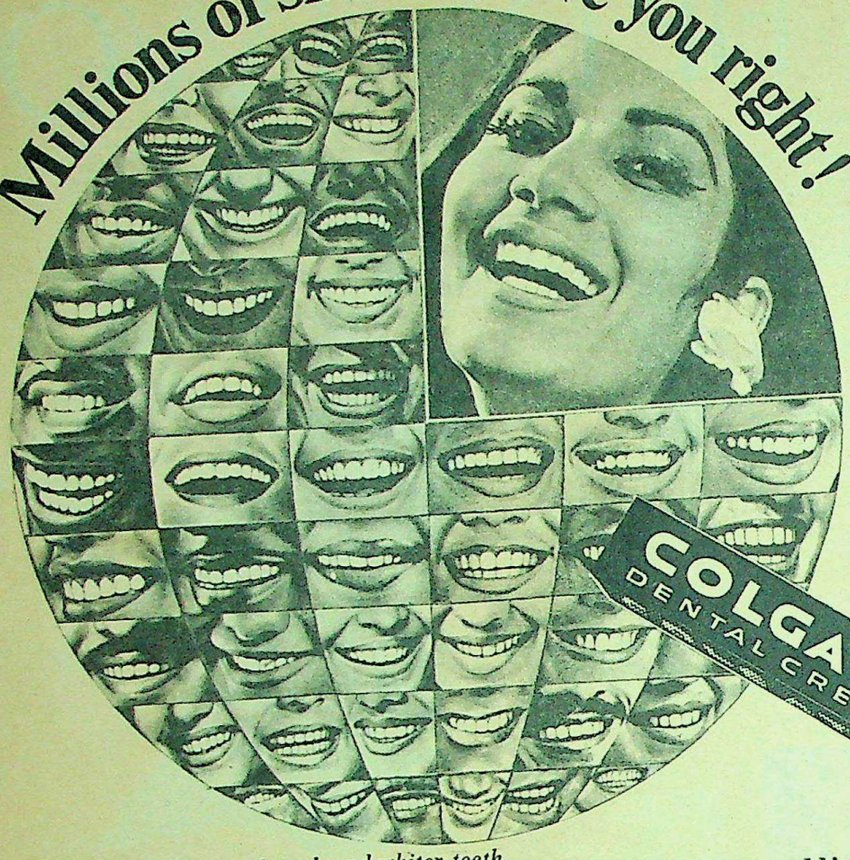
OLDER AND WISER. Sheikh Mujibur with Begum Mujibur Rehman and grandson Joi after he was finally reunited with his wife, parents, two daughters and three sons. Mujib was born on March 17, 1920, in Tangipara, Faridabad district.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

DC.G.17.72

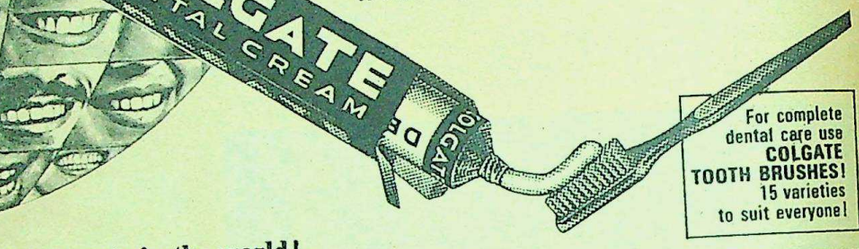
Millions of smiles prove you right!



Stop Bad Breath... Fight Tooth Decay all day with Colgate Dental Cream

Scientific tests have proved that Colgate instantly stops bad breath in 7 cases out of 10 and that the Colgate way of brushing teeth right after eating stops more decay—for more people—than ever before reported in all dentifrice history. Because: just one brushing with Colgate Dental Cream removes up to 85% of odour and decay causing bacteria.

What a wonderful minty taste too—children love to brush regularly with Colgate Dental Cream!



For complete dental care use **COLGATE TOOTH BRUSHES!** 15 varieties to suit everyone!

For cleaner, fresher breath and whiter teeth...
more people buy Colgate than any other toothpaste in the world!

what's for tea? new parle marie!

Now the creators of Gluco, Monaco and other biscuit delights, bring you new teatime enjoyment—

PARLE MARIE BISCUITS

with exclusive taste—in elegant foil-sealed pack

everest/1060-PM

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

falsehood without being technically guilty of telling a lie. And that is what he has done in reviewing Mullik's book. To illustrate:

Two paragraphs earlier than the one quoted by Noorani, the draft resolution makes the following assertion: "In the opinion of the Committee, the Jammu and Kashmir State has not yet acceded with either of the two dominions (*sic*) and therefore the question of aggression by Pakistan on Indian territory is not a 'reality' but only an excuse for India to maintain her forced occupation of a part of the State." Elsewhere in the Appendix, Mullik also reproduces a number of letters that passed between Begum Abdullah, Mirza Afzal Beg and other important followers of the Sheikh, on the one hand, and Pakistani Intelligence agents on the other. This material contains enough evidence to substantiate Mullik's interpretation.

For example, a letter dated May 24, 1956, from Mirza Afzal Beg to Khwaja Ali Shah says that the letter written by Khan Mohd Khan (Dy S.P., Pak I.B.) was received and replied to by Sheikh Abdullah and adds: "To go beyond the demand of right of self-determination is not only unnecessary but is harmful from all aspects." In another letter received by Beg from another Pakistani I.B. Officer, he (Beg) is asked to send a "detailed" and "very urgent" reply to the query: "What is the reaction to the declaration of the Prime Minister of Pakistan that the accession of Kashmir to Pakistan would be done with the consent of the Kashmiri people?" I hope Noorani would not turn round and say that this was a purely academic inquiry.

It may also be mentioned that Mullik reproduces four receipts passed by Begum Abdullah for funds received from Pakistan, in one case through its High Commission in Delhi. Was this money, running into thousands of rupees, given by Pakistan for charitable purposes? Noorani does not even mention this evidence, still less relate it to Mullik's interpretation of the stand taken by Sheikh Abdullah and the Plebiscite Front. Instead, he makes a mountain of minor inaccuracies of detail, and misguides his readers by stretching a political statement made by Nehru in a different context. Whom does Noorani think he is fooling?

Bombay — HAMID DALWAI

Reproduced below is a paragraph that formed part of A. G. Noorani's original review of the book. It was deleted owing to pressure on space:

Some day a full account of the trial will be available, giving both the prosecution and the defence cases. Mr Mullik wants the reader to believe that the prosecution evidence was "perfect". This is done by quoting opinions of his own counsel and the prosecution documents which the defence questioned. There were others who differed. A distinguished foreign correspondent poured scorn on the letters in "schoolboy Code" that were produced in evidence. One of India's most responsible and able journalists, S. Mulgaokar, remarked that the charges against the Sheikh "everyone recognised were bogus".

The Illustrated Weekly of India

Vol. XCII. 43. Regd. No. MH9
Sunday, October 24, 1971

CONTENTS

COLOUR PAGES

Women's Liberation Movement .. 8
Nirankaris 21
Sant Samagam At Bhatinda 40
Personalities: D. P. Dhar 53
Comics 73

FICTION AND POETRY

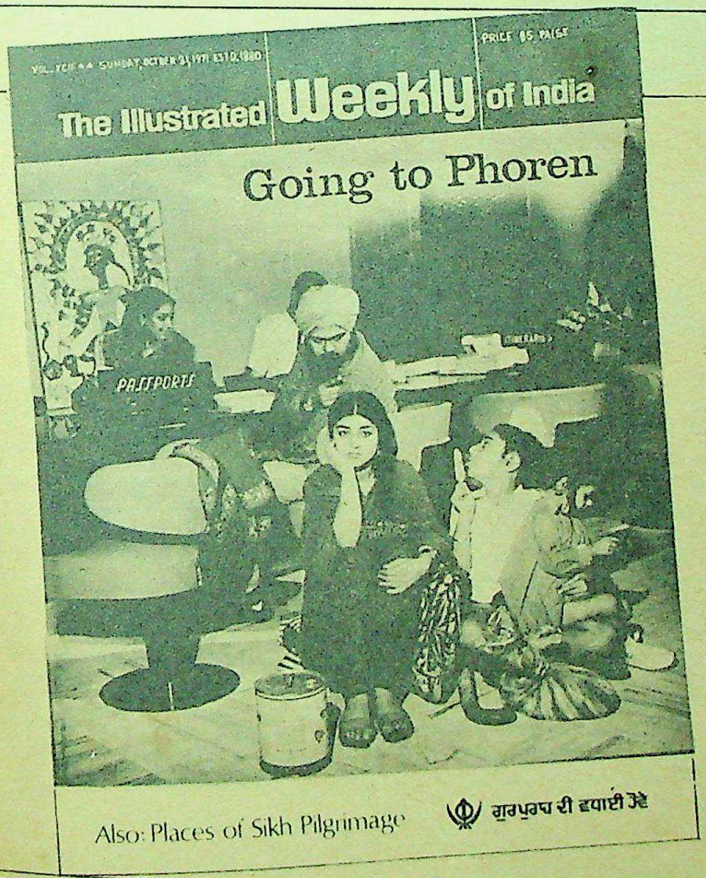
Midnight 29
Three Poems By Wagoner 39

ARTICLES AND PICTURE PAGES

Four Goals Of Women's Lib 14
"The Sex Revolution" 19
Death In The Afternoon 26
Enemy Of My Enemy Is My Friend 34
Pun Fun 45
The Guilty Press 47

AND OUR REGULAR FEATURES

COVER: Down With Men!—by Jitendra Arya



NEXT WEEK

GOING TO PHOREN: There are over 300,000 Indians living in England. How do they adjust themselves to English life? Do they integrate with the local population or live in isolation? How do they cope with race prejudice generated by Enoch Powell? Dilip Hiro and M. S. Gill study the problem at first hand. With "eye-opener" photographs.

PLUS: Special commemorative features for Guru Nanak's birth anniversary:

Places of Sikh pilgrimage by Arthur Hughes and sketches by Rathin Maitra; New Soundings in Punjabi Poetry by Gurbachan; Sikh Cultural Heritage by Sant Singh Sekhou; Punjabi Press by Satindra Singh; Sikhs in Sport by A. F. S. Talyarkhan.

And a number of other features: "Over My Dead Body", a story by Kartar Singh Duggal; Love and Friendship by Sahitya Akademi Award-winner M. T. Vasudevan Nair; revealing photographs of The Touch Experience; the last in the provocative series by Sasthi Brata; etc., etc.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

"VENUS" by VELAZQUEZ

"WE ARE NOT SEX OBJECTS!"—this sums up the main grouse of the Women's Liberation Movement. And it is this which makes the American protagonists of the Movement throw brassieres, cosmetics, false eyelashes and other such "symbols of sexist oppression" into strategically placed "Freedom Trash Cans". Women's Libwallis also demand "Equal Pay for Equal Work" and Child Care Centres which will free them from the "unpaid labour" of housekeeping. Has Women's Lib raised its head in India too?

Women's Liberation Movement

Chapati-maker To Chappal-phenkar

by NANDINI MEHTA

"We Women are not Chapati-Making Machines!" This slogan on the walls of Delhi's Indraprastha College for Women was a protest against the hostel rules —rules the girls felt denied them the freedom to participate in life outside the college gates. The slogan was taken up as a refrain by college girls all over the city and it aroused fear among men. Was this the rumble of a coming storm—the storm of the Women's Liberation Movement?

A POSTER, at least partly in answer to the "Chapati" slogan, soon appeared on the University campus, sternly captioned: *Aaj kal ki nari Sita nahin, Draupadi hai.* It depicted a short-haired girl in bell-bottom trousers, coyly beckoning to a group of boys; and beside her a girl with her head meekly bowed and demurely covered, her hands folded in a respectful *namaste*. Shortly thereafter, when a Women's Rights group was formed in Delhi and rather ominously named POWER (Progressive Organisation for Women's Equal Rights), many people asked: "Has Women's Lib reared its ugly head here?"

The Women's Liberation Movement, which originated about a year and a half ago in the United States, has been the subject of continuous and lively controversy ever since, hitting the headlines steadily through a series of highly effective if somewhat ludicrous methods of protest.

Last summer an army of women marched through the streets of New York, placing Freedom Trash Cans at strategic points, into which they threw symbols of "sexist oppression" like brassieres, cosmetics, detergents and false eyelashes. They picketed city centres all over the country, demanding the abolition of beauty contests and magazines like "Playboy", which presented women as sex objects rather than as thinking, feeling human beings.

"Marriage Is Legalised Rape"

"Marriage is Legalised Rape and Unpaid Labour!" — "Equal Pay for Equal Work!" they shouted, as they demanded a chance at jobs traditionally reserved for men and Child Care Centres to cut the apron-strings

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

that tie mothers to domestic servitude. They stormed MEN ONLY clubs and bars, demanding that women be allowed into them, and some of them formed societies aimed not only at liberating women but at destroying men, such as SCUM (Society for Cutting Up Men) and WITCH (Women's International Terrorist Conspiracy from Hell).

Some of the Liberation groups protested against the convention of giving women's names to destructive hurricanes, and others lobbied for changes in the English language in order to make it more sexually egalitarian. For instance, they demanded that "boycott" be changed to "girlcott"; "history" to "herstory"; and that the two different terms, "Mrs" and "Miss", be substituted by the single "Ms". One Women's Lib magazine had on its centrespread a bearded Mr April, Playboy of the Month, coyly clutching a bunch of daisies as he posed nude on a fur rug!

Going Dutch

European women lost no time in taking the cue from their sisters across the Atlantic. In the Netherlands, a Women's Lib group burnt corsets in public and pinned pink ribbons in front of public toilets for men—because women do not have the same facilities. They wolf-whistled at men on the street, stared lecherously at them and, from time to time, even pinched their bottoms. "We want them to know what it feels like to be a sex object!" explained one member.

In Germany a procession of women staged a demonstration, demanding the legalisation of abortion, shouting: "Our Bellies Belong to Us!" In London, Women's Lib groups picketed the MISS WORLD contest, carrying signs saying: "Mis Used", "Mis Conception" and "Mis Guided"; and plastered underwear ads with stickers saying: "You Earn More as a Real Whore". At a Women's Lib conference in Oxford, the posters said: "Phalluses are Fascist—End Penal Servitude".

In Ireland, Women's Lib members staged a dramatic protest against the birth-control policies of the Catholic-dominated Dublin Government. When the train from Belfast steamed into Dublin a few weeks ago, out came 50 housewives, salesgirls, secretaries and students, showering condoms, loops and pills on Customs officials, while their supporters stood at hand, shouting: "Women are Baby Machines!" and "Arrest me—I'm on the Pill!"

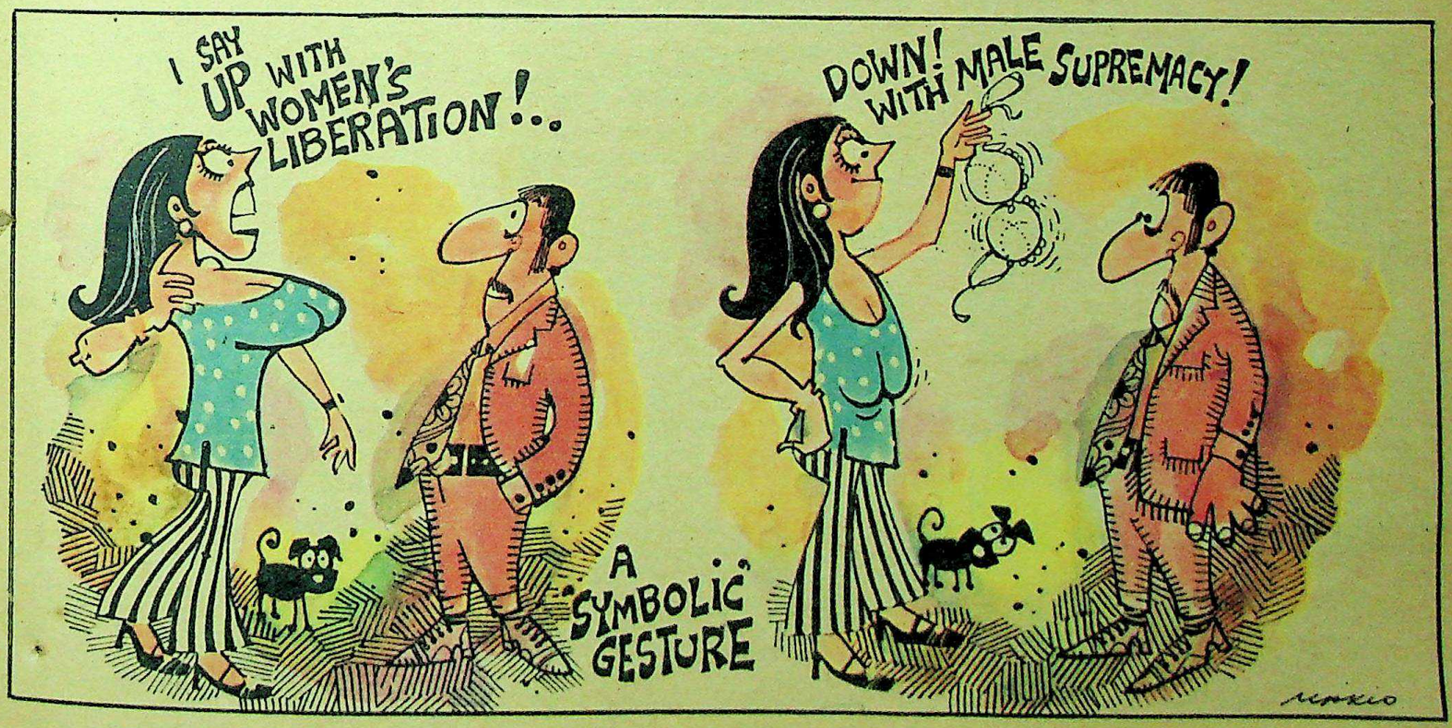
If incidents of this sort have brought excellent publicity to the Women's Liberation Movement, they have also backfired, obscuring the more basic issues of the movement and emphasising only its more bizarre outward expressions, which have invited merely ridicule. The typical reaction of men (and not a few women) was to say that, far from being a movement for the greater self-realisation of women, it was the very negation of femaleness; and that feminists attack the double standard only so that they can be free to engage in lechery. "Scratch a 'Woman's Lib' woman," commented one men's magazine, "and you find a frustrated spinster, a lesbian or an unhappy marriage." All of which shows ignorance of what the movement is really about.

"Sexual Politics"

The Women's Liberation Movement was given coherence and an ideology of its own with the appearance of the book, *Sexual Politics*, by Kate Millett, who is sometimes known as the "Mao Tse-tung of Suffragism". *Sexual Politics* is a logically reasoned and impressively argued and documented book, which studies the infinite variety of man's exploitation of woman and challenges previous interpretations of the difference between the sexes. In the patriarchal society of the West—it says—as well as of other historical civilisations like India, the relationship between the sexes is a power-structured one, with the male having power and domination over the female; and every avenue

—Continued

Sketches by MARIO



CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

of power—military, industrial, technological scientic, financial, political and administrative—is in male hands.

This is because the patriarchal society has established through the ages certain concepts regarding the temperament, role and status of the sexes which are based on the needs and values of the dominant group. Thus society and culture decree that intelligence, aggression, force and efficacy are characteristics of the male temperament; while ignorance, passivity, docility and ineffectuality are female.

Rising out of the temperamental difference between the sexes is a difference in role, with a separate code of conduct assigned for each sex. For instance, the sex role assigns "domestic service and attendance upon children to the female", and "the rest of human achievement, interest and ambition to the male". Thus the limited role allotted to the female "tends to arrest her at the level of biological experience", Kate Millett observes.

Protagonists of Women's Liberation fiercely attack the generally accepted theory that these differences in role and temperament arise out of inherent biological differences between the male and the female. It is *man*, and not *nature* or the process of evolution, that has made women inferior to men in terms of stamina, stability and intellect. They point out that there has been no successful attempt to prove that temperamental dominance is inherent in the male, nor does his dominance rest on physical strength, for this is no longer a factor in political relations—it has been substituted by weaponry, technology, machinery and other products of industrialisation. They also argue that scientific tests have invariably concluded that there is no difference in the level of intelligence between a man and a woman.

Sexual Politics goes on to speak of the economic exploitation of women: though women do work, they get no economic rewards for the work they do. And until housework and the care of children is recognised as a job, women will continue to engage in unpaid labour. Under such conditions, marriage becomes a contract whereby sex and service (that is, housework) are provided in return for support—which makes it no different, really, from the feudal system in which the lord provided security in return for service.

Discrimination In U.S. And Europe

Discrimination against women in matters of hiring, wages and the law as a whole is another major complaint—and this is indeed true of the situation in many Western countries.

In the USA, Germany and Britain, women often earn 20 to 30% less than men for the same jobs. In Britain the father has legally sole authority on the children's religious upbringing and education, and often a divorced wife has no right to property acquired after marriage.

In France, as in Germany, abortion laws are illiberal and a wife must have her husband's permission before applying for a passport. Until a couple of years ago, women could be jailed for adultery, while a man received no penalty. In some States of the USA, women can be jailed for drunkenness but not men. In most countries, prostitutes are jailed for soliciting but men are not.

The double standard in morality is almost universal: the promiscuous man gets a badge of honour and is admiringly hailed as a Casanova, while the woman is called a tramp. Similarly, virginity is only important in the female.

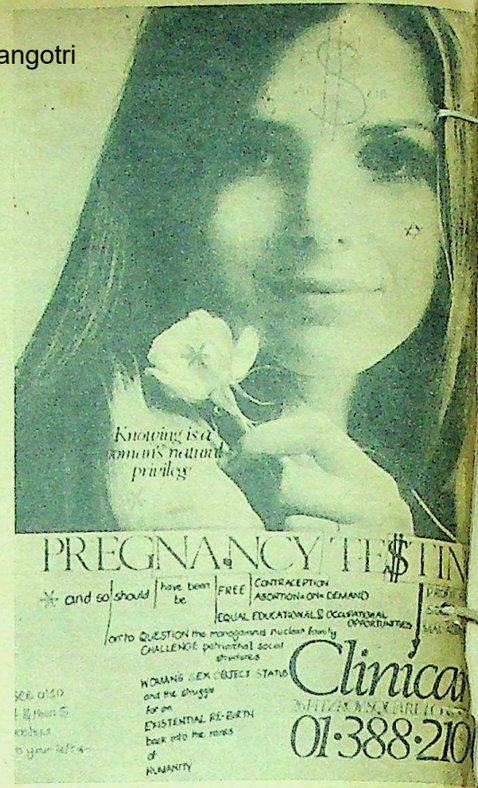
Such a system, the Liberationists maintain, is destructive towards love between a man and a woman, because it makes woman inferior to man; and you cannot have love and respect between two unequals. Real love is only possible between equals and when it is freely given, without being tinged with dependence, economic or otherwise.

Here are the aims of the sexual revolution that the Women's Liberation Movement wants to bring about: primarily it wants to end the system of patriarchy with its ideology of male supremacy and the "socialisation" by which it is upheld in matters of temperament, role and status. It wants an end to traditional sexual inhibitions and taboos against homosexuality and illegitimacy; it wants premarital and extra-marital sex to be allowed to both sexes. The revolution hopes to do away with the double standard and with prostitution.

Another goal is a re-examination of the traits held as "masculine" and "feminine", with the violence encouraged as "virile" and the passivity defined as "feminine" being rejected as undesirable human qualities; while the intelligence and efficiency defined as male, the tenderness and consideration associated with the female should be regarded as characteristics desirable for both sexes.

Finally, with the revolution would come economic independence for the woman, which would more or less break up the family as it is today, since there would be institutionalised professional care of children; and marriage would generally be replaced by voluntary association.

BRALESS AND BELLIGERENT. A patriarchal society has established separate roles for men and women based on their "different" temperament and biological make-up. Kate Millett and her followers, however, categorically deny that there is any such natural difference. It is a difference created by man, they say.



DEFACING FACES. The Women's Lib girls leave their messages scribbled on posters. The original poster read, "Knowing is a woman's natural privilege: Pregnancy Testing —Clinicare", and gave the address. The Movement reacts violently to the accepted role of woman as a mere "Baby-Making Machine".

What relevance do the complaints and demands of the Women's Liberation Movement have in India? Certainly, ours is a patriarchal society in which male supremacy is a fact of life accepted by both sexes from earliest childhood. Yet the lot of Indian women has not always been subservient. In the pre-Aryan days, women enjoyed far more freedom than today's "with it" young girls; the society was matriarchal and they owned property.

Sita To Draupadi Syndrome

The Aryans, who started coming to India around 3000 B.C., continued this system for a while. In fact the Rigveda wri[illegible] of women as equals of men, participating [illegible] philosophical debates, religious rituals and the gaiety of social life as well. But soon after came a change in their status. A woman was not allowed to have more than one husband and she became a mere child-bearer. Her status depended largely on whether she produced sons; if she produced daughters she was cast aside. As the *Satha-patha Brahmana* says: "He girds her (woman) with a cord; for with cord they yoke the draught animal. Impure is that part of woman which is below the navel."

But the most notorious anti-feminist of all was Manu, the Lawgiver. "Woman is as foul as falsehood itself," he says. Manu decreed that a woman could own no property; and he denied her the right to independence or individuality: "By a girl, by a young woman, or even by an aged one, nothing must be done independently, even in

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

her own house. **In childhood a female must be subject to her father, in youth to her husband, when her lord is dead to her sons; a woman must never be independent.**" Manu is a proponent of the double standard too: "Though destitute of virtue, or seeking pleasure elsewhere, or devoid of good qualities, yet a husband must be worshipped as God by a faithful wife." Heaven, he says, is only attained through the husband, and as a reward for having duly worshipped him as God on earth.

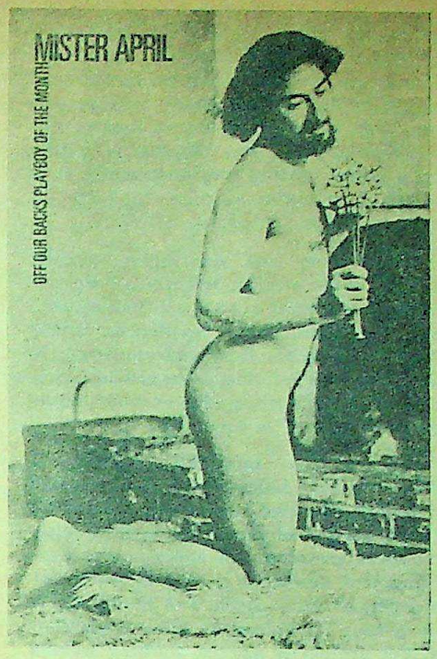
Kalidasa, though he does it more gently, also tells a woman that it is her duty to worship her husband, regardless of his behaviour towards her.

Female infanticide, child marriage, polygamy, suttee and jauhar were all sanctioned by the Hindu religion. When the Muslims came to India around the 11th century, Hindu converts to this religion introduced the doctrine of male prerogative in divorce and property. In turn, Hindu society adopted the purdah—the practice of keeping women secluded in harems or zenanas. Widows were cruelly treated; their presence was forbidden at all auspicious events —for the sight of them meant bad luck— and they were made to shave their heads and wear white.

With the coming of the British, things took a turn for the better and Lord Bentinck, with the support of Raja Rammohun Roy, brought about a number of reforms. Suttee was outlawed; widow remarriage was legalised in 1856. In 1929 child marriage was outlawed. And in the 1920s, thousands of women, urged and encouraged by Mahatma Gandhi, joined the Freedom Movement.

Nehru And Women

The greatest champion of women's emancipation was Jawaharlal Nehru, who insisted on the provision in the Constitution which guarantees that the state shall not discriminate in respect of caste, race, religion as well as sex. The Hindu Code Bill in 1955 outlawed polygamy and restored, after 2,000 years, the right of divorce to women. The Special Marriage Act (for civil marriages) treats men and women as equals in matters regarding property and inheritance. Indeed divorce laws in India are among the most progressive in the world, with provisions for divorce by mutual consent without imputation of misconduct against either party. The Hindu Succession Act of 1956 gave women equal rights to property—a daughter and her children had equal right to succeed, with the son and his children, to all property of the parents.



PLAYMATE OF THE MONTH! Playboy *magazine is Public Enemy No. 1 of the Movement, because it so shamelessly exploits the female body with its nude photographs. In a parody of* Playboy's *girlie Playmate of the Month, an American Women's Lib magazine portrayed a coy nude, Mr April. Protesting against male chauvinism, they want "girlcott" to be substituted for "boycott", "herstory" for "history".*

There is plenty of legal protection for working women embodied in the Factories Act, providing for maternity leave and limitations of night work and underground work. The Administrative and Foreign Services of India have been opened to women. In all these matters, Indian women are better off than their sisters in most Western countries.

Yet one must acknowledge that there is a large gap between the law and the social attitudes and beliefs which act as barriers against women's emancipation. Divorce remains at best a theoretical possibility, with the woman's economic dependence on the man in India and the social ostracism that a divorced woman suffers.

A divorcee of my acquaintance says that the neighbours have forbidden their children to play with hers. Another says she is considered fair game for the lecherous advances of men. Yet another, who would like to get a divorce, says it is impossible because she cannot support herself, nor can she bring such dishonour to her parents.

Though child marriage has been outlawed, an estimated 40% of the marriages that take place today are of girls who are minors. In fact the average marriage age of girls in India is 14.5, according to one source. Dowry has been outlawed, yet it remains a fundamental part of most marriage negotiations even today. Widow remarriage too is in practice extremely rare. A widow, who put in an ad in the matrimonial columns, received merely three replies—as compared to the hundreds that others receive—all from men socially, economically and educationally her inferiors.

And a recent study by a labour expert has shown that protective legislation for working women is actually beginning to work against women. Because of legal safeguards, such as maternity benefits and limitations on night work, employers are now reluctant to hire women. This has led to a slow but sure decrease in the percentage of women workers in the last few years.

Indeed the entire question of women's status in India is characterised by paradox and contradiction. On the one hand we have a woman Prime Minister, women in politics, law, medicine, administration and other professions; on the other we have widespread illiteracy (87%), purdah and an unshakable belief in the supremacy of the male.

Again, there is a contradiction between the Mother India image, the Mother Cult and Goddess Worship and the *other* image of the Indian woman: downtrodden, helpless, exploited by men and worn out to an early death. The lofty ideal of the feminine in Indian culture and the subjugation of women in everyday life is a continuing paradox. As Abbe Dubois, the Frenchman who travelled all over India in the early 19th century, noted: "Low estimation of women in private life, respect for them in public."

Still Exploited And Suppressed

There is much then to be said for the view that Indian women are progressive and emancipated and have all the legal rights that men enjoy; but there is more truth in the opposite view: that the Indian woman is thoroughly exploited and suppressed. For while the former only holds true for a tiny minority of Indian women, the latter applies to the overwhelming majority.

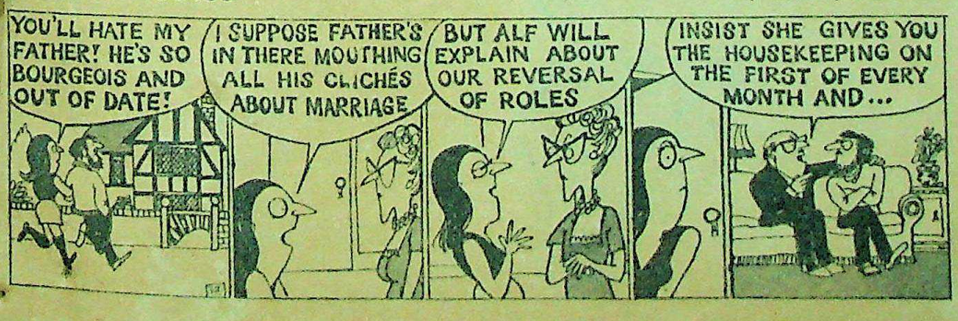
With most Indian women, the belief in male supremacy and female subservience is so deeply ingrained and so much a habit of mind that it never occurs to them to question it or to think about their own rights. From early childhood they see the joy with which the birth of a son is greeted and the almost apologetic behaviour of the mother when she produces a daughter. And so they grow up well conditioned to a passive acceptance of their lot; they learn that they are inferior to men and they don't resent it.

Their upbringing stresses their submissive and self-sacrificing role, with constant reference to Sita as the ideal woman. The man, on the other hand, does not have to live up to any ideal of the "good husband"; Rama is never criticised for his lack of faith in his wife.

—Continued

LIBERTY BODISS

by Geoffrey Dickinson



CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

After marriage a woman goes from paternal domination to the role of the subordinate wife whose prime duty in life is to please her husband (and not annoy his mother). She is merely a biological mate to her husband; there is little companionship between them and they seldom go out together. Her security lies not so much in the love of her husband as in his regard for her in her role as efficient mother and housewife. In fact she has no real status as a married woman until she produces a child, especially a male child. As Krishnalal Shridharani writes in his book, *My India, My America*: "It is motherhood more than womanhood that the Hindus glorify... An Indian artist will prefer to paint a picture of a woman with a child at her breast... The Indian marriage still centres around the progeny."

Mama Fixation

According to Frieda Das (who has analysed the mother-son relationship in her book on Indian women), the Indian mother, her position being what it is, puts an abnormal amount of love on her son and expects from him "emotional fulfilment; an amplitude of life which should by rights come to her from matehood only". This often makes it impossible for the son to have a satisfying relationship with his wife. "Never," writes Frieda Das, "has man dug a deeper rut for himself than did the Hindu when he worshipped goddesses and degraded women; when he adored the mother and slighted the wife."

This image of Indian womanhood is clearly reflected in the Hindi film and in the popular Hindi novel (on which most film plots are based). In film after film the situation is similar: the wife is turned out of the house on the slightest suspicion and she goes away humbly, proves her innocence through all kinds of ordeals, and timidly returns to her husband, who magnanimously takes her back. Sita-like, she braves all—from tyrannical mother-in-law to sirenish girl-friend, with never a word of reproach. Great emphasis is put on the hero's tenderness and devotion to his mother, whose will he will never defy, even if it means hurting his wife. Significantly, the heroine is hardly ever a career girl; if she does work, it is only as a supreme sacrifice to help the family tide over bad days.

The Bombay film also reflects a clear bias against the modern westernised woman. The vamp is almost always an "independent type" with short hair, who dances, drinks and is ready with the quick repartee, in contrast to the heroine, who would never dream of contradicting the hero or injuring the Male Ego in any way.

Now to that miniscule minority of Indian women, independent, emancipated and highly educated, who have exerted an influence far out of proportion to their numbers: there are plenty of opportunities here for qualified women to enter practically any profession of their choice and thousands of women take advantage of these opportunities. Yet prejudices against working women are still deeply rooted, even in men who are outwardly westernised and liberal, and often it is after they have secured jobs that women begin to feel the discrimination.

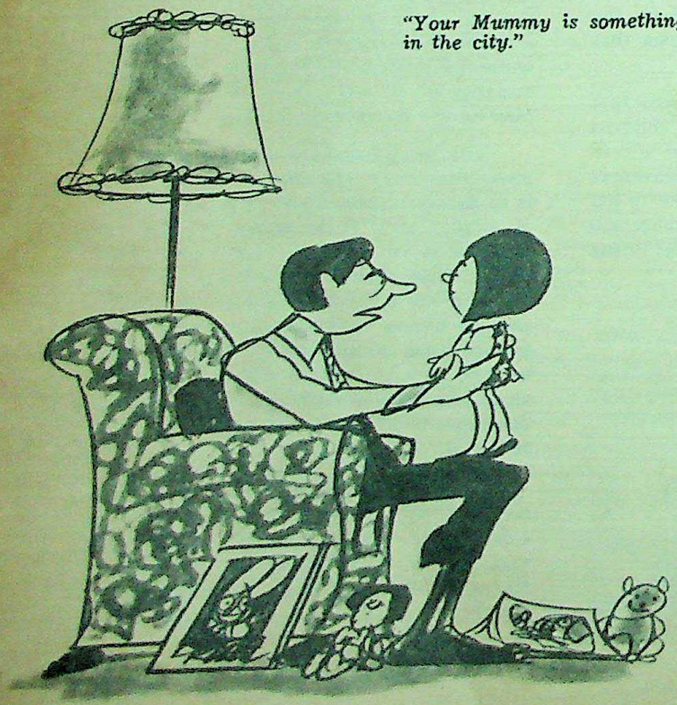
Sex And The Single Girl

The single woman in India has the worst of it, because socially too she has to put up with a great deal that is annoying, to say the least. **She has neither the freedom of the young unmarried girl nor the status of the married woman.** Everything she does is misunderstood. She is treated as an object of pity, curiosity, a freak—these are the comments of several single women I spoke to. Said one: "If a woman is single and over thirty, men consider her fair game for any kind of 'fun' they might have in mind. They look at you in a way that you cannot mistake, and they think that you are either promiscuous or so frustrated that you will be glad if a man makes a pass at you... If you repel his advances, he will be quick to spread the word around that you are either frigid or lesbian."

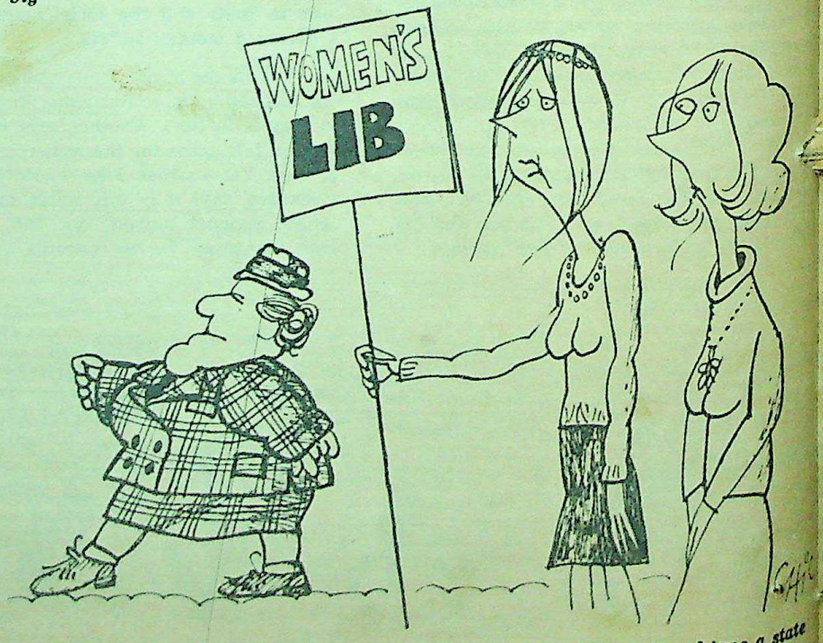
Another remarked: "If you dress up to go out to a party, men there think you have dressed for the kill, that you are on the hunt for a man—and women think you are trying to steal their husbands away." The single woman finds it difficult too to take advantage of the city's cultural life: "If I go alone to a concert or a cinema or a restaurant, I am often approached as though I were a 'pick-up'. And if I have a male escort, the gossip goes around that I am having an 'affair' with him."

In Delhi at least, the single girl, along with Muslims and black Africans, finds it hard to rent a flat, for landlords are prejudiced against her. One girl was ready to sign the lease for a flat when the landlord suddenly realised that she was single and backed out. "I don't like unmarried girls as tenants," he said. "You will have all kinds of boy friends here at all hours of the night and we won't have any of that—we are respectable people." Others have complained of harassment from neighbours and from goondas on the street who are quick to seek out flats where girls are staying alone.

While many working women say that they are not discriminated against in any way by their male colleagues, an equal number complain that they are not treated as equals. Two women, both brilliant and eminent in their professions, say that they are constantly hearing remarks such as: "She must have slept with so-and-so to get where she has." Others say they receive vile anonymous letters from men in their office. Yet others complain that they have frequently been bypassed for promotions by men who are junior to them and who do not have a better record.



"Your Mummy is something big in the city."

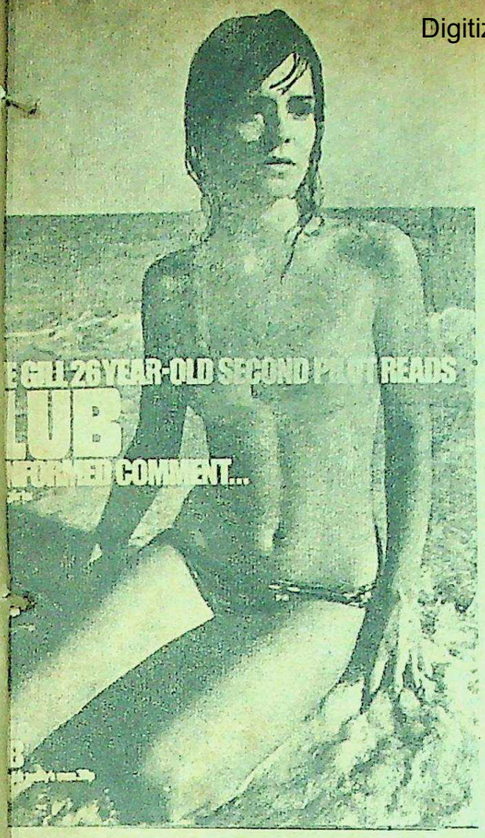


"Somehow I don't think we'll ever achieve a state of equality with Madge Benskin!"

From "Punch"

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri



THE BODY'S NOT FOR SELLING. The Movement strongly objects to use of the female form for selling anything from cat-food to magazines. Kate Millett's book, Sexual Politics, *covers in detail the economic exploitation of women.*

IAS women have complained that when the question of a posting comes up, the officer concerned says: "You can send me a woman officer only if there are no men available." The hostility and distrust under which some of them have to function is reflected in the request made to the Central Government by Charan Singh (when he was Chief Minister of UP) to see that no women IAS officers were sent to his State.

Working Girls

A common complaint of working women is that, despite their qualifications, interests and aptitude, they are always given "women's work"—because men feel women are temperamentally more suited to certain kinds of jobs, such as welfare or public relations. For instance, a woman architect says that clients often ask her to do the interior decoration of their houses, having asked a male architect to do the designing of the house itself, which is what she really wants to do. And a lawyer says that, at her association's meetings, she is invariably asked to type out the minutes, even though some of her male colleagues can type as well as she does.

Because of preconceived (and thoroughly erroneous) ideas about the "feminine temperament", when a woman loses her temper at work, men are quick to attribute it to "typical female instability and moodiness"; when she changes her mind on a particular matter, they say it is "feminine capriciousness". But when a man loses his temper he is a "disciplinarian", when he changes his mind, he is "flexible"—both considered admirable qualities in an executive. Or as Amita Malik once put it: "When I write a satirical piece, people say: 'What a catty woman!' But when the Editor of the WEEKLY writes a satirical article, they say it is witty and incisive."

One woman summed up the dilemma of the working woman thus: "A working woman is damned if she does and damned if she doesn't. If she is assertive, energetic and competent, she is termed an aggressive bitch. And if she is quiet, unassuming and mediocre, they say she won't amount to much—what else did you expect from a woman?"

The married working woman, on the whole, has an easier time than her counterpart in the West, because she can still get domestic help. But if she cannot, then she shoulders a double burden, for rare indeed is the Indian husband who will help his wife with the houswork or with looking after the children.

Women Politicians

The phenomenon of women in politics in India might be regarded as a sign of growing emancipation. Yet Dr Romila Thapar, the historian, has a different—and a plausible—explanation. She belives it is a hangover from the Freedom Movement, which defeminised women who participated: the plain rough khadi sari and the hair severely pulled back was a sort of uniform for women in the Movement, and many of them were influenced by the Gandhian belief that a relationship between a man and a woman should be like that between a brother and sister. Dr Thapar's view also applies to other Asian countries such as Indonesia, where women took part in the freedom struggle and today continue to be in politics. On the other hand, in countries like Japan, where there has been no mass movement to change the system of government, women play practically no part in public life.

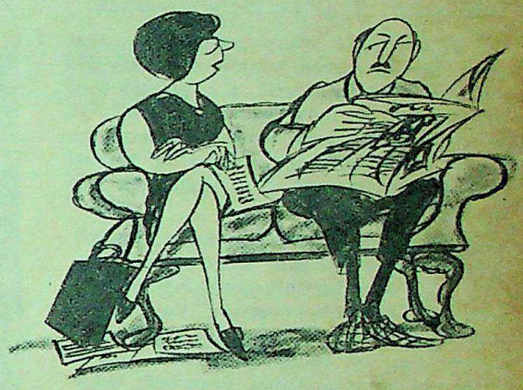
Today, most of our women politicians are 50-plus. Thus they all either took part in the Freedom Movement or were student leaders then. There is no new generation of women politicians emerging—a sign of which is the fact that the number of women elected to Parliament has dropped sharply this year: from 32 to 21.

Dr Thapar notes that the present generation of women students is less interested in careers and intellectual pursuits than the previous one. This observation is borne out by a survey made in Delhi University (where girls outnumber boys), in which the large majority of girls said that marriage rather than a career was their first priority after graduating.

One can visualise these girls whose "modernisation" extends only to sartorial matters—firmly grounded in the belief that no man wants to marry a girl with too much education, as they sit in their chiffon saris at Gaylord, displaying their physical graces and modest conversation, while eligible young men and their parents look them over.

After marriage the girl becomes a decorative object with limited uses—with only "chiffon parties", "Kitty parties" and, of course, coffee parties to bring some excitment into her life. **She is frustrated because she wants to take up a job, but she tells herself that she must find fulfilment in being a housewife, otherwise she is not "feminine"; and in any case, her husband would not approve. These ideas are reinforced by the women's magazines (to which her reading is confined), whose cover girls with "beauty and brains" always end off by saying that, though they are talented at writing or dancing or physics, their ultimate aim is to devote themselves to being good wives and mothers—for this is the true vocation of every woman.**

While the Women's Liberation Movement's view, that the care of children should be left to specialised agencies and the family broken up, seems far too heavy and unneccessary a price to pay for women's emancipation (it should be noted that the Soviet Union's experiment in this direction failed and they are once again stressing the importance of the family), there is much to be said for some of their other assertions. Less rigid definitions of what is "masculine" and what is "feminine" would be all for the better, as would a re-examination of traditional concepts about the temperament and role of the sexes, though there is still not enough scientific evidence for one to believe fully that these have no biological basis.



From "Punch"

"I ran your personal data through the computer today and, as my Mr Right, you failed miserably on all counts."

It seems doubtful, though, if there will ever be a Women's Liberation Movement in India which will have strong support. Most women here seem to be quite unaware of what Women's Lib is about, nor can they see any justification for its demands. This is not surprising—for most Indian women accept their subservience and the supremacy of the male without any rancour: Indian women are, by and large, concerned not with rights but with duties.

For the tiny minority of women in India who do rebel against their position and the traditional belief in male supremacy, the Women's Liberation Movement presents the only serious effort to set the balance right. It remains to be seen if they will band together to demand their rights and the recognition of their true destiny. Perhaps we will have to wait for that until Kate Millett arrives in this country—and that day is not far off, for she has vowed to keep aside some money from the sales of her book to make a trip to India!

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Four Goals Of Women's Lib

by J. BANERJI

Equal job and education opportunities, equal pay, free contraception and abortion on demand, 24 hours' nursery facilities—these sum up the four goals of Women's Lib.

WOMEN think that they have been robbed of their rights for too long. They claim that since there exist no great psychological and biological differences between the male and the female, women should not be discriminated against. The Women's Lib demands a thorough change in the whole concept of the age-old system where the male is the bread-earner and the female is relegated to the position of a nest-builder.

Around 1960, many newspapers, magazines and television producers in America became concerned with the problems of housewives. Editors were deluged with problem letters from which it became apparent that American women in general had no clear conception of what their role in society was.

The first real excitement on the Women's Lib scene perhaps was the publication in 1963 of *Feminine Mystique* by Betty Friedan. The book underlined the frustrations of marriage, child-bearing and housekeeping—all of which Betty had experienced herself. **Often described today as "a voluble, sexy Jewish woman who can dress herself with splendid effect and attract intelligent and distinguished men as her admirers"**, this 49-year-old woman can safely be called the Founder Mother of the Woman's Liberation Movement. Paradoxically she has been all but disowned by her own National Organisation of Women. Her crusade for deeper and fuller lives for women has resulted in the ending of her own 20 years of marriage. And her real calling, that of a writer, has been submerged under pressure of her increasing political activity.

Apart from *Feminine Mystique*, the introduction of the pill led to the feeling among young women that they were no longer needed basically as breeders and so could look towards a new position in society.

In America the movement is a loose grouping of over 100 women's associations. There are over 50 groups in Britain with 12 Liberation Workshops in London itself. The groups campaign for more nursery education, birth-control clinics, provision for unmarried mothers, equal pay and equal job opportunities. One group's leaflet says: "Women—Your Body Belongs to You!" and gives the addresses of "Young Persons Clinics". Many want "free contraceptives on the National Health Scheme and proper sex education in schools, so that teenage girls don't get pregnant before they have a chance to take charge of their own lives."

In England some Lib girls desire abortion on demand. Women from less fortunate parts of Europe and America flock to this island for that purpose. A recent publication of the signed declaration by hundreds of French women—many from show biz and other top social spheres—of having undergone abortion elsewhere in the past is seen by the "New Feminists" as a triumph of their fight to get abortions legalised in France.

In societies where casual copulation is not frowned upon—or rather encouraged—it would, of course, be a blessing in disguise for the sex-hungry majority. Legal abortion in England and Wales rose last year by 29,000 to 83,851. Of the 39,532 single women, 1,791 were under 16 and 14,250 between 16 and 19. The youngest persons legally aborted were found to be in the 11-12 age-group.

Women have always felt they never had their rights in a male-dominated society. Therefore it is vitally important to examine their complaints and allegations objectively.

The main grievance is about equal pay and job opportunities. According to one Feminist: "What is at issue here is not labour but economic reward." It is a fact that women's wages in most countries are comparatively lower than their male partners'. For women who must work to support a family, such discrimination is unacceptable. Women are normally restricted to semi-skilled or unskilled jobs. When the New Feminists speak of going outside the home, they are not talking of just getting any job.

"SO WHAT IF I WEAR HOT PANTS?" Women must free themselves from the pressures put upon them and rescue themselves from insignificance. The "New Feminist" is tired of marriage, child-raising and housekeeping. She wants to administer, execute, innovate and create.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

What they are after are those male-dominated rewarding careers that make a mark in society."

According to one author: "Women are not concerned with opportunities for labour since they exist in the home." To her: "Able women are interested in opportunities to administer, execute, innovate and create."

Germaine Greer, who was quoted in London's *Evening Standard*—besides Mrs. Gandhi and other women of the year (1970)—as "undoubtedly the queen of all the year's women", has very strong views about job discrimination. A Cambridge Ph.D., lecturer at Warwick University, frequent contributor to the underground magazine OZ and author of *The Female Eunuch*, she on the one hand told women that they are "vain, demanding servile bores", yet on the other urged them to release themselves from the position into which they have been 'conned'. "Women must free themselves from the pressures put upon them," she states, "and rescue themselves from insignificance. I have this headline in my head: 'Don't just sit there, get him a job!' Women supply commodities like sex, so they should get rewards. Why should women be humble? What they want is more and better sex."

And London-based American girl Louisa Green advocates "better sex education for men for better techniques of love-making".

Wanted : Right To Wolf-Whistle

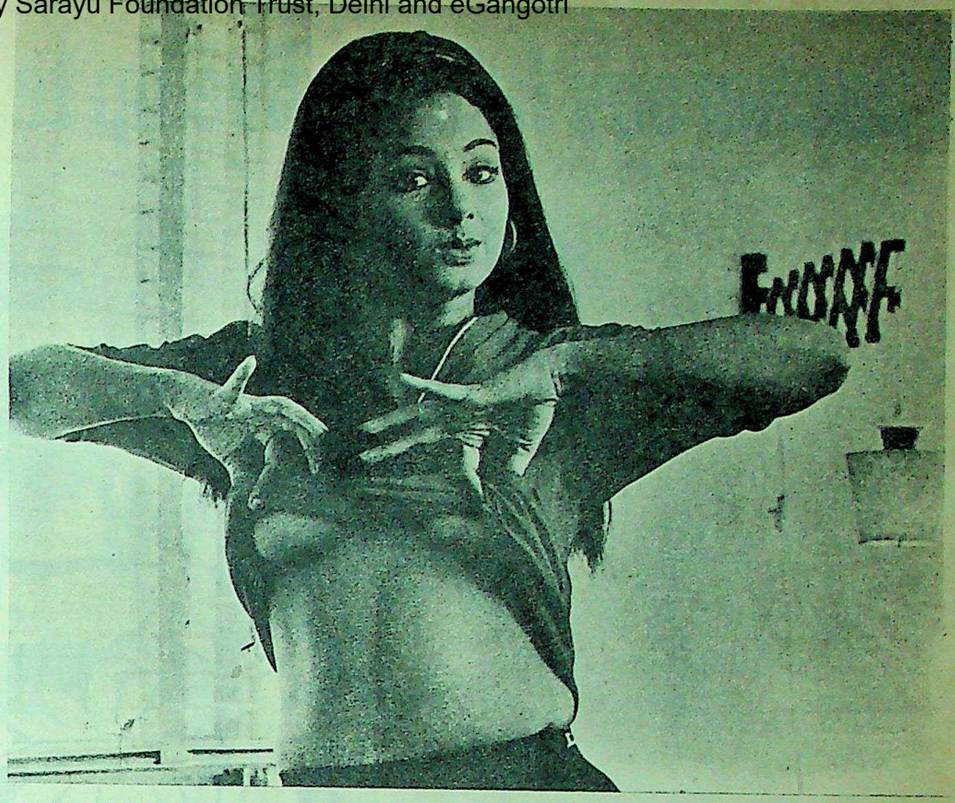
The division of labour between male and female, claim the Lib girls, is based on an outdated assumption that women cannot operate heavy powerful machines, that they should not be exposed to male ribaldry and that they lack the authority to supervise male staff. **To them these are flimsy excuses, as only a tiny proportion of jobs require unfeminine physical strength, and women are no longer inclined to swoon at the sound of four-letter words. One 27-year-old Mrs Val Hart from Birmingham wants "women to have the right to wolf-whistle at men or pinch their bottoms".**

Of the many militants in such groups, one Beverley Skinner of Bristol thinks that "until equal pay is recognised, women should strike, leaving men unfed and unloved, their homes and clothes uncleaned, and children left completely in their care".

Why is it that women are still not allowed to become pilots, miners, bus drivers, oil drillers, Anglican or Roman Catholic priests, except in very few exceptional cases? Why are most of the Law Chambers closed to women barristers? Women are barred from the London Stock Exchange and in the British Parliament the male-female ratio is one woman member for every 24 male members.

This situation, the Feminists claim, arises from our age-old convictions and system of education. Apart from a handful of disadvantages based on law, the rest is rooted in the traditional assumption that man is superior to woman and destined to perform a totally different role in life.

From childhood, girls are encouraged to take the traditional female role prescribed for them. Dolls, kitchen utensils and all those things to do just like the mother; never the meccano, the toy aeroplane or the battle tanks like their brothers. This they think attributes to the cause of so few girl students opting for vocational classes. In practice all craft apprenticeships are closed to women, except hairdressing. That, given an opportunity, they may excel men was amply demonstrated when the only girl among this year's trainees at an institute for male hairdressing topped the list of successful students.



DOWN WITH MEN!—UP WITH WOMEN! Liberationists suffer from various forms of "male phobia". Some prescribe methods which will eliminate all aspects of society that are relevant to man and create a swinging, groovy women's world! In America there are over a hundred New Feminist associations, in Britain nearly fifty—12 based in London alone.

In Sweden the Government is planning to ban school books which teach young children to differentiate between male and female roles. In Britain, the Lib girls complain, the girls learn needlework and cookery while the boys do woodwork or metal work. The latter seldom learns to cook, sew or make beds. **"In most mixed schools," writes one 23-year-old woman journalist in 'The Observer', "the head teacher is a man. Add to this the fact that the Prime Minister is a man, the TV news is read by a man, the vicar is a man and God is a man, it is not surprising that children develop the idea that authority is naturally invested in the male of the species.** Girls are taught that their goal in life is a man. Perhaps as a result, most of them regard employment as a stopgap between school and marriage and very few bother with further education."

Is then finding a job, or some sort of a social career, the solution to a housewife's doldrums? Admitting that both human sexes are biologically not different, should home work and wage earning be equally shared by both husband and wife?

Should the very existence of the male-invented marriage customs to subjugate women (as the Feminists claim) be abandoned for an equal-partner idea? When a woman marries, she changes her title from "Miss" to "Mrs", puts on a ring (or vermilion on the forehead as in India) and assumes her husband's surname. Although she is not obliged by law to do any of these things, she invariably does them—to proclaim her belonging to a man. While he exists in his own right, she exists only in relation to him.

A wife assumes by law her husband's domicile. Her income is regarded as part of his for tax assessments. The wife can, of course, ask for separate assessment but seldom does so—perhaps not to go against the age-old tradition. She cannot conceal her income from his, while he can if he so desires.

In England, if two students marry, it is the wife's grant that is being reduced. A married woman, wanting an intra-uterine device fitted or needing a hysterotomy or similar operation, must have her husband's written permission.

She cannot open a credit account without her husband's signature; and single women are asked to provide male guarantors. The father is, in common law, the sole guardian of his children. His wife cannot enter them in her passport without his permission (unless deserted), nor can she take them abroad without her husband's consent. But he can do so without consulting her.

A woman is financially dependent on her husband in most cases and is encouraged to be so. Little is being done to protect her if the marriage breaks up. She can claim lump sums only up to two-thirds of her husband's assets. A single woman living, with or without children, on supplementary benefits can be penalised for having an affair; for if she is found to be cohabiting with a man, she is supposed to be supported by him. To the Liberationists these are clear discriminations.

When both partners work, it is the wife who is still supposed to do the cooking and

—Continued

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Thackersey fabrics live up to the life you lead

For breezy riders a range of go-anywhere cottons by Thackersey. Casual young poplins, lawns, voiles cambrics, in roaring, racing colours. Prints specially designed for the pillion-miler. So when you straddle a saddle choose the clothes that suit you, suit the life you lead. Saris, dress materials, shirting and suiting by Thackersey.

Thackersey cottons are 'Tebilized' for tested crease-resistance and 'Sanforized' for shrink-resistance.

TF **THACKERSEY GROUP OF MILLS**

CROWN • HINDOOSTAN-UNIT NO. 1 • HINDOOSTAN (INDIAN)-UNIT NO. 2

SIR VITHALDAS CHAMBERS, 16, APPOLLO STREET, BOMBAY-1

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

housework. In most cases he probably does not know how to cook. It is always assumed that she is the one with natural talent for cooking and child-minding. She has been conditioned to accept this as her responsibility. Employers also expect that women, not men, should stay at home when their children are ill.

The Women's Lib feels it is time men began to reorient their attitudes and realised that the liberation is a serious affair and not just another female fad for them to indulge in. Betty Friedan had claimed that educators, advertisers and psychologists were brain-washing women to accept a something-less-than-human status in society. With the inception of this idea, a slow rumbling of discontent began. With immediate press publicity this tiny movement took a great turn. Further research unearthed a very disquieting picture in America.

Wives were unhappy. Divorces were increasing. Adultery among housewives was widespread. Physical and mental problems were on the rise as well. According to some Feminists, Sigmund Freud was to be blamed for most of women's frustrations. "Most of the blame for providing the scientific underpinnings," writes the author of *The Love Fraud*, "for today's theories on women must however be laid at the doorstep of Sigmund Freud." Discussing this allegation, one American publication stated that "Freud, as early as 1894, attributed neuroses and many nervous and mental disorders to sexual repression and ignorance. He tried to see all problems of the adult personality as the effects of childhood sexual fixations. Suppose a woman had frustrations, lack of fulfilment, mental unhappiness; the postulated answer would be that the origin of those despondencies was biological or sexual. She was suffering from sexual repression."

"A smattering of Freudian theories, misunderstanding of the purpose of sex and a backlash against Victorian prudery are all at least partially responsible for the current immorality—mislabelled the New Morality. Many Americans and Britons had the view that it was mentally unhealthy to stifle ungratified sexual urges. As a result sex became a national compulsion." ... "It grew to be a sort of panacea of excitement guaranteed to produce the ultimate in blissful happiness, to right every emotional problem, and to solve every marital difficulty." (Extracts from a recent American publication).

Their War-Cry

The Liberationists' war-cry is that they have "outgrown" the home and should move out for a fuller, richer life. They pinpoint housework as the main "cause" of most frustrations. To many it is an insult to put as occupation: "Housewife". Paradoxically though, the mothers of most of these women were themselves career girls. Dr R. L. Lorand, author of *Love, Sex and the Teenager*, says: "As a natural reaction to their disappointment in the lack of maternal care which they so vainly craved and sought from their career-minded mothers, girls grow up determined to be just the opposite of their disappointing mothers whose careers were the most important factor in their lives and whose children had continuous evidence of the fact that they came second."

Some quotations from the recently published report of a Royal Commission set up in 1967 by the Governor-General in the Council of Canada may be of much encouragement to the New Feminists. It states that "Woman is often presented as a sex object, defined as a superficial creature who thinks only of her appearence, who sees herself mainly in terms of whether she is attractive to men. She conforms to the beauty and youth standards which men are said to want of her. In a study it was found that over 89 per cent of the women pictured in newspapers and magazines are less than 35 years of age. As presented by the advertiser, women are hardly ever associated with intelligence, sincerity, culture, originality or talent. Instead they are depicted as being young and beautiful. The mass media must in some way be encouraged to change their emphasis."

"We also recommend that. . . a married woman may obtain her passport either in her maiden surname or in the surname of her husband and that a woman need not apply for a new passport after marriage unless she wishes to obtain it in her husband's surname."

For the New Feminists, two most popular targets of attack are the advertising and manufacturing professions which they blame for most of their frustrations.

Endless Appetite

These professional men knew exactly what was wrong with the housewives; and most of them went on to exploit the situation. Betty Friedan quoted one depth researcher as saying: "Properly manipulated, American housewives can be given the sense of identity, purpose, creativity, the self-realisation, even the sexual joy they lack, by the buying of things." And many of these men just did that. They knew, according to one publication, "that the sale of billions of dollars worth of products hinged to a large extent upon successfully manipulating or coping with our guilt feelings, fears, anxieties, hostilities, loneliness feelings and inner tensions."

Consequently many people, mostly women, were rapidly led to believe that they could find happiness in "things". According to one social critic: "The wife's. . .endless appetite for goods, endlessly fostered, reduces a husband to a cash register." TV ads constantly reminded women how a cream or an underarm deodorant can save her marriage. They confused marital happiness with the acquisition of gadgets.

Some Lib girls think that the advertising industry, mostly dominated by men, is bent on promoting women as decorative toys or paragons of domesticity—depending on the product to be sold. "Women's bodies are used to sell everything from Barclay cards to Lamborghinis. In the popular press, half-dressed birds are a major selling point, —but what (male) editor ever thinks of providing masculine cheesecake for the benefit of his female reader?"

To eradicate male domination, Valerie Solanas, who was sentenced to three years' imprisonment for shooting Andy Warhol in New York in 1968, started her anti-male credo SCUM (Society for Cutting Up Men) "which will eliminate, through sabotage, all aspects of society not relevant to women (everything), bring about a complete female takeover, eliminate the male sex and begin to create a swinging, groovy, out-of-sight female world". To the worried male readers, may I hasten to add that she was removed during the trial into a mental hospital where she is reported to be still in, suffering presumably from schizophrenia.

HOW CAN THERE BE LIBERATION WITHOUT THE CLASH OF STEEL? So far woman has ever been depicted as a superficial creature, interested only in her appearance and in sex. She now demands to be recognised as intelligent, original and talented. She also advocates Sex Education for Men for better techniques in love-making. Touche!

Many members of these various WLM groups distrust anything and everything connected with men and at times seem to be suffering from some form of "male phobia". Jill Tweedie of the *Guardian*, voted the Woman Journalist of the Year, was at the demonstration organised on March 6, 1971 (it was in many ways a flop) to champion their cause on that bitterly cold snow-swept afternoon. "Sex is all we had in common," she claimed. That is why most women braved that weather and joined the march from Hyde Park to Trafalgar Square. "Odd to think in the middle of Oxford Circus that, inside our overcoats, under our mufflers, coiled within our sweaters and vests, is the same intricate reproductive system—fallopian tubes, uteri, vaginas and breasts—and that is why we are here, on March 6, 1971. **When, since the beginning of time, have men ever marched because they shared a particular sexual apparatus?"**

As they reached Trafalgar Square, she found "men, men, men, grouped at the foot of a soaring phallus with Nelson, a man, at the top."

Finally when it was all over, a group of them were stamping and chatting. Said one: "There was only one thing wrong: the weather. The trade union had such a marvellous day, the week-end before and we had to go and get this."

"Well, Luv, what did you expect? God is a man."

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Lalit 2-band pocket transistor is handy, light. It is the only pocket transistor manufactured in India which gives a complete SW coverage of 19-64M and a MW coverage of 185-566M.

With Lalit in your hand, or tucked away in your jacket pocket, or your brief-case, you can be in the thick of international events just anywhere

Handy Lalit can keep you company everywhere.

POCKET NEWS

LALIT
2-band pocket transistor
Yours for Rs. 155/-
Inclusive of Excise Duty. Local Taxes extra

TELEFUNKEN

Watch dull hair swing into health, body and bounce with protein-rich

New Halo Egg Shampoo

No other shampoo conditions your hair the way Halo does. A shampoo so velvety gold and smooth—Halo Egg Shampoo. Rich in proteins, it puts bounce and body into hair. Watch dull hair swing alive with Halo Egg Shampoo!

Halo's extra rich, creamy lather gently nourishes the scalp. Swishes through your hair and conditions it into silky softness. Leaves hair clean, clean—sparkling clean. Manageable. And swinging, shimmering with health and beauty.

Halo spells beauty the world over

HES.G.1.71

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

"THE SEX REVOLUTION"

by SASTHI BRATA

'The Sex Revolution', wherever it may be going on, is the result of fundamental socio-technological changes, which have no direct connection with sex at all. To the extent that some of these changes have taken place in India in the last five years or so, some features of 'The Revolution' have begun to make their appearance here too.

A FEW of the characteristics of "The Sex Revolution" in India come perilously close to plastic surgery—the discotheques, the *charas*-smoking and the bobbing braless breasts. But my intuition tells me that beneath the simulation of Western *mores*, a radical reorientation of sexual attitudes is under way. And high time too!

Of course "The Sex Revolution" is not a two-gender enterprise. In all societies at all times, the male has always had a fairly free hand. The Muslim is allowed four wives and there were no numerical restrictions on the number of spouses a Kulin Brahmin could take. Concubines in China, Geisha girls in Japan and Baijis in India have been perennial euphemisms for the outlet of extra-marital male sexual energy.

Overt polygamy or undercover male philandering occupies a respectable place in the social history of India, as well as most Occidental societies. As far as I know, Draupadi is the only example of a polyandrous woman (the five Pandavas were her husbands) who receives canonised sanction in religious and epic literature anywhere in the world.

Double Standards

When the male has gone out and copulated with a myriad women, it has been regarded as an index of his masculine prowess; when the female has attempted to do the same, she has been branded a slut, an unseemly character who dares to challenge the male hegemony in the bedmate game.

In the last decade or so, however, the two chief restrictions on female sexual enterprise have been largely removed. The woman has been proverbially dependent upon the man for her sustenance—food, clothing and shelter. In the days of the hunter, the man shot the arrow and killed the animal, the woman cooked. Both in pre- and post-industrial society, the role of the male as breadwinner has been crucial.

In the latter half of the 20th century, this state of affairs no longer exists. Brain has replaced brawn as the chief necessary qualification for earning a living. The old taboos persist—women are paid less, jobs are harder to get. But the *raison d'etre* for an economic hierarchy has vanished. And with it has come the clamour for social and intellectual equality.

The principal change that has brought about "The Sex Revolution", however, is a technological one—the pill. An unmarried woman who sleeps with the man she fancies no longer has to fear pregnancy and all that that entails. And since her sexual appetite and capacity is vastly greater than the man's, she has set about killing some of the sacred cows, which a male-oriented mankind has been worshipping for a few thousand years now.

This is where I find the Indian situation so enormously depressing. The dichotomy between profession and practice is profound. **The sophisticated Indian damsel, speaking in a chiselled Oxbridge accent, will agree with every theoretical point you make. But, come the time for execution, she will resort to the demure techniques of an old and vanished era.** She will talk of "love" and "communication" and "tenderness" with the same quixotic urgency as an American homosexual in a Paris cafe. She will dance with you cheek to cheek, but try to slide your silk fingers up her blouse and under her bra—and you will be informed in the most unequivocal physical terms that this territory is *verboten*!

Virgin Soil Upturned

Ask an emancipated Indian man if he will marry a non-virgin and you will only have to see the incredulous smile on his lips to know that you have committed a massive blunder. **I have personally stayed away from virgins all my adult life. The single experience of devirginating a girl that I've had was so messy and unrewarding that I took a vow never to attempt the philanthropic act again.** The compensations in ego terms that most men, especially Indians, set such store by should be pitted against Wilde's immortal aphorism: "A man wants to be a woman's first love, a woman wants to be a man's last romance."

In India this sort of truism should be instinctively experienced. But thanks to British rule, it isn't. And even now the puritanical dichotomy persists. **Ask a girl in Delhi—as I did—if she would like to sleep with you and you are not even rebuked. The eyebrows shoot up in horror for a moment and then the serene curtain of condescension comes swiftly down: 'Has this man taken leave of his senses?'**

You might try to argue that you might resemble an ape but actually you are not one. That you have thought seriously about the question, that the lady to whom you are addressing yourself appears very attractive to you and it would be your privilege if... But you are *not* given a second hearing. Such things are *not* done, such questions are *not* asked.

So you play what you consider your trump-card: "I have never had the privilege of sleeping with a *bona-fide* Indian girl." Horror of horrors, what right have you to confide in this manner? She doesn't want to know. And then, when you begin to laugh uproariously, upsetting the whisky glass, with hysteric tears rolling down your cheeks the gentle gazelle slides down the sofa and tries to give you comfort—maternally. Instantly you rise, Machiavellian as ever, and offer profuse thanks for her generosity. The point has been made, no need for further exchange. With question-marks stamped all over her face, the representative of "The Revolution" lets herself out of the door. You lie back and continue sipping your Scotch.

Of course India has changed. When I was young, you could not kiss a girl without planning an M15 operation. Nowadays they do—obviously. **But the stranglehold of Victoria's starchy morality remains.** And the English-speaking class in this country, long conditioned to accept imported ethics rather than indigenous ones, has one hell of a jump to take. But I am intrigued and amused that, at least on the surface, there has been so much change. And alcohol and sex and permissive talk has become more the norm than the sneaky, surreptitious violation of taboo that they used to be.

There is a legend, sedulously cultivated in the West, that Indian women are unimaginably sexy, graceful, tender, sophisticated and crafty. An Indian male finds this sort of myth about himself perpetuated only in such havens as Scandinavia. In the rest of the West, the Indian woman has a sexual *carte blanche*. (I speak out of jealousy, of course). **But illusion and reality, being as dialectically opposed as they are, I would humbly suggest that, in addition to antiques, raw silk, monkeys and Nehrumania that we currently export from here, the Indian female should be added to the list.** Without descending in the vulgarity of foreign-exchange considerations, she would earn this country so much goodwill that even statistics will have to stand aside.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

BENSONS-7643

if you can't get modella, return to nature

Because modella blankets have captured the gentle warmth of the sun and the softness of fresh green grass.

Using the softest, warmest, finest wools available, modella helps you to rediscover the beauty of nature in an array of fresh colours and designs. And modella is most economical too, with prices ranging from Rs. 20 onwards.

Return to the gentle joys of nature with modella. It's a heart-warming experience.

modella

Thoroughly modern modella

The modella range covers 'Terene', 'Terene'/Wool, All-Wool and tweed suitings, blankets, overcoatings, velours, blazer material and knitting wool

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

The Lotus And The Crescent

Sir—Apropos M. H. Kidwai's letter about the Khilafat agitation (January 23), I have a relic of the Congress-Khilafat Movement. It is a token in white metal, showing on one side a lotus and in the centre a crescent, with the word *satyagraha* in the Devanagari and Urdu scripts.

Such tokens were given to the leaders of batches offering *satyagraha* for identification, lest a Government agent got in to defeat the movement. It is surprising that the present generation is forgetting even the recent past. The youngsters of those times are old folks today.

I was a high school student during the early '20s, when the Ali Brothers were to visit Hyderabad. The Nizam's Government did not grant permission to the famous brothers to come to Hyderabad and a strong police guard was thrown around Golden Threshold, the residence of Sarojini Naidu. Incidentally, Sarojini Devi's house, where she lived and worked all her life, is now a cafe instead of being a national monument! Even the nameplate has been removed.

"Where there is no vision the people perish."

Every community in India has contributed to the struggle for freedom, including the microscopic minority of Parsis.

I also have some rare relics of the Indian National Army. Such valuable relics in private hands may be lost to the nation in the course of time. Like the Khilafat Movement, the coming generations may also forget the National Army of Subhas Chandra Bose.

Hyderabad — HURMUZ KAUS

The First Bourbon

Sir—K. P. Narayanan writes that "the first Bourbon in India was Jean Philippe de Bourbon Navarre Gascon, who landed in Goa in 1560" ("The Bourbons of Bhopal", January 6). According to my limited study of the subject, the first Bourbon who came to India (Goa) was Jacques Bourbon, who was Principal of the great institution, the College of St Paul, started with the endeavours of Francisco Xavier in 1543. Francisco Xavier, one of the seven original members of the Society of Jesus who set foot on Indian soil on May 6, 1542, was also related, on his mother's side, to the royal family of Navarre and to the Bourbons.

Sopara (Thana) — ANWAR MUNSHI

Old Hat

Sir—Jokes, like any other piece of literature, give insight into the thinking and culture of a particular society. Now after Indianising the jokes in your publication we read stale, hackneyed and fifty-year-old Grandfather's pocket-watch jokes, which neither add to our knowledge nor to the thrill. The only difference, if any, between your jokes and round-the-street-corner pranks is that a few cheap squibbles have been translated into bad English.

New Delhi — V. P. SAXENA

The Illustrated Weekly of India

Vol. XCIII. 9. Regd. No. MH9
Sunday, February 27, 1972

CONTENTS

COLOUR PAGES

State Elections 6
Is God Dead? 19
Hinduism And The Changing Times 36
Paintings By Neilsun Noronha 49
Comics 65

FICTION

A Servant Of God 25

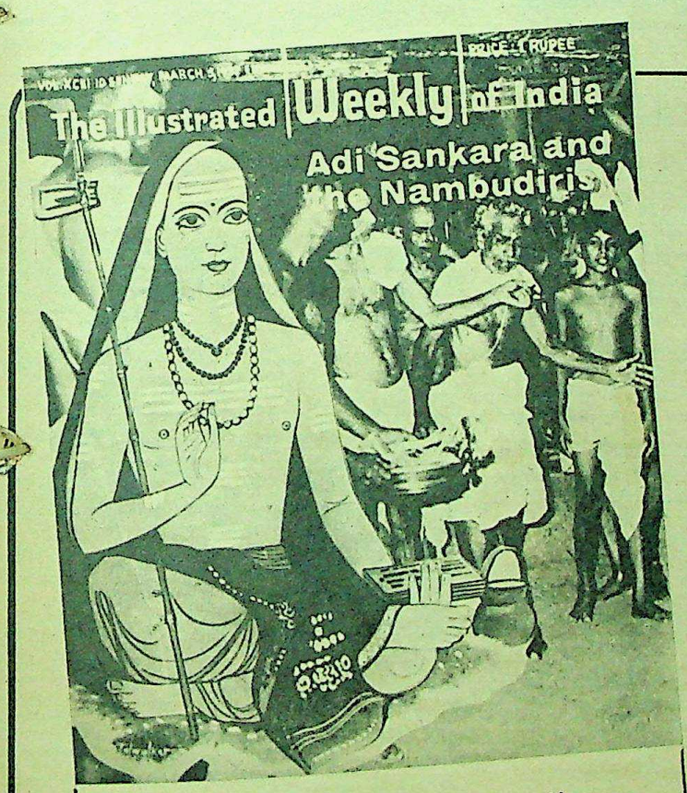
ARTICLES AND PICTURE PAGES

Kuwait Today 16
Myself In India 31
My Dear Mr President 34
At A Meditation Camp 40
Sport Profile: Sai Kumar 44
A Wildlife Photographer's Diary .. 46

AND OUR REGULAR FEATURES

COVER designed by P. S. Sathe of our Art Department. Photographs by R. B. Bedi and Balkrishan

NEXT WEEK



Also: India's Private Detectives

NAMBUDIRIS: Kattumadam Narayanan writes on India's most orthodox brahmins. Plus spotlight on Adi Sankara, the most notable Nambudiri of them all. Photographs in colour and black and white.

OUR LIBRARIES ARE 60 YEARS OLD: A review by B. L. Bharadwaja. M. J. Kamalakar writes on the chaotic state of the Central Library. Illustrated.

PRIVATE DETECTIVES: Patanjali Sethi on their trail. With photographs.

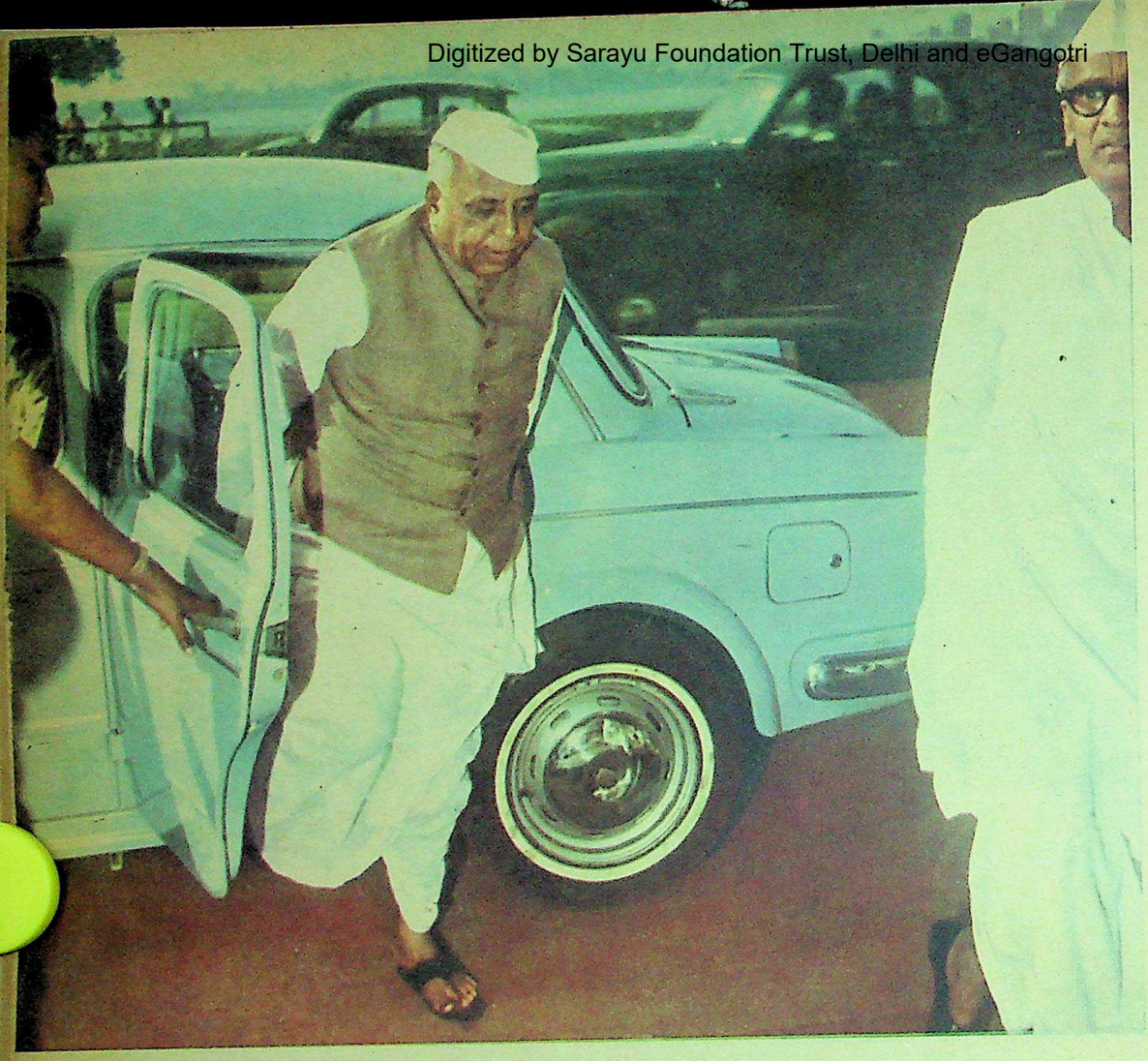
TAKING THE BULL BY THE HORNS: An exciting colour feature

PIPPED: Short Story by Bikram Vohra

AND MANY OTHER FEATURES

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri



States' leadership has undergone shock therapy. The Congress "High Command" set out to eliminate corrupt elements and caste factions—but later made many compromises. Its deal with the communists has caused considerable misgiving.

Photos by Balkrishan

REDUCED IN STATURE? Y. B. Chavan's position in the Congress hierarchy is a matter of speculation. Once the undisputed leader of Maharashtra, whom Nehru called to the Centre after the 1962 NEFA debacle, Chavan received a setback in the 1969 Presidential election. His subsequent transfer from the Home to the Finance Ministry was regarded by some as downgrading.

STATE ELECTIONS

by C. S. PANDIT

ELECTIONS are an essential concomitant of a parliamentary democracy. Every leader tries to utilise them to create an establishment of his own choosing. Mrs Indira Gandhi is no exception. If anything, she has proved herself far more adept at it in the last few years than any other political leader on the Indian scene since Independence, not excepting her own father, Jawaharlal Nehru.

In a vast country like India with a national parliament and a score of State legislatures, the operation, in order to be successful, has to be piecemeal. Until it is completed, the power equation at the Centre and between the Centre and the States will continue to be determined, not by the leader at the Centre, but by strong local bosses whose survival does not depend on the support from the Centre.

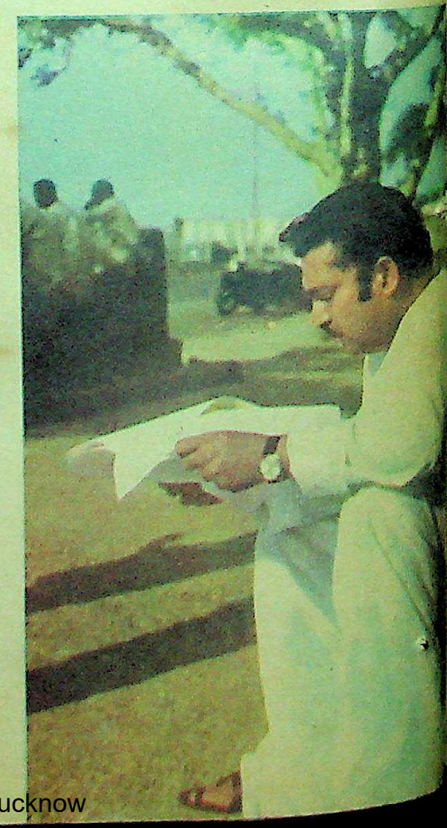
This was demonstrated most effectively in 1966 when Mrs Gandhi was herself chosen as the Prime Minister in succession to the late Mr Lal Bahadur Shastri by a combination of strong Chief Ministers against the formidable challenge of Mr Morarji Desai. Her subsequent emergence as the supreme leader at the Centre is now history.

THEY PROPOSE— SHE DISPOSES

Viewed against this background, the split in the Congress and the delinking of the State and Parliament elections fall into a pattern. The first phase of the operation was over with the emergence of Mrs Gandhi's Congress as the ruling party at the Centre with a massive majority. **In the process a large number of party bosses were either squeezed out at the time of the split or fell by the wayside in the elections to the Lok Sabha.**

The second phase of the operation has just begun.

Having emerged as the undisputed leader at the Centre, Mrs Gandhi has turned her attention to the States. The split in the Congress and her massive victory in the Lok Sabha elections a year ahead of schedule created the right atmosphere in most of the States for her to initiate drastic reorganisation of the party.



WAITING FOR A TICKET... it may be a long wait.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

SELECTION OF CONGRESS CANDIDATES has been left to Mrs Gandhi's trusted followers. Even after the selection she had the final word. Personal loyalty has, in many cases, been given precedence over party and political commitment.

ELECTION CAMPAIGNS COST MUCH MONEY. This time it should not be very expensive for the official Congress candidates, as the party has created the impression that the credit for the victory over Pakistan should go to it. Nevertheless local issues and caste considerations have still to be overcome or "squared".

As a consequence more than three-fourths of the State units of the party were put under *ad hoc* committees, constituted mainly by people handpicked or approved by herself or by her close advisers.

Naturally the selection of the candidates for the March poll will now be in the hands of people who owe their own importance in the party to Mrs Gandhi herself. Even after the selections made by them, the final say will be of the Central Election Committee in which she commands a clear majority.

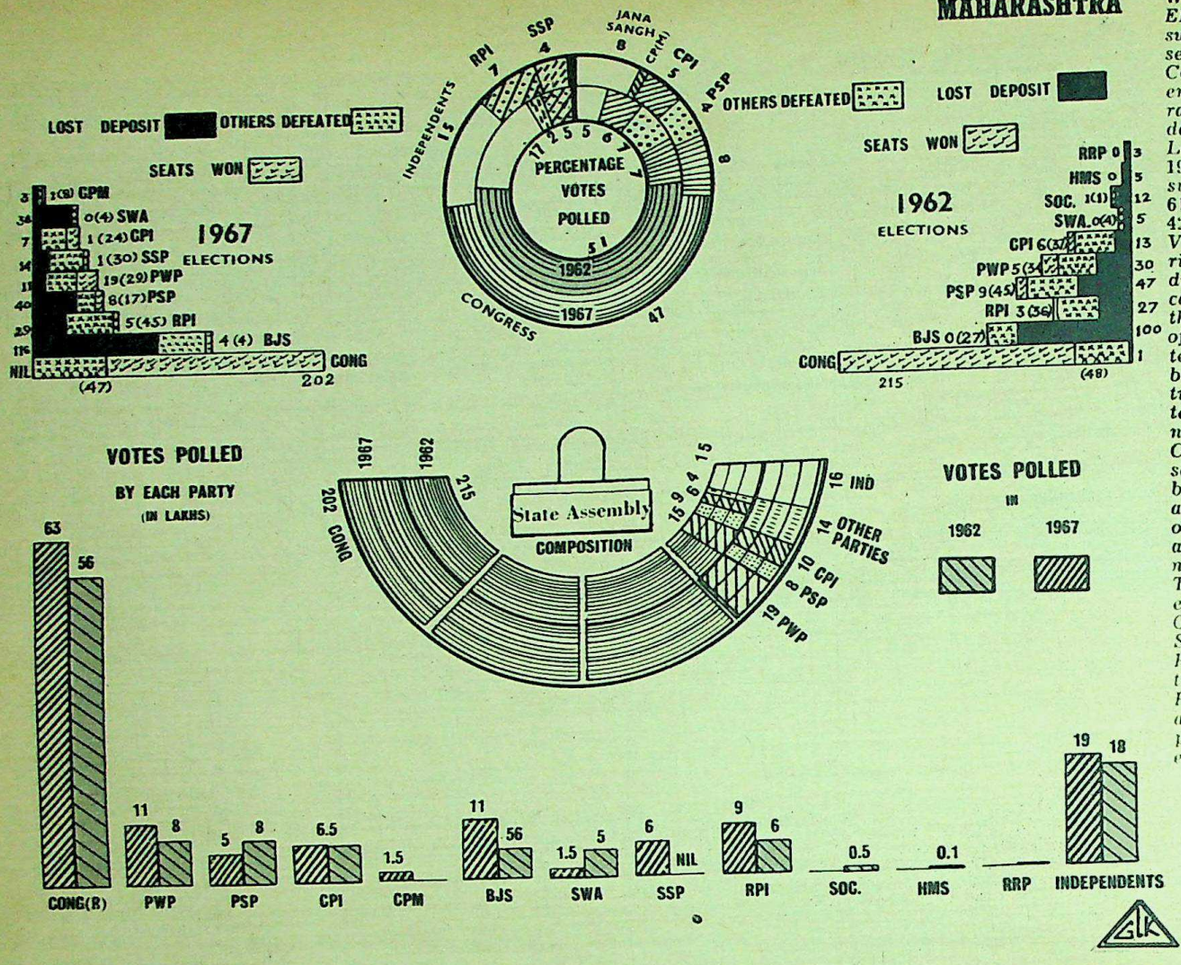
This major reorganisation of the party at the State level was stalled by the developments in Bangla Desh which coincided with Mrs Gandhi's emergence as the supreme leader at the Centre. **As the crisis in Bangla Desh developed into a full-scale war against Pakistan, the holding of elections in States in February this year became a remote prospect. Had the war prolonged even by a month, elections would have been impossible this year. In fact, in the midst of the 14-day war, a decision was taken, in consultation with the Opposition, to postpone these elections by a year. But the glorious victory within a fortnight and the liberation of Bangla Desh changed the situation qualitatively. What seemed at one stage a bad time to hold elections became the most appropriate from the point of view of the ruling party at the Centre.**

Gradually Mrs Gandhi's strategy to exploit the victory over Pakistan for political

—Continued

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri



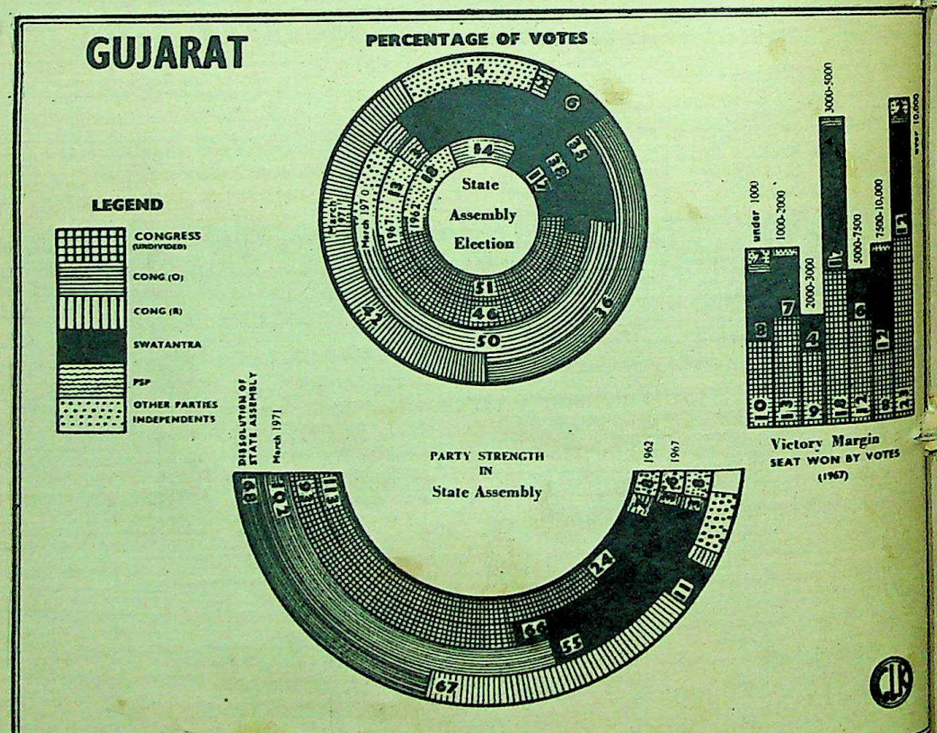
WELL-ENTRENCHED. Judging by the results of the last two Assembly elections, the Congress Party is well entrenched in Maharashtra. Its strength was demonstrated during the Lok Sabha elections in 1971, when the party swept the polls with a 61% vote and captured 42 of the 45 seats. The Vidarbha-Marathwada rivalry has somewhat disturbed the otherwise calm atmosphere. Under the Nagpur agreement of 1953, the Chief Minister is to be represented by these two regions by turns. The Prime Minister is keen on injecting new blood into the party. On her recommendation, seven Ministers have been dropped. She has also decided to nominate only those Ministers against whom there are no serious charges. The other parties in the electoral fray are the Congress (O), the Jana Sangh, the Republican Party, the Swatantra, the PWP, the Socialist Party, the Shiv Sena and a number of regional parties and Independents.

gains in the coming State elections unfolded itself. She and her advisers thought this was the ideal time to hold elections even in those States where they were not due. Except for the three States of Tamil Nadu, Orissa and Kerala, where elections were held last year and where her party did not do too well, most other States, it was felt, should go to the polls in March.

But for her own home State of Uttar Pradesh, every other State fell in line. Mrs Gandhi agreed not to have elections in UP for the time being because her party's Government headed by Mr Kamalapati Tripathi enjoyed a comfortable majority and she was encountering some difficulty in projecting an alternative radical leadership at various levels in the State. It is not unlikely, however, that UP too will have elections much before the present State Assembly completes its term in 1974. Being a huge State riven with political factionalism and suffering from acute economic stagnation, it is considered wiser to deal with it separately.

Thus a situation has been created under which all, except four States, will go to the polls in the second week of March. After the victory in the short war against Pakistan, no one seriously believes that Mrs Indira Gandhi's Congress will encounter much opposition, except in some States and isolated pockets where purely local issues and caste considerations will play a crucial role, or where she is unable to project an alternative leadership.

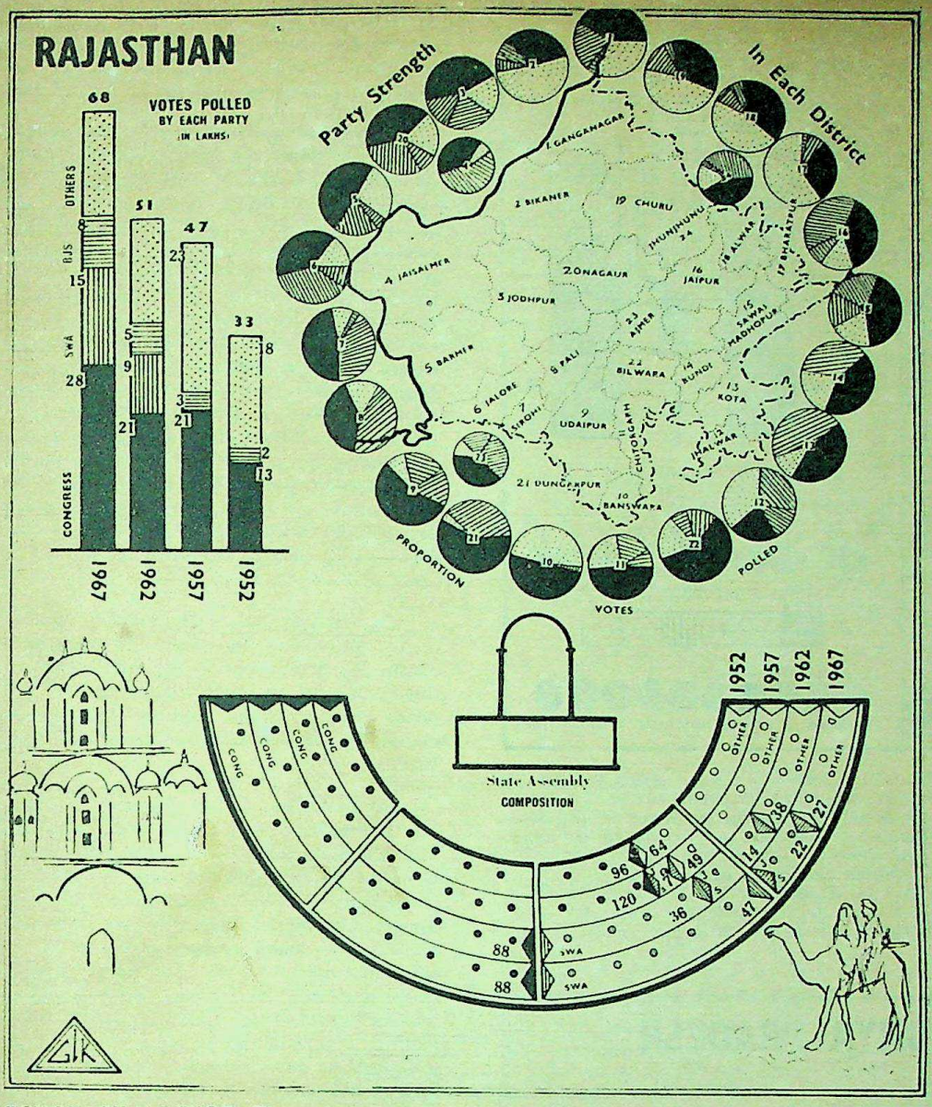
For a more detailed assessment of the election prospects it is essential to divide the



THE POSITION IS FLUID. In the 1967 elections, the Congress Party in Gujarat won 93 seats in a House of 168. Its nearest rival was the Swatantra Party, which won 66 seats. The Congress improved its position in a year to 99 seats in the Assembly, whereas the Swatantra strength fell to 55. When the great split came in the ruling party at the end of 1969, it claimed the support of 102 in the Legislature. The party at that time, under the influence of Morarji Desai, opted for the Congress (O). It joined the Swatantra and the Jana Sangh to fight the Congress (R) during the Lok Sabha poll. Result: the Congress (R) won 10 out of 24 Lok Sabha seats, whereas the Congress (O) could get only 11 seats.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri



TOUGH CHALLENGE. The principal contenders in Rajasthan will be the Congress, the Jana Sangh and the Swatantra, though the Congress (O) and others will enter the fray. The Congress, as in some other States, has come to an electoral understanding with the CPI. The Congress has tried to improve its image by tactfully easing out its well-entrenched Chief Minister, Mohanlal Sukhadia, replacing him by a non-controversial figure in Barkatullah Khan. The party will face a tough challenge both from the Swatantra and the Jana Sangh.

States going to the polls into three categories: those where elections were due this year in any case like Maharashtra, Rajasthan, Madhya Pradesh, Jammu and Kashmir, Himachal Pradesh, Assam, Andhra Pradesh; those where President's rule was imposed over six months ago like Gujarat, Mysore, Punjab and West Bengal; and finally States like Bihar and Haryana where elections were not due but conditions were created for them to go to the polls along with other States.

The ruling party in the States, which fall in the first category, by and large escaped the convulsions which afflicted it in other States at the time of the split. This was because the established leaders in these States threw their lot with the Prime Minister, and therefore continued in power undisturbed. This probably gave them a false

Charts and Captions by
G. L. KHANNA

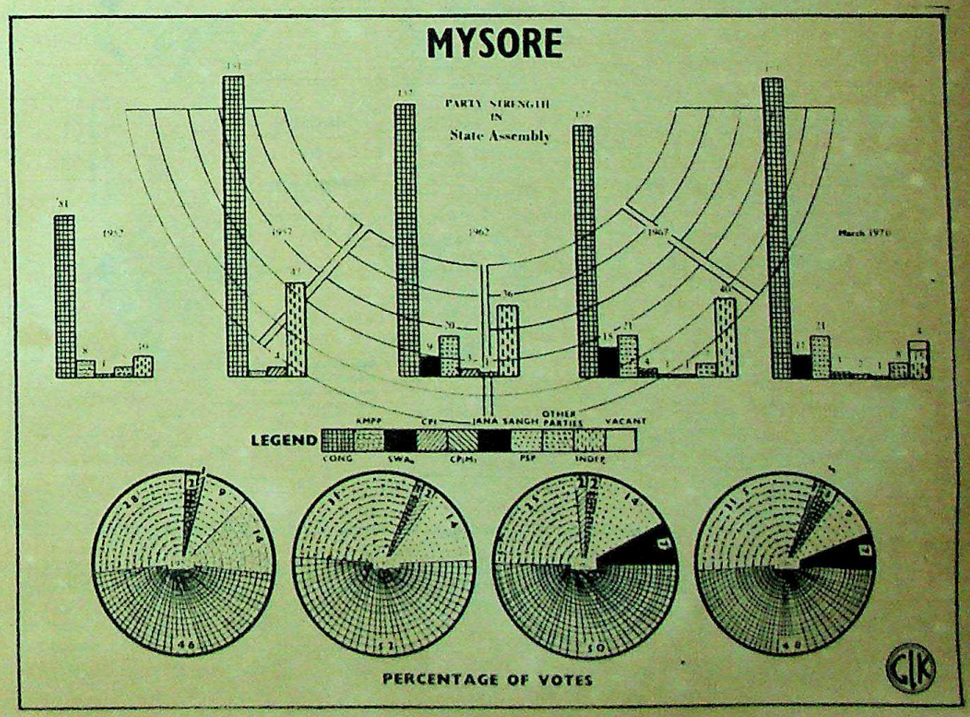
sense of security and infused in them an element of defiance towards Central authority. They began ignoring Central directives on important policy matters like land reforms, ceiling on urban property or agricultural income-tax. They feared probably that implementation of such measures would hit the very elements in the States which sustained them in power. **Their continuance in power and their total hold on the State party machine, therefore, became a big hurdle in the way of implementing the radical programme outlined in the election manifesto of Mrs Gandhi.**

This programme implied a qualitative change in the party. So far the prosperous peasant proprietor formed the base of the party. Mrs Gandhi's programme would have given the landless and the small agriculturist an equal stake in the party, which was not in the interest of these leaders.

The other reason for the gradual elimination of leaders who had long been in positions of power and had shown a tendency to defy the Centre was motivated by Mrs Gandhi's desire to create a new political establishment of her own choosing. Thus Mr Mohanlal Sukhadia had to go, followed by Mr Brahmananda Reddi in Andhra Pradesh. The exit of Mr Shyama Charan Shukla in Madhya Pradesh and Mr Mahendra Mohan Chaudhury in Assam took some time, but it was effected with equal finesse. The Chief Minister of Maharashtra, Mr V. P. Naik, seems to have survived for the time being, presumably because he bowed to the wishes of Mrs Gandhi in the selection of candidates from his State. In Kashmir, while there was no conflict of personalities

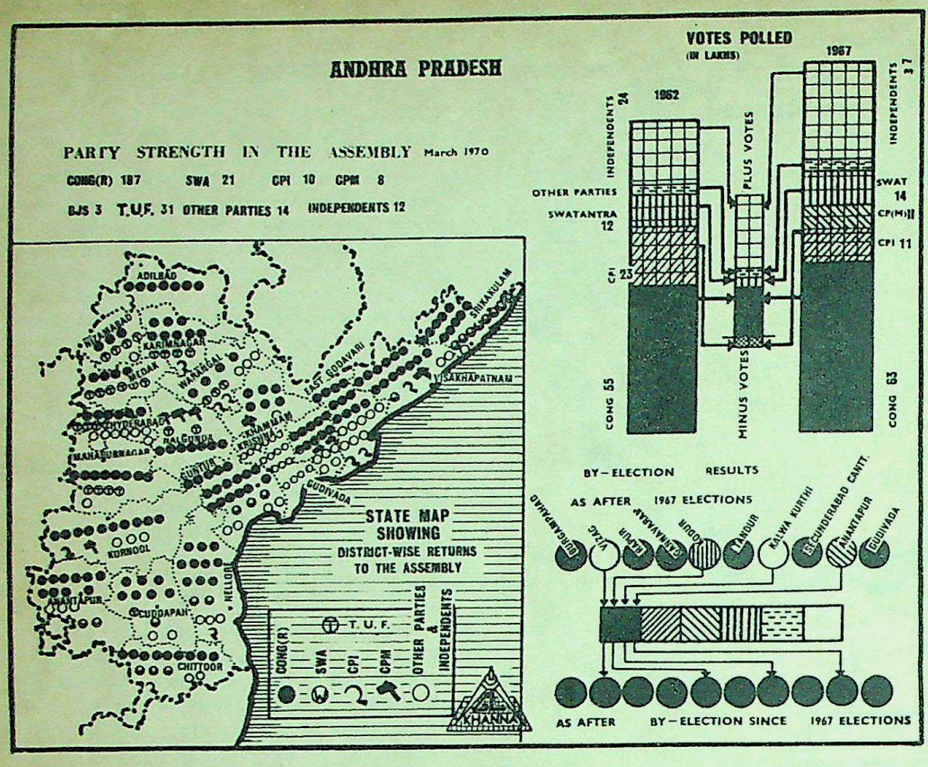
—Continued

CASTEISM RAMPANT. Mysore has a strong base for the Congress but apparently is afflicted with casteism. The two leading communities are the Lingayats and the Vokkaligas. In 1967 the Lingayats were given 85 tickets and the Vokkaligas 63. This time each has been allotted only 45. The Backward Classes get 52 tickets, Muslims and Brahmins 16 each.

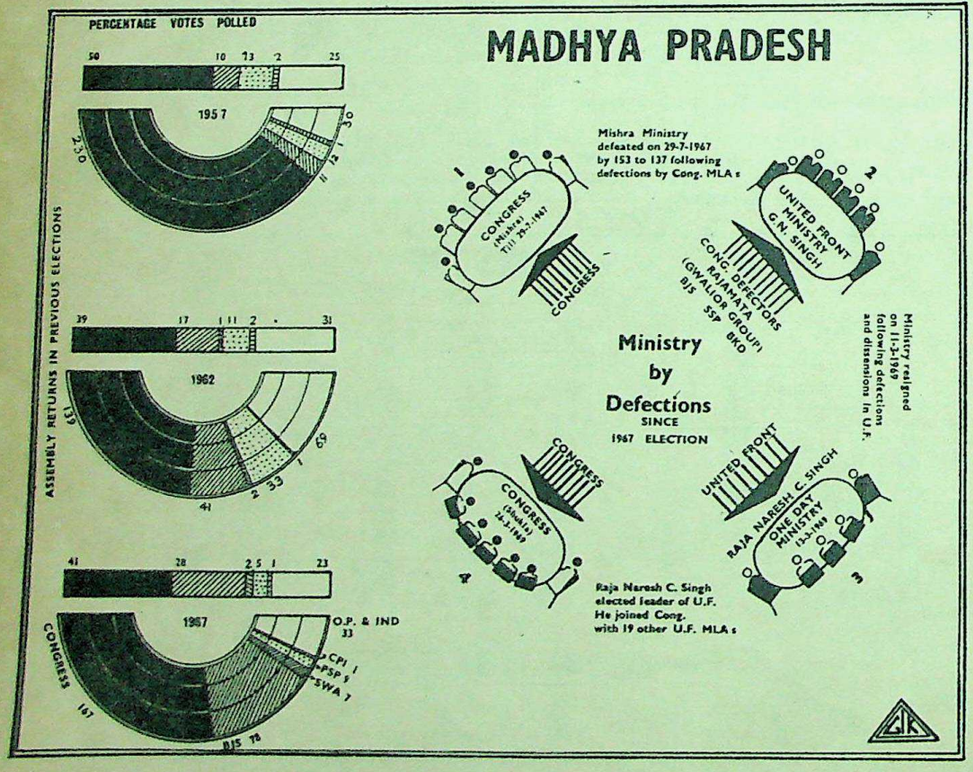


CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri



A CONGRESS VICTORY is assured in Andhra Pradesh, which has been a stronghold of the party. With the merger of the Telengana Praja Samiti, the party has been further strengthened. But even before the TPS joined it, it was able to win all the by-elections for the State Assembly held after 1967. Uninterrupted power, however, has had a corrupting influence on the party bosses in the State, who have ignored Central Government pleas for speedy land reforms. The Telengana agitation gave Mrs Gandhi a chance to ease out Chief Minister Brahmananda Reddi. Other parties on the scene are the Swatantra, the CPI and the CPM. Apart from the Swatantra and the CPM, the Congress will face opposition from the Jana Sangh, which is fielding about 100 candidates. But the Congress can still face the electorate with confidence.



LEADERSHIP VACUUM. Though the Congress was returned with a comfortable majority in Madhya Pradesh in 1967, infighting weakened it and created a leadership vacuum because of the suppression of younger talent. Mrs Gandhi has at last decided to stem the rot in the party by installing her trusted lieutenant, P. C. Sethi, as Chief Minister. While the Congress frittered away its influence through bickering and corruption, the Jana Sangh painstakingly dug roots. Its strength in the Assembly grew from 11 in 1957 to 41 in 1962 and 78 in 1967. It has now become a powerful challenge to Congress supremacy in the State. The princes are also likely to support it.

or ideas, the death of Mr G. M. Sadiq has projected a new leader in Mir Qasim who will have to look to Delhi for strength and support for quite some time.

Among the States falling in the second category, Gujarat and Mysore emerged as the strongholds of the Organisation Congress after the split. But with the sweeping victory of Mrs Gandhi's party in the Lok Sabha elections last year, there was a sudden erosion in the ranks of the Organisation Congress in these States and within a few months both Governments fell, giving place to President's rule. **The problem in these States is not so much of eliminating established leaders as of projecting a new cohesive leadership free from power-hungry factions—a task Mrs Gandhi's party managers are finding very difficult. So far as Punjab is concerned the split did not affect the party's fortunes which were, in any case, not very bright against the Akali Dal at that time.** But it helped the party to get rid of some of its dead wood.

Its chances have brightened because of the failure of the Akali Dal Ministry, continuing dissensions in the Akali Dal and the shadow of an inquiry hanging over the heads of some of its important leaders, including the former Chief Minister, Mr P. S. Badal.

In West Bengal, the Communist Marxists still pose a major challenge, although Mrs Gandhi's Congress is reported to have a better chance now because of the improvement in the law-and-order situation during President's rule in the last six months. The main reason, however, is the emotional impact of the liberation of Bangla Desh and the removal of discredited leaders like Mr Bijoy Singh Nahar from the helm of affairs of the party. As against this, the Marxists have lost some of their popular appeal, particularly in the urban areas, because of their lukewarm attitude to the emergence of a free Bangla Desh.

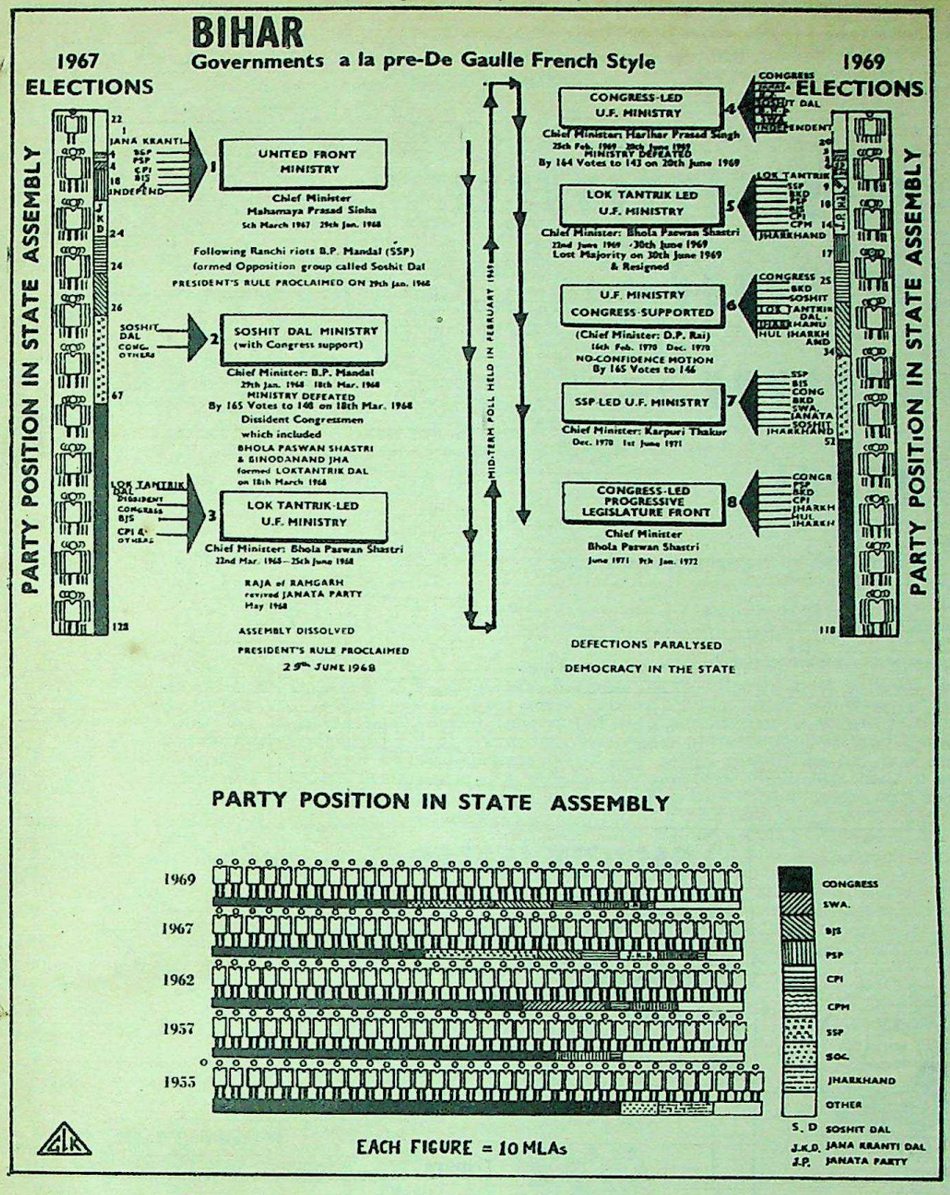
Problematic Bihar

Of the two in the third category, Bihar is the more problematic State, because its politics has long been frozen on caste lines and no leader of eminence, who could exercise a healthy influence, has emerged at the State level after the death of Dr Sri Krishna Sinha. Meanwhile, caste groups and regional parties have proliferated in the wake of the politics of violence and corruption. Until recently the Congress kept an ineffective and innocuous coalition in power because it could not itself provide an effective leadership. By forcing an election in Bihar along with other States at this time, Mrs Gandhi probably hopes to bring about at least a more stable political set-up if not a better one.

In the case of Haryana the situation was different. While the State had done rather well economically under the leadership of the young and energetic Chief Minister, Mr Bansi Lal, politically he was widely accused of adopting questionable means to keep his party's slender majority intact. In the past, the State had been badly afflicted by the evil of indisciplined defections. Devoid of any ideological cohesion, the party is still threatened with opportunistic floor-crossing.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri



In this climate, elections are considered the best way of improving the party position besides getting rid of corrupt and unstable elements. While there is no indication as yet of Mr Bansi Lal's future, ambitious leaders in the State have already raised the demand for his displacement.

Although Mr Bansi Lal's performance on the economic front is considered fairly good, he has created powerful opponents by his unorthodox and at times high-handed manner of functioning. Some of his opponents compare him to Mr Pratap Singh Kairon and fondly hope that he will come to the same sorry pass. Even in the administration he is stated to have annoyed some important officers.

No All-India Opposition

A partywise analysis of the coming State elections also throws up certain interesting conclusions. The most important is that there is no all-India organised opposition to the New Congress this time. Opposition, if any, will be of a regional nature. The drubbing that the four-party alliance got during the Lok Sabha elections in March last year not only broke the alliance but also reduced its four constituents to the status of almost regional parties.

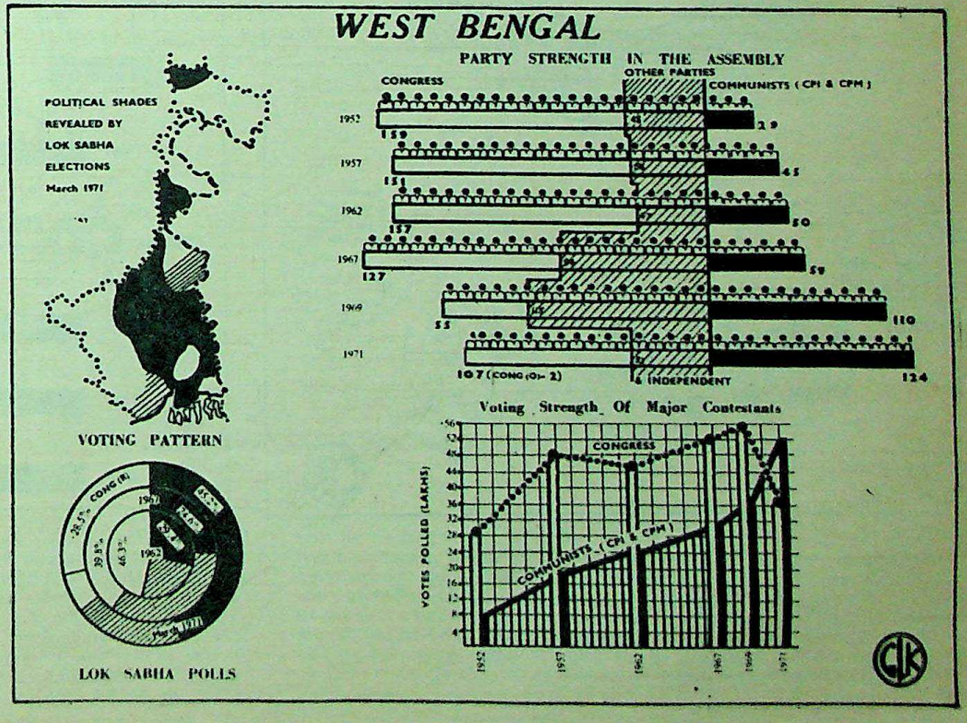
For instance, the Jana Sangh which was considered an up-and-coming party at least in the Hindi-speaking heartland of India is today struggling to survive in its strongholds of Rajasthan, Gujarat, Madhya Pradesh and Bihar. In Rajasthan and Gujarat its base was the same as that of the Swatantra Party and, in combination, the two could still pose a challenge to the ruling party. Separately both are going to cut each other's votes besides losing the sympathy of the smaller princes, who are stated to have veered round to the ruling party after the abolition of the Privy Purses.

In Madhya Pradesh, the Swatantra Party had hardly any base. But the Jana Sangh in

—Continued

BIHAR HAS PRESENTED A DISMAL PICTURE following the 1967 elections. It has had a bewildering variety of coalition governments formed by politicians revelling in defections. The instability created by them—in the 1969 mid-term elections 23 parties were in the fray and none got a clear majority—has forced a third election within five years. The leading contestants are the Congress, the Jana Sangh and the Socialist Party. The Congress has entered into an electoral understanding with the CPI (for 50 constituencies) and the PSP (14 constituencies).

TWO FRONTS. The main contest in West Bengal will be between the Congress and the CPM, each assisted by electoral allies. The Congress has succeeded in getting the Bangla Congress to merge with it and has come to an electoral arrangement with the CPI. The CPM has forged an alliance with six other left parties: the SUC, the RSP, the Forward Bloc, the DCPI, the Workers Party and the Biplabi Bangla Congress. Each front is contesting all the 280 seats. The Congress has left free 41 constituencies for the CPI. In the rival front, the CPM will contest 218 seats. According to political observers, the situation is favourable to the Congress.



CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

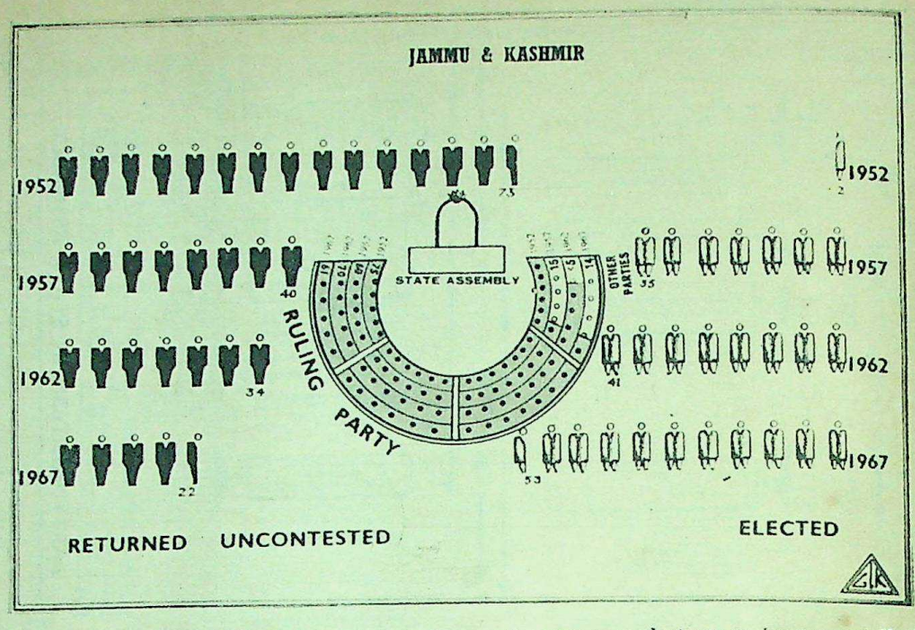
Digitized by Sarayu Foundation Trust, Delhi and eGangotri

combination with the Rajmata of Gwalior was quite strong and hoped, until recently, that it would form the Government after the elections. The victory in the short war against Pakistan and the displacement of the discredited Government of Mr Shukla has shaken its confidence. Its leaders do not talk any more of sweeping the polls. Even so it is one State where the Jana Sangh with the support of the Rajmata could pose a serious challenge.

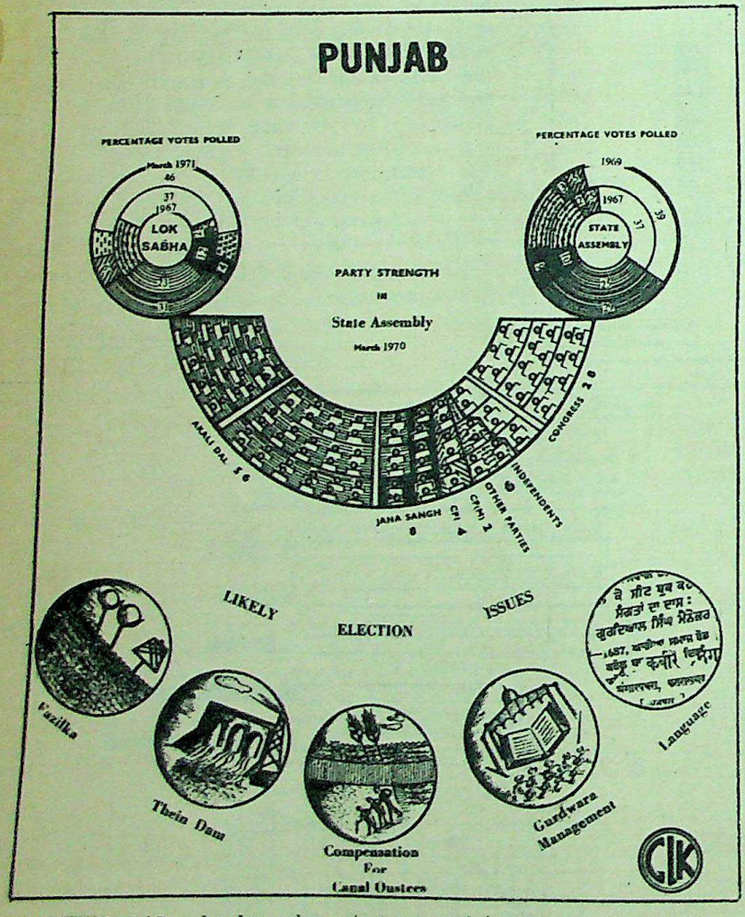
Leadership Vacuum

In Bihar, the position is very fluid. The Socialist Party has some base in the State. The Jana Sangh too claims considerable following. Some important caste leaders belonging to the Organisation Congress also hope to exploit the leadership vacuum in the State.

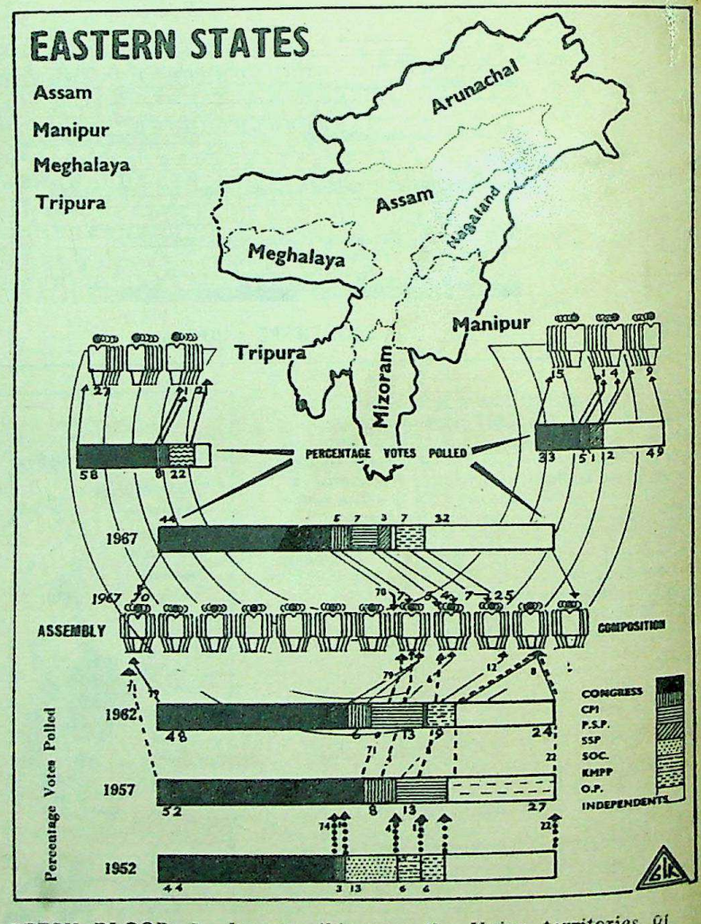
The New Congress has, therefore, decided to project a distinctly leftist image in combination with the Communist Party of India and the splinter groups of the former PSP and SSP which remained out of the Socialist Party at the time of their merger. The Jana Sangh hopes that the SP, the Organisation Congress and the New Congress-CPI combination will cut into each other's votes among the Muslims, the tribals, the backward classes and the Harijans, giving it a clear advantage with its committed Hindu votes.



LIMPING DEMOCRACY. An important feature of the past four elections in Jammu and Kashmir was the large number of uncontested seats acquired by the ruling party. The State today presents the picture of a "limping democracy" of the Union. The charge of subversion and anti-national activities against the banned parties and externed political personalities cannot bear serious scrutiny when one remembers that, during the critical days of the Indo-Pak war, no such stern action was considered necessary. The Government has enough powers to deal effectively with any treasonable or anti-national activity. The National Conference Executives' decision to merge with the State Congress will strengthen this party.



THE AKALIS, who have been instrumental in the creation of the present State of Punjab, have never been able to wield power unaided by other parties. Their electoral strength, as revealed by the last two Assembly elections and the mid-term poll for the Lok Sabha, has stabilised at about 30 per cent. Nevertheless, the Congress seems to have been unduly demoralised by the 1970 Lok Sabha elections, though it was able to maintain its polling strength—it got 10 of the 13 Parliamentary seats as against only one by the Akali.



FRESH BLOOD. In January this year the Union territories of Manipur, Tripura and Meghalaya were granted statehood. Besides, two new Union Territories were carved out of Assam: Arunachal and Mizoram. All the four States in the region—Assam, Manipur, Tripura and Meghalaya—will go to the polls to elect members of their respective Assemblies. The oldest of these, Assam, has always returned the Congress with safe majorities: 74 out of 108 seats in 1952, 71 in 1957, 79 in 1962, 70 in 1967. Its new Chief Minister, Sarat Chander Sinha, expects to win 90% of the 114 Assembly seats.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

—Dilip Banerjee

REJOICE, WE CONQUER. An election poster, among many of this type, peps up the poll atmosphere in West Bengal.

Unless the New Congress is able to reach a firm electoral understanding with the important CPI group, the State may once again emerge from these elections without any party or combination in a majority to provide it a stable government. The New Congress leadership is not in a mood to encourage regional or splinter groups, like the two Jharkhand parties or the Lok Tantric Dal. It would prefer that such groups merge their identity with one of the major parties.

In West Bengal, as has been already stated, the Marxist Communists alone pose any serious challenge. Much will depend on the success of the electoral alliance entered into by the New Congress with the CPI and its efforts to get other leftist groups into this alliance. The idea is to isolate the Marxists and exploit the disenchantment of the people with them because of their continuing indulgence in the politics of violence.

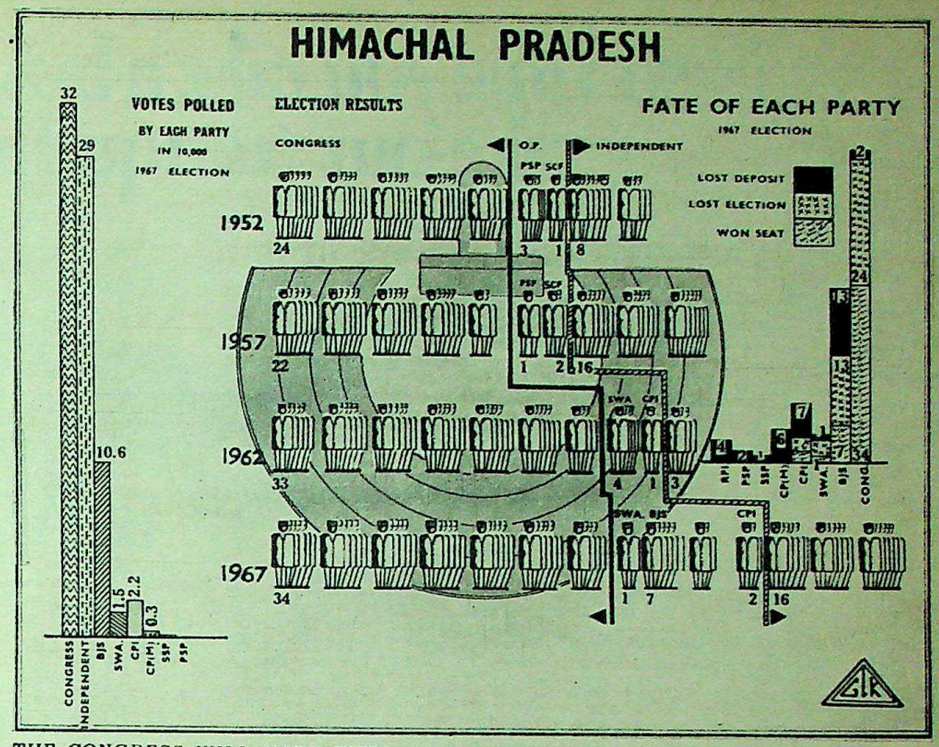
In the last elections in the State, although no party had a clear majority, the Congress almost doubled its strength, while the Marxists improved their position by 35 per cent. The losers were the CPI and other small leftist groups which failed to forge a united front with either of the two giants.

The Challenge From Within

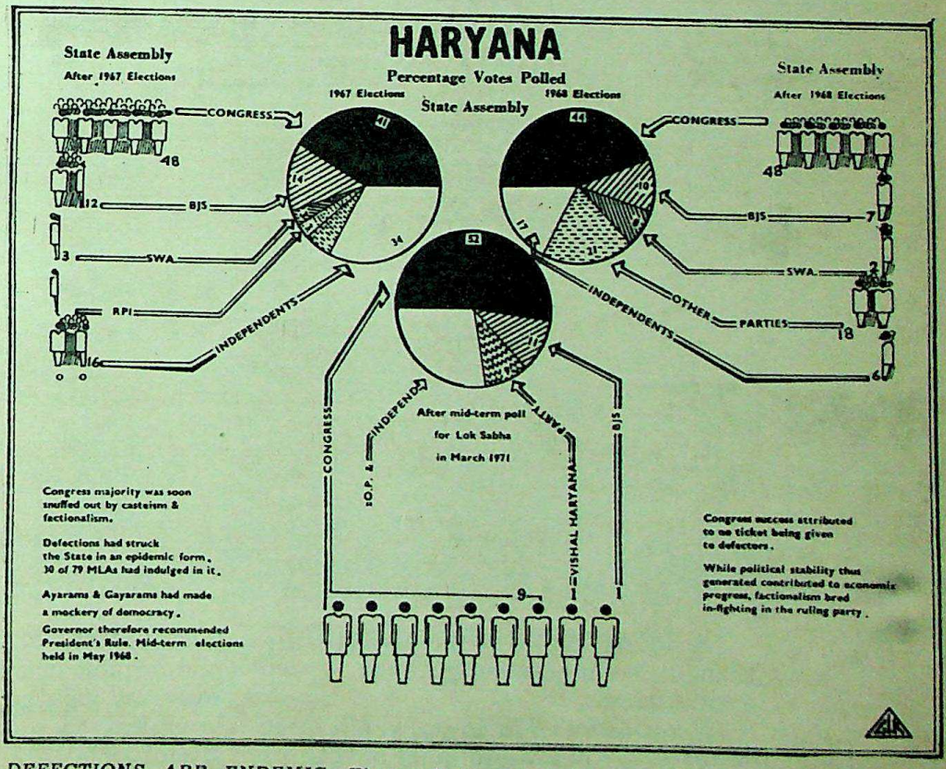
In Mysore, Andhra Pradesh, Maharashtra and Gujarat, while there is not much of a threat from outside except in pockets where the Organisation Congress still has a hold, the challenge really comes from within because of a conscious effort on the part of Mrs Gandhi to change the caste and class base of the party.

In Andhra, for instance, the dominance of the Reddis has been broken. In Mysore the ruling Lingayats find themselves divided into two groups: one with the Organisation Congress, the other with the New Congress. In Maharashtra the dominant Maratha

—Continued



THE CONGRESS WILL FARE WELL. Under the firm leadership of Chief Minister Yashwant Singh Parmar, Himachal Pradesh has all along voted the Congress to power. The other parties (like the PSP) have appeared on the political scene as an offshoot of the Congress. Only now has the Jana Sangh started making an impact on the State's electorate. The various constituencies, in the difficult mountainous terrain, have placed their trust in local personalities. This explains the large number of Independents being returned to the Assembly. With the development of communications, Himachal Pradesh is bound to be exposed to different political influences. The Congress will fare well in the current election, coming as it does so soon after the State has been raised in status.

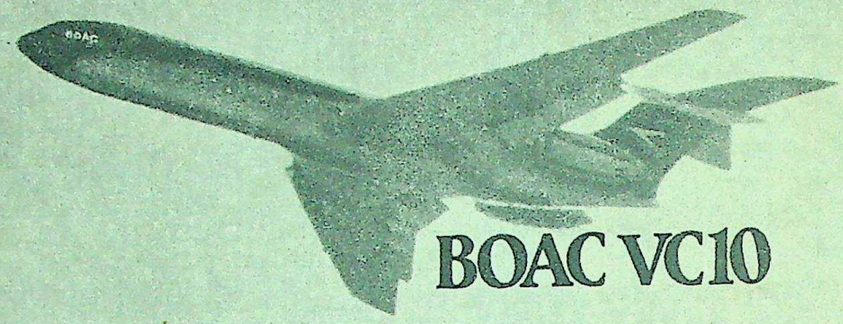


DEFECTIONS ARE ENDEMIC. Three elections have been held in Haryana since its formation in 1966: two for the State Assembly in 1967 and 1968, one for the Lok Sabha a year ago. They reveal a strong support for the Indian National Congress. Although the Congress won a comfortable majority in the 1967 elections, factionalism reduced it to a minority within a week. This led to the formation of a United Front Government under Chief Minister Rao Birendra Singh. It consisted of Congress dissidents, Jana Sangh and Swatantra members. Defections became the main feature of the State's politics: 30 out of 79 MLAs defected (two defected four times, two three times, six twice and one five times). The Assembly was dissolved in November 1967 and President's rule proclaimed. The mid-term elections were held in May 1968 and again the Congress was returned to power.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Next time you take a business trip take our tranquillizer.



BOAC VC10

A BOAC VC10 is the perfect plane to be in between business appointments.

If you have work to do, you'll do it better in the peace and quiet only a VC10 can offer. With BOAC's staff ready to serve you anything from stationery to a bracing drink.

And if you want to relax, the VC10 gives you one of the most comfortable chairs in the air. Plus overhead luggage lockers that leave you plenty of room to really stretch out.

BOAC's VC10 makes business trips a pleasure.

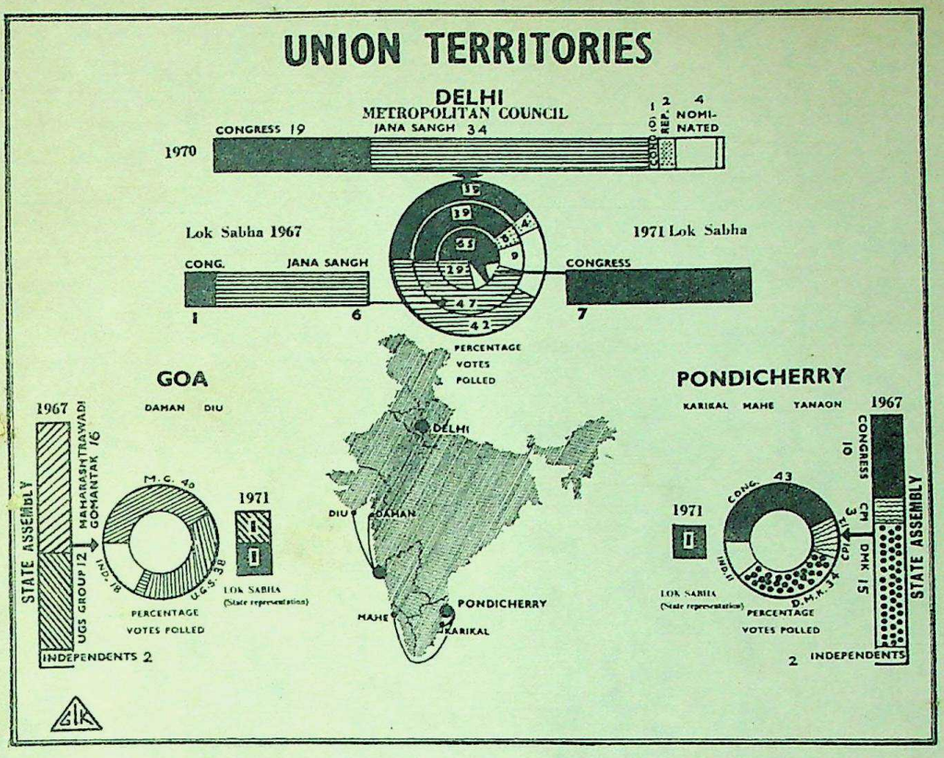
28 VC10 services a week from Bombay, Calcutta and New Delhi.

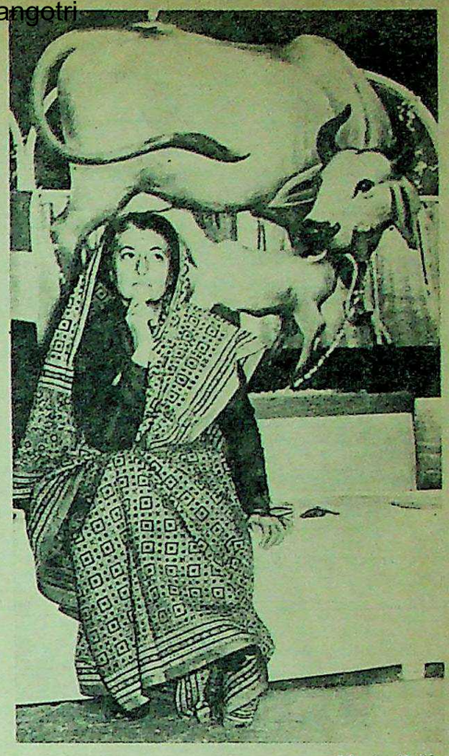
For some people there is only one airline. BOAC takes good care of you.

FCB/Bensons/793

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri





—M. A. Rahim

"WILL MY PARTY SWEEP THE POLLS?"

NO CONGRESS MAJORITY in any of the three Union Territories of Delhi, Goa and Pondicherry. In fact, in Goa, the Congress has no representative in the State Assembly or the Lok Sabha. Still the Congress feels it fairly safe now to contest without an electoral alliance with either the United Goans or the Maharashtrawadi Gomantak parties. In Delhi—which does not have an Assembly but a Metropolitan Council with 56 elected members—the Congress lost to the Jana Sangh in 1967, both in the Parliamentary and Council elections. The Congress has now made adjustments with the CPI (for four constituencies) and with the Republican Party (one constituency). In Pondicherry the Congress had to take second place in the State Assembly after the 1967 polls.

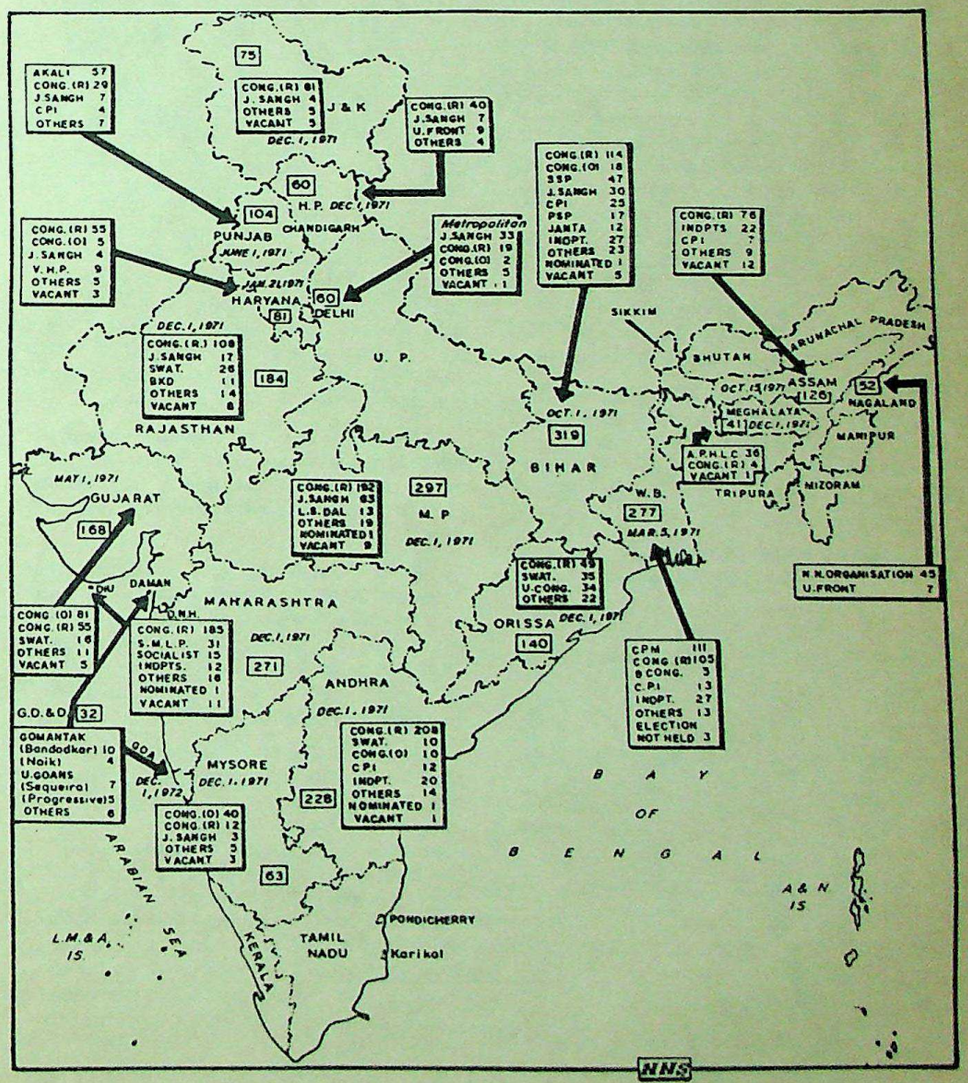
has been divided region-wise, thus breaking the monolithic structure of the State party.

As a close associate of Mrs Gandhi put it, a "catharsis of the Congress" is being attempted to change the basic character of the organisation. How far she will succeed is difficult to say at the moment. **But what is certain is that she is attempting to create a new political establishment in a major part of the country, which owes its existence to her personally. Mrs Gandhi perhaps hopes to achieve this end by retiring most of the senior leaders and Ministers in the States.**

Her Real Test

She tried this experiment for the first time in Kerala in 1971 and is now extending it to the rest of the country. Whether this new political establishment will be more radical and dynamic than the present one will only be known in the next four years at the end of which Mrs Gandhi will have to get a fresh mandate from the people.

Politically, she has achieved remarkable results within ten months of her return to supreme power at the Centre. It is in the economic sphere that she will face her real test in the coming years.



STRENGTH OF VARIOUS PARTIES IN STATE LEGISLATURES (Source: Link Magazine)

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

MODERN KUWAIT

by DARA KADVA

Kuwait celebrates its National Day on February 27 and enters its 12th year of independence in complete peace, stability and progress. After Iran and Saudi Arabia, Kuwait is the largest producer of oil in the Middle East, with an annual income exceeding £500 million for a population of less than one million.

THE architect of modern Kuwait was the late Amir Shaikh Abdullah Al Salem Al Sabah who, at least to the people of Bombay, was no stranger. It was during his reign that Kuwait began to have an income from oil. This income increased steadily and a firm basis for the country's development was laid. The Amir used to spend four months in a year in Bombay in the later years of his life. He died in 1965.

The present Amir, H. H. Shaikh Sabah Al Salem Al Sabah, has continued with the expansion and development of the country's economy.

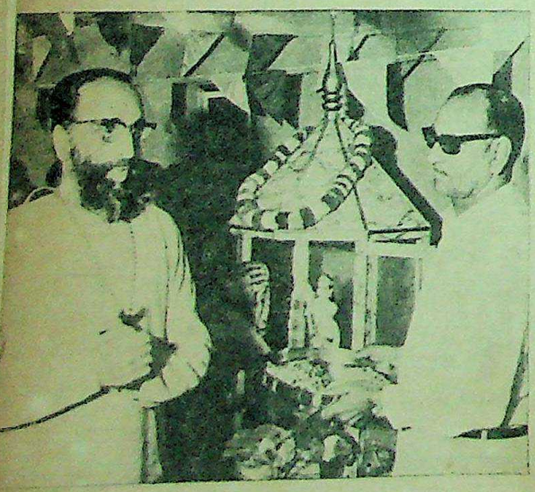
It is not easy to calculate exactly Kuwait's annual income—90% of it derived from export of oil alone. But it is estimated that, with the increase in posted prices of oil agreed upon at Teheran last year and the compensation for dollar devaluation agreed upon at Geneva in January this year, Kuwait's annual income exceeds £500 million for a population of less than one million. The resultant surplus and affluence can be well imagined. After Iran and Saudi Arabia, Kuwait is the largest producer of oil in the Middle East and her current production is between 120 and 130 million tons per year.

The staggering statistics produced by this country cannot be compared with those of the other developed or undeveloped countries, because it could give a misleading picture in both cases. None the less, a glance at them could be most rewarding.

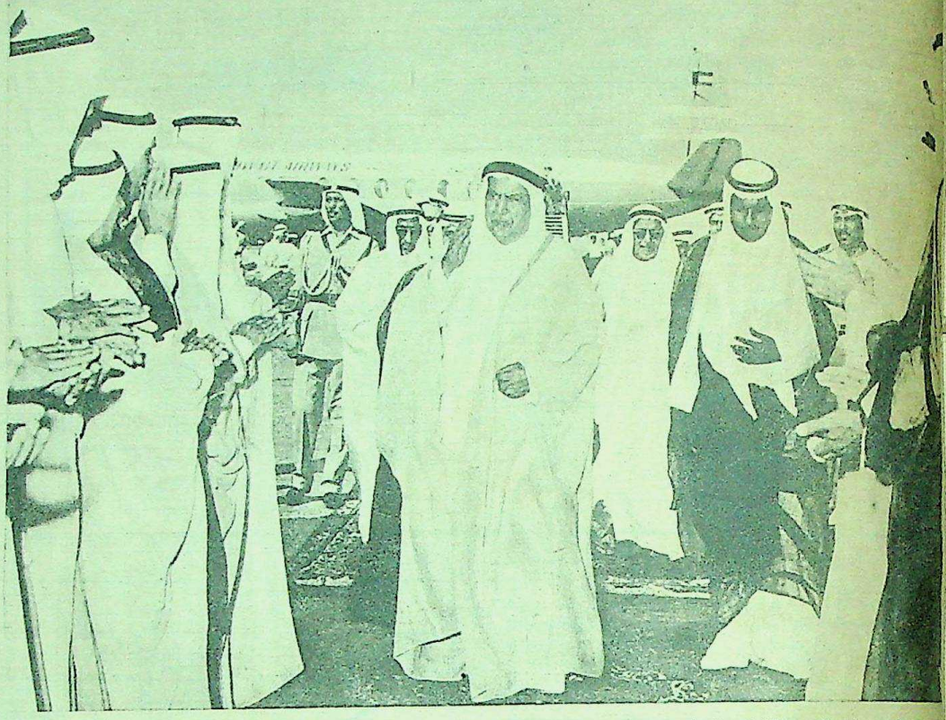
Kuwait's annual growth rate, for the past six years, has been averaging a neat 11%. As seen by the UN, this is the highest in the world. But still it is not a reliable way of assessing the country's strength, because it is dependent only on one commodity, whose fortunes in world markets are by no means everlastingly bright. A sharp drop in world demand could bring down the growth rate to next to nothing.

Again, for the UN, Kuwait's annual population growth rate of 8% is also the highest in the world. But this is not natural growth and is caused mainly by immigration.

Such is also the case with all other "records" held by Kuwait—like a 4-0 ratio of cars to its population; most telephones per capita; the world's most air-conditioned city; and so on and so forth.



SWAMI CHINMAYANANDA at a Hindu religious function in Kuwait.



THE LAST VISIT. The late Amir Shaikh Abdullah Al Salem Al Sabah at Kuwait airport on return from his last trip to Bombay in June 1965. The Amir modernised oil-rich Kuwait.

Economic Poser

It is a challenge to world economic experts to identify where they think countries like Kuwait stand; they have yet to coin a suitable phrase to describe their economies. A highly affluent economy having all the symptoms of underdevelopment—that is what Kuwait is. Renowned experts, like former World Bank President Dr Eugene Black, have tried their hand at ascertaining what Kuwait is and prescribing how best it can use its immense wealth for its own and the region's good. Dr Black gave up after a couple of visits to the country—because he simply could not get first-hand records and statistics, and there was also no knowledge of the ultimate authority who would implement his recommendations.

Though friendly and gentle, the Kuwaitis are also proud and self-centred and fiercely independent in their actions. This applies to the leaders as well as the lower echelons among them. The Kuwait Civil Service, which is 75% staffed by Kuwaitis, has therefore too many managers and too few workers, rendering the government machinery lethargic, snail-paced and in near chaos as a result.

Baffling Aspect

Another aspect of Kuwait's economy which baffled Dr Black most was the relevance between savings and investment. He was surprised beyond credibility that nearly 40% of the state and personal incomes in the country go in for savings as against a bare 6% for investment. Even so the investment in business and real estate has reached almost a saturation point with scope existing only in medium and heavy industries and capital projects. What then happens to the vast savings is anybody's guess. But one thing is obvious: that the savings are not in Kuwait but are deposited abroad, mainly in Beirut, Zurich and London.

Money operators and manipulators in these places thrive on Kuwaiti money, whereas the Kuwaiti depositor himself receives a mere 10% or 12% interest or fixed premium per year. **The famed Intra Bank of Lebanon became overnight an international financial giant in the early sixties mainly because of Kuwaiti deposits. And it also crashed just as abruptly because many top Kuwaitis started a run on the bank by publicly withdrawing their deposits.**

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Knowledgeable Arabs, who understand this, always call for greater investments in Arab countries to put the surplus Arab capital to profitable use. But, as things are, this is likely to remain an attractive ideal on paper only, because the investors basically lack confidence in Arab economies and regimes. Besides, what little investments the Kuwaitis had made in the early sixties in Egypt, Syria and the Sudan was later nationalised by socialistic regimes.

Although President Sadat of Egypt and President Assad of Syria have now restored some of these properties and have pledged not to touch foreign investments in future, confidence has not yet been fully restored. The Kuwait Government and the Arab League are now spearheading a move to form an Arab Investments Guarantees Union, so that inter-Arab investments in future do not become targets of expropriation by Leftist regimes. Kuwait remains constantly uncertain of the goodwill of its neighbours towards it. A small, almost defenceless and wealthy country can easily become a prey to hungry outsiders. In 1963 the Kuwait Fund for Arab Economic Development (KFAED) was formed to give "loans" to Arab states for "development projects". Although they stipulate repayment and interest terms properly, these "loans" are actually outright grants with no hopes of recovery. Since its inception, the Fund has given out about £200 million to various Arab states, with the biggest chunk going, of course, to Iraq, which itself hardly needs foreign assistance in the form of cash.

As a result, Kuwait's stature as a major aid giver has grown considerably; but it has still not made Kuwait a major Arab nation whose views and policies count as a factor in the future of this region.

In a moment of pique, President Nasser had once referred to Kuwait in these terms: "I know of a place in the Arab world where they have built 3,000 houses and are calling themselves an 'emerging nation.'..."

That was in 1963, and this is 1972, but still the Arab view of Kuwait has not changed appreciably because, in actual terms, the difference between then and now is only that the number of houses has gone up from 3,000 to 300,000. The smallness of the country has always hampered the growth of Kuwait's political prestige in the Arab world, which takes this country too much for granted and her aid as an inducement more designed to buy Arab silence and criticism than a genuine concern on her part for the welfare and development of the region.

Since independence Kuwait has followed a policy of positive neutrality in Arab and international affairs and has at times offered her mediation in such Arab disputes as the Yemen civil war and the Jordan-Commando dispute. In world affairs, Kuwait follows a right-of-centre path. As an Islamic state, Kuwait, like the other Arab monarchies, supports Western ideals and opposes Communism. It believes in Arab solidarity and unity and has therefore vigorously supported unity moves by Egypt, Syria and the Sudan and in the Gulf. Kuwait, more than any other country, felt very much concerned when the project to form a nine-state Gulf Federation failed.

As the tiny states have no future unless they unite, this failure was a tremendous setback and caused considerable concern about the long-term stability of this oil-rich region. Later, a six-state truncated Federation was formed which excluded Bahrain, Qatar and Ras Al Khaimah. But even the future of this is uncertain, as recent events in Sharjah have showed. Kuwait, like Saudi Arabia, is therefore not averse to seeing an American presence in Bahrain in the place of the British, though she also made some routine noises ("an imperialist plot", "a stab in the back", etc.) when the Bahrain-US naval base agreement was announced.

Fear of "Medium Powers"

The desire of the Gulf states to bring in a Big Power presence in the region and not leave the power vacuum unfilled was also caused by the recent Iranian seizure of the three islets and by the Indo-Pak war.

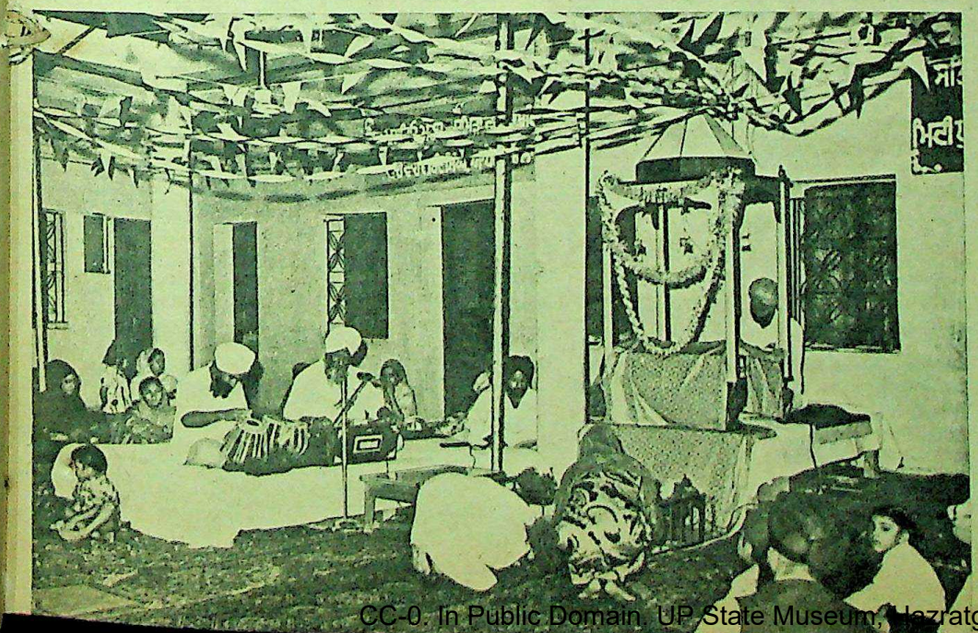
The Arab quarrel with Iran is a long and complicated one in which the Shah Government's seizure of the three strategic islets is just one more element in the continuing process. When this seizure was followed by the Indo-Pak war, the Gulf region felt very nervous and took up rigid sides, not merely out of its love for Pakistan and antipathy towards India, but by what they thought as the precedent set by the conflict.

As seen by Kuwait, if medium powers like Israel, Iran and India increase their hold in the region, there is simply no future for small countries like her. This is a very simple view which, particularly in the case of India's war with Pakistan, did not take into account the other complexities of the situation. Kuwait believed in the American lie that India was the "aggressor" and expressed its bitterness.

A professed friend, having more in common with us than with Pakistan, Kuwait still supported the latter vigorously.

This must be regarded as just one more odd aspect and irony of international life in which self-interest must stand first—as we have learnt—while the realities, however brutal and obvious, must take second place. The attitude of countries like Kuwait bears eloquent testimony to this.

INDIAN AYAHS ON A SUNDAY MORNING IN THE CHURCH. A large number of skilled and unskilled Indians have found lucrative employment in Kuwait. Below: *Service in a gurdwara. Sikhs and Keralites are more numerous among Indian settlers.*

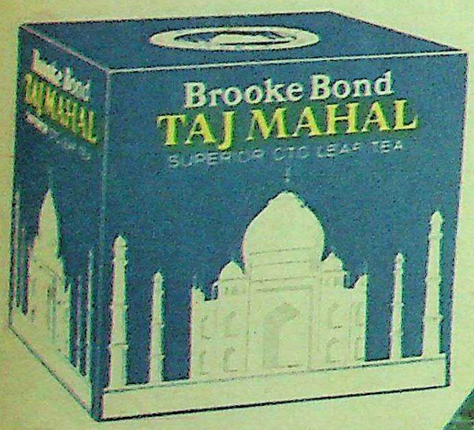


CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

India's finest CTC tea
Brooke Bond TAJ MAHAL

Stronger liquor plus superb taste to give you total tea satisfaction



CRUSH • TEAR • CURL
CTC
MORE COLOUR AND STRENGTH

The crush-tear-curl process breaks each tea leaf into smaller parts, ensures perfect infusion, superb colour and strength.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

outclassed and woefully inadequate. It was galling to see a pair of paid performers failing to perform those normal daily activities one would usually have expected them to be masters at. They did not even have the slightest idea of what kissing was. Their total endeavour in this regard ended by their placing their compressed mouths together!

It was hilarious! But it did prove that neither of those Indian professionals really knew the significance, purpose and function of a kiss. It is, therefore, clear that, today, kissing is definitely not a part of Indian life. In addition to the evidence given earlier, this can also be proved statistically.

For reasons already stated, kissing is known and indulged in mainly by the Westernised, urban population of India. But 80% of all Indians live in the vast rural land mass of the country. **Conceding that some villagers enjoy labial contact, I must point out that several town-dwellers don't—or are still ignorant. Hence, I may safely assume that the rural "kissers" and the urban "non-kissers" cancel each other out.**

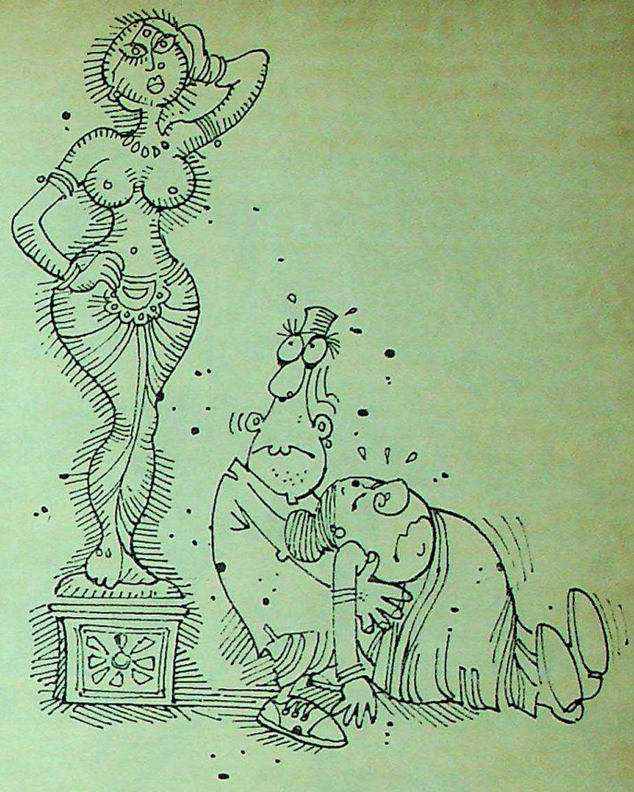
That still leaves us with 80% of India's 550 million as "non-kissers". Which rules out 440 million individuals in a single slice. Of the remaining 110 million, if half are men—and the man:woman ratio in India, according to the Census Bureau, is about 1:1—we are left with 55 million women—or just 10% of the national population.

These 55 million women could conveniently be further divided into 3 semi-equal groups—1) the too old and/or uninterested (19 million); 2) the too young (18 million); and 3) the "swingers" (18 million). Since it is only the swingers who do all the kissing, we find them to comprise a pitious 3.3% of all the people in this huge land. With vital statistics like that, I fear, the possibilities of screen-kissing being permitted by public pressure in India seem extremely remote. The opposition is far too big.

As an inveterate moviegoer, I fully endorse Mr Khosla's condemnation of "the utterly crude, vulgar, sexy and totally irrelevant sequences... frequently introduced... with the sole aim of appealing to the prurient sections of the audience." What the wise ex-Judge overlooked was that, with the lifting of the ban on kissing, these same revolting sequences will continue—with the addition of the most repulsive aspects of kissing.

Practical Ignorance

I have already demonstrated the abysmal ignorance of the practical art of kissing that prevails in India. Incidentally, this applies to men as well as women, for, logically, if Indian men were well-versed in kissing, their women would have been sufficiently well-trained. Anyway, my point is that, if permitted, Indian films will be flooded with the kind of kissing that only draws cat-calls and wolf-whistles from the front-benchers of our most louse-ridden cinemas. Such kisses certainly have their place in art as well as life. But there are kisses which mean so much more than the plainly erotic. And, frequently, situations for kissing can be replaced by gestures equally meaningful.



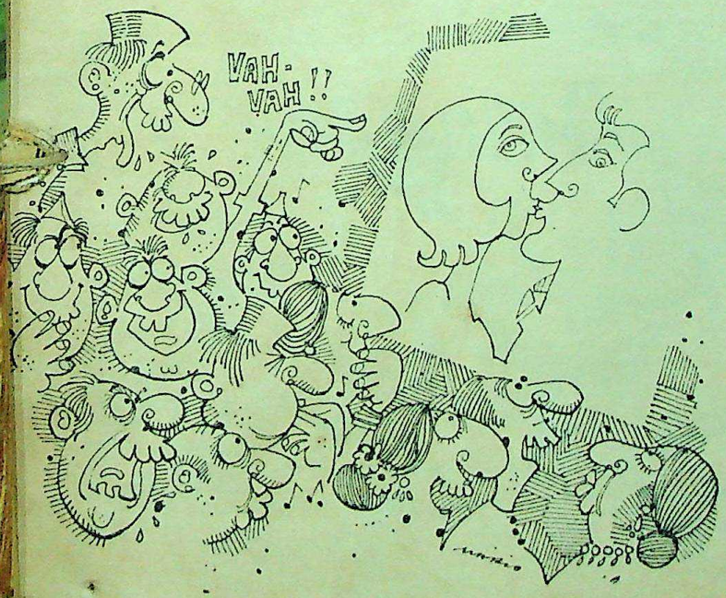
The classic features of the female nude became the object of social ostracism.

For instance, I saw a Dutch film called "Silent Raid" the other night. A fat woman behind me giggled ridiculously when a war-time Resistance worker kissed his wife on her lips before going out to attack a Nazi-held prison. The fat woman failed to note the far-away look in the husband's eyes and the total absence of moisture on the lips of the couple. **The woman failed to realise that this was what might be called a timeless kiss; a kiss of eternity—possibly the last token of affection that a fond husband could impart to his beloved wife before going to meet his, perhaps fatal, destiny.**

As a result of my knowledge of Indian film-makers' techniques, I have no doubt that, given the proverbial inch, most of them would take several hundred feet of celluloid to depict something which has little or no relevance to the basic plot. In addition to all the reasons given earlier, I see no reason for such utter wastage of cine film when all raw cine film is imported in India and when India has an acute shortage of foreign exchange. The colossal wastage can be visualised when I say that whereas few foreign films exceed one and a half hours' running time, easily 99% of India's Hindi films run for over two hours—and many of these in excess of 2½ and 3 hours.

The reason is simple. The average film-maker is a money-grubbing hypocrite with virtually no sense of responsibility and little indication of personal maturity. If such a person were given a licence to do as he pleased, he would not hesitate to adopt methods which would further degrade the Indian film industry—which, I gather, is one of the world's biggest. In the process, I need hardly add, the prestige of this nation itself would plummet.

And so, in view of the conclusions reached in this analysis, my case rests with the submission that, kissing is no longer a part of Indian life—and that by implication and evidence, the Indian film industry has not yet earned the dignity of a kiss. I believe I can claim the support of India's most immaculate film-maker, Satyajit Ray, in this submission. Mr Ray is reported to have found the kiss "not necessary" in Indian films. And therefore, at the risk of losing my reputation for generous liberalism, I must also oppose the granting of any such permission to our film-makers till they prove themselves worthy. I'm afraid my brand of liberalism brakes to a halt when it becomes a question of letting small kids play with a cigarette lighter inside a petrol dump.



Though India is the land of the Kamasutra, kissing has no place in the love-life of the country.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

"SPORTSMAN IN ACTION"

December Snapshots Competition Prize-Winners

First Prize — *Dr H. S. Dewan, Pilani*

The Illustrated Weekly of India Monthly Snapshots Competition is open to AMATEURS ONLY. Professional and semi-professional photographers are not eligible. Pictures must have been taken by the competitors themselves. Any number of prints may be submitted, but not those which have previously secured prizes. The minimum acceptable size for photographs is 15 cms x 20 cms. Information regarding timing, aperture and type of camera and film used must be given.

The first prize is Rs 100 and the second prize, Rs 50. In addition there are two or more consolation prizes of Rs 25 each. No competitor may win a prize in this contest more than once in three months. No entry fee is charged. Photographs must be accompanied by sufficient return postage.

JUDGE'S REPORT: Photographs of sport events which appear in the daily press and sport journals are a record of actual events and have only documentary and illustrative value.

Rarely can these pictures be considered for their pictorial and aesthetic merit.

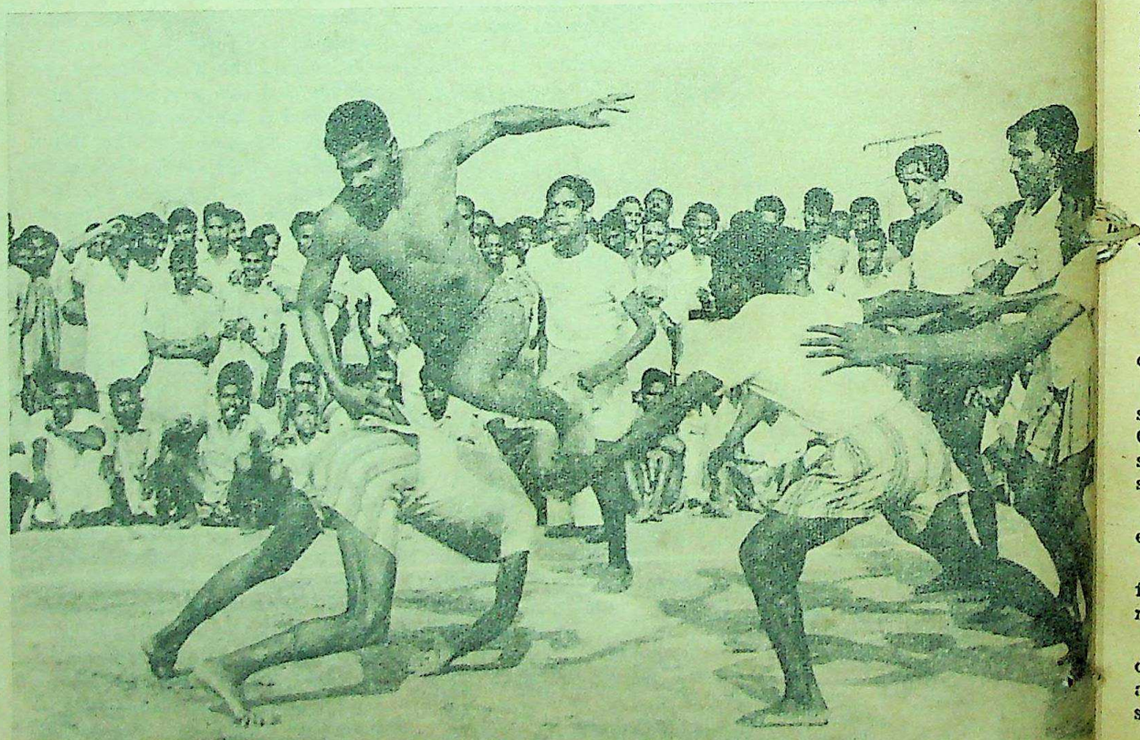
An amateur photographer has much more freedom to experiment and express. In this particular competition this aspect is totally lacking.

Photographers have not paid any attention to the unobstructive background which is so essential to define an action. Similarly, very little attempt has been made to crop or compose a picture.

A large number of photographs were technically poor.

RAMESH SANZGIRI

Consolation Prize — *P. K. Pushkarna, New Delhi*



CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

In that house, in the light of a lantern, he held a new born infant in his arms, held it in the first moments of its life and heard its cry. Nobody else had time for it. Those women had not cared whether it lived or died and finding it in its swaddling clothes in a corner of the room they had brought and thrust it into his arms and he had stood there with the baby, looking frightened and foolish. "Come now, look to the baby," he had said to the old women hurrying by. He had thought that something or other should be done to new born infants or they ceased to be.

"Who wants the baby?" They had said in hushed tones. There was anxiety in their voices. "The mother is dying!"

HE spoke no more. He kept on looking intently at the tiny bundle of red flesh wailing and sucking in the breath of life from the cold north wind and he prayed. That was something he knew. He prayed as he used to in the middle of the sea caught in a tempest. He prayed to God Almighty and to the Mother of the Rosary.

Soon, however, all was well. The school teacher had recovered and the little imp was writhing and contorting his face in smiles and dimples and as a reward for having held the child in his arms that night the mother had called him and said to him, "Christogu, you will touch this child's head at its baptism. You will be its godfather."

He had felt honoured as he stood in clean clothes along with his woman at the portals of the church and vouched for the spiritual life of the infant. He felt proud, for this was no ordinary fisherman's child but the child of the most educated woman he had known. It would grow up into a big man one day and he would still be its godfather to lead him in the path of the Lord...

Now this letter in his pocket had come out of a dead world, from the child he had held in his arms in its first moments of life.

He did not go fishing the following night. He slept in his hut. But the others had gone. There was Anthonie, Dalima, Pakiam, Miranda, Elias and others creating the usual din of launching their vallams. In his sleep he could hear their cries shuddering in the wind.

"Ovalama! Ovale!..."

"Ovalama! Ovale!..."

Faster and faster as they rushed the vallams to the sea.

"Somala! Mathawe!..."

"Somala! Mathawe!..."

And they were away and gone to another night's fishing.

The morning came in over a calm blue sea with the wind whispering in the palms. Christogu's boy studied his shadow on the sand and decided it was time he went to school.

"Appa, I am going to school," he shouted.

"No, son, not today," called Christogu from his hut. "I want you to come and help me clean up the old house."

Together they went and opened the doors and windows and let out the musty air. They swept the dust off the floor. It seemed an age since that night he had stood right there in that doorway holding that infant who was now coming back with a wife and a child of his own.

Early next morning he met them at the station when the night mail came in. He was a little overawed to see him climb out of a first class carriage. Christogu had at first been a little hesitant. Then he had gone up and relieved them of their bags and walked them home. A small crowd had collected to welcome Kunam, who smiled, grinned, made faces at the children, and the rustics said, "Mother of the Rosary, what a big man he's grown into!" And the silence and the separation were but temporary. After breakfast and a change of clothes they were out in the sun by the sea with the fishermen, shouting their shouts, crying their cries and to Kunam's baby, little Vijaya, the world was a wonderland of wind, water, sun and sand.

There was fresh toddy and fish straight out of the sea, fried crisp and rich, in its own oil, fish and more fish as boat after boat came in.

"Oh, Christogu, will you have some *parai*?"

"Are there any prawns?"

"Oh, you want prawns. There in the net of Elias I saw prawns aplenty."

They all passed that way with their baskets of fish. Elias and Mathias, the sons of Croos who had died of a sea-snake bite, an unheard of thing and Pedru the son of Pieris who in a quarrel with the priest in his arrogance had said that he would buy the Mother of God only to be drowned a few weeks later.

IN the evening the sun set in a blaze of fire into the sea and the silence of the evening possessed the village. Kunam and Rani, his wife, were strolling on the beach picking shells for Vijaya. The clouds began to bank and come up on the sea. The angelus rang with the first peals of thunder and they came running away. Still the rains did not come till after they had had their dinner in Christogu's house and were watching him mending his nets. The boys were seated at a game of *Thayam*, moving coloured shells around an octagon on the throw of a dice.

The church bells began to toll again.

"Why is that?" inquired Kunam.

"What, my son?" asked Christogu in his slow, sonorous voice.

"The church bells."

"Oh, that! The Father, he has a music box and in it he hears that there will be a storm. Then he rings the bells so that we will not go out fishing. Poor Father, he is such a frightened man. This little wind will blow over by the time the night train comes. It's when the sea is disturbed that the catch is good. If you listen to the Father you will have nothing to eat."

The next day they were leaving. It seemed too short a week-end but he promised to come again.

"Send us a box of good fish now and again, will you Christogu?" Kunam asked from the carriage.

"Of course, son," said Christogu.

The next week he sent Kunam a box of fish. But in a few days came a letter saying that the fish wasn't any good and to send some good fish or none at all, for otherwise it wasn't worth the rail freight. Christogu was ashamed. But of course the fish was bad. What else did the sea yield but *salai* and *kaaral;* tiny, bony fish, good for the fishermen's wives, good only to be roasted and eaten with toddy.

One evening the old man could feel it in his blood, the wind, the cold north wind he had waited for and he began to whine with excitement like a young colt.

"Appa, Appa, a storm is coming. They have put the flag up at the Navy station," the boy shouted to him coming from the beach.

"Have they, son?" There was a thrill in the old man's voice.

Before long the church bells began to peal. But Christogu merely spat at the wind and ran out into the dark with the boy at his heels. As usual the boat was ready for the night out at sea. They began to push it towards the water.

"Ovalama! Mathawe!..."

"Ovalama! Mathawe!..."

Presently the boy came running back. "There are no men in my house," he cried. "Come, come, push the *vallam*."

The men came on the beach.

"What is the old son of a prostitute up to now? Does he not know a storm is coming?"

"If you listen to the priest you can starve. What does he know of the sea and the wind. When the water is disturbed the catch is always good. Come, then, give a hand there."

They went and pushed Christogu's *vallam* and soon they themselves ran to their *vallams* and helped one another to launch them.

"Somala! Mathawe!..."

"Somala! Mathawe!..."

Their cries rent the darkness. The *vallams* hit the water and the sea rushed up to meet them. Soon they were all gone.

An ominous silence settled on the village, a silence that seemed as of eternity. Then out of the depth of the sea and the darkness a weird sound rose in a cresendo to an infernal din as the wind with a lashing rain ripped into the trees and houses and slammed shut the ever-open doors of the church of Our Lady of Victories.

Out in the sea it was something strange, something different, something Christogu had never known in his long life. He summoned all his strength and held on to the ropes and in the eerie flashes of lightning he could see the earth and the heavens as one mass of water, twirling and tossing. The howling wind skimmed the turbulent waves in unabated fury. It lifted him high into the air and dashed him down into the dark water.

Hundreds of miles away Kunam rose to his usual morning routine. A deadened sun in a murky sky shed a lurid light.

"Heard the morning news?" he asked his wife. "A depression in the Bay of Bengal and a cyclone has ravaged the northern regions. Many lives have been lost at sea. Wonder what's happened at Pesalai? And my house surely must have caved in."

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

New Life Sprouts In Bangla Desh

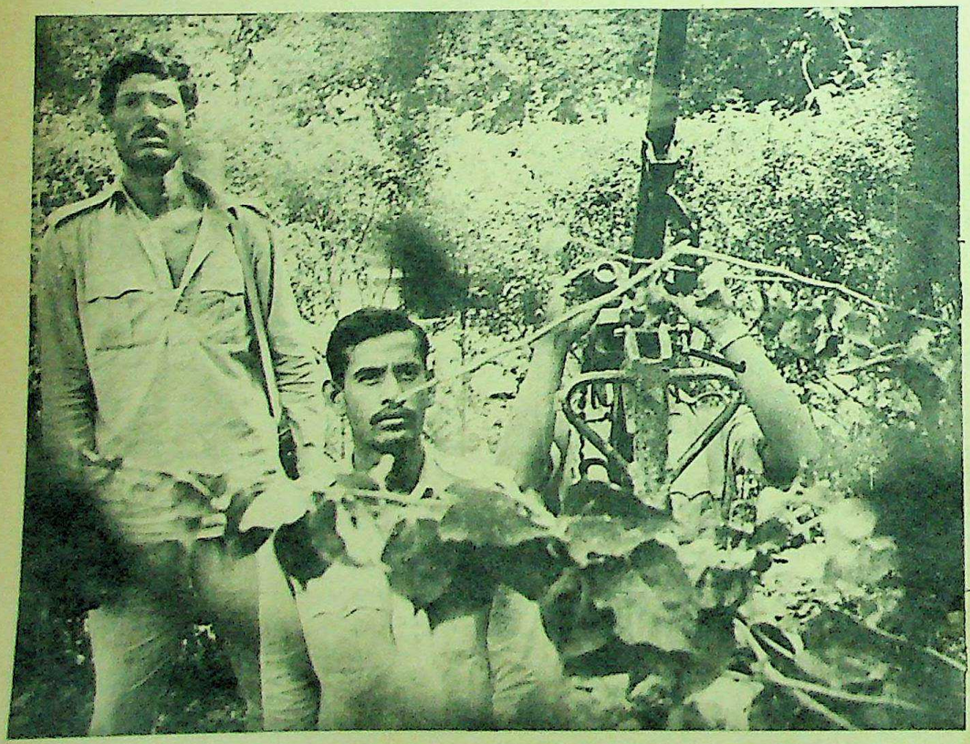
by SAMARJIT GHOSH

Of all things in Bangla Desh today, people are the most important. Over 70 million people have made a bid to mould their own destiny. Pitted against them are 70,000 people of West Pakistan serving the interest of a small pressure-group.

From March 25 till now it is a ghastly record of genocide and reprisals. Yet, there are millions in Bangla Desh filled with a happiness. To them, the war of liberation has come as a grand uprising of the oppressed despite its grimness and tragedy.

TOWERING above all appeared Lieutenant Ataullah of Baluch Regiment on April 2 with a band of 200 blood-thirsty killers on a stretch of Jhenaidah-Kushtia road surrounded by a determined multitude. Making a meteoric thrust with his sub-machine gun held aloft, Ataullah almost crashed on the opponents. But before any shot could be fired on either side, he stupified the emerging Mukti Fouz with a thundering voice, "You are fighting for freedom and I am fighting under orders. I do not want to kill any Bengali, nor do I like to be killed by a Bengali." A pause for a split moment and Ataullah shot himself dead, thus relieving his own misery and moral dilemma.

APRIL 13, INDEPENDENCE DAY: Green for its lush fields, gold for its shonar, red for revolution—the flag of Free Bangla Desh is unfurled at the Awami League Headquarters, Chuadangha. The Capital has moved now somewhere else.



WITH PAKISTAN'S SABRE JETS above them and Patton Tanks on all sides, Bangla Desh's volunteers, armed with antiquated guns and rifles, keep up a stubborn resistance. Their familiarity with the land helped them find places to hide the few anti-aircraft guns they could capture.

Caught up in the fighting in Khulna town on March 26, Kamaluddin managed to reach his station in Narail, a small town in the adjacent Jessore district and immediately organised the resistance movement.

"I had 303 rifles in my armoury and quite a bit of ammunition. I called all ex-servicemen, ansars and mujahids and armed them. Thereafter, I felt that the strategy should be one of overpowering the enemy by sheer numbers as we were lacking in sophisticated arms. I massed nearly a lakh of civilians armed with spears and other simpler weapons behind our regulars. The effect was tremendous, We stormed into the city of Jessore within the next two days and it was ours."

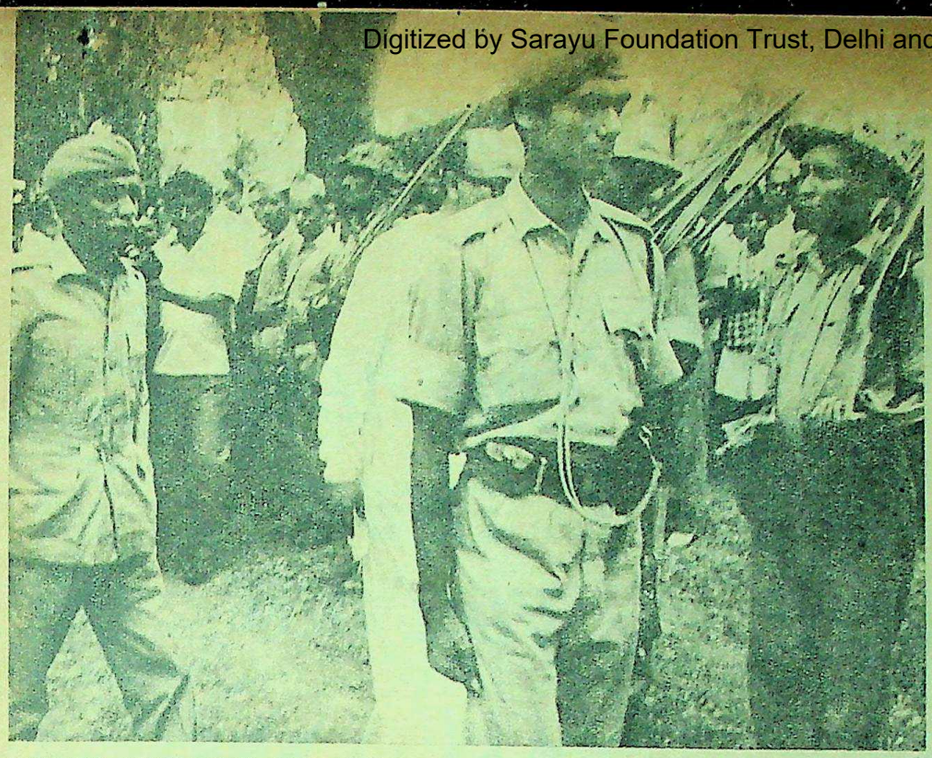
His face contorted when he narrated the story of the painful task of executing 200 West Pakistani soldiers, captured while fighting.

As a Civilian Officer it was a very difficult task for me to take a decision regarding their fate."

Considering the emergency, it had to be a summary trial, the young officer explained. All evidence at hand established their

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri



COLONEL MOHAMMAD ABU OSMAN (extreme left), *a member of the Bangla Desh Cabinet, inspecting the Guard of Honour after the swearing in of the Ministry. With him is the Vice-President, Nazrul Islam, partly hidden by the youthful soldier.*

crime of genocide, the gravest offence against mankind.

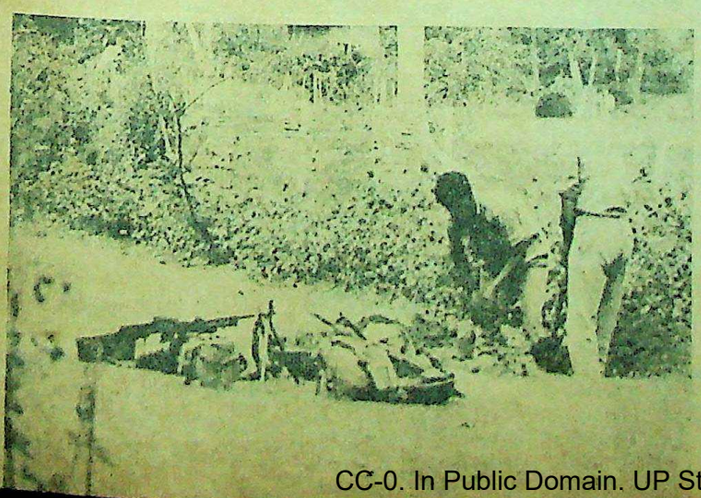
The civil administration, in the liberated areas, went on uninterrupted by whines of bullets. Kamaluddin had at his command over two lakhs of rupees on development account. Men in the police force, employees of water and power development authority and of the government offices, were paid their salary for March from this fund because Kamaluddin decided to let people feel that the government had been fully established. But the men were told to be thrifty.

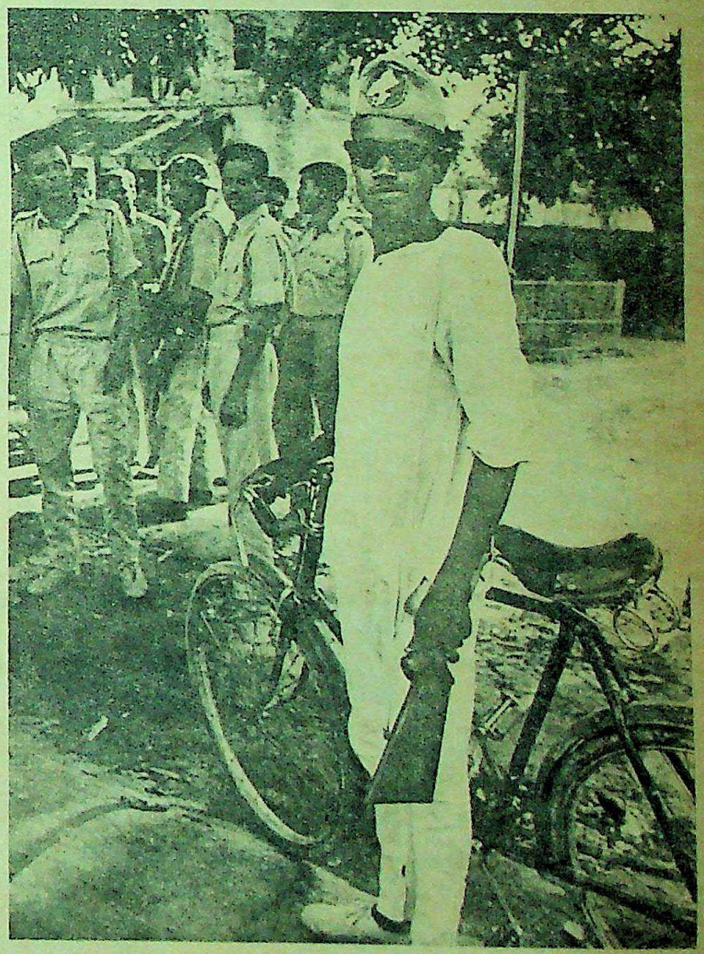
Local committees sprang up everywhere, spontaneously drawing persons of all political shades. Even leading figures in the villages with known allegiance to the Muslim League came forward to cooperate with the civilian administration in maintaining law and order. Barring some areas along the border inhabited by groups of smugglers who had vested interests in maintaining the status quo, people's participation in the total war developed automatically. In Benapole, five miles inside the border, a Muslim leader, Dr Abu Bakkar, was seen heading an all-party peace committee. Young men were active day and night organising supply of

—Continued

—Mona Chowdhury

APRIL 9: the author (right) *recording first-hand accounts of the experiences of the guerrilla leader Mohammed Safi* (left). *Below: What used to be pleasant country walks and shaded lanes along fields and gardens are preparing for battle. Trenches and makeshift tumble-ins are dug through streets against attacks from the air. The whole countryside wears a grim embattled look.*



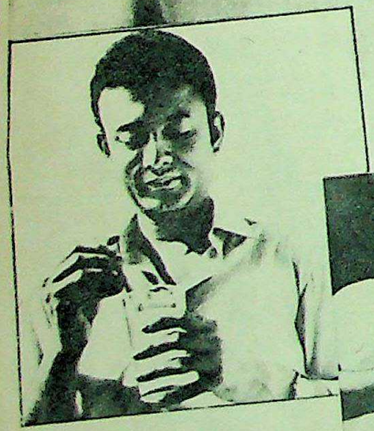


BICYCLE ARMY: the Cavalry Regiment of Bangla Desh has to fall back on what they can find in the towns. People have willingly given their cars, motor-cycles and bicycles.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

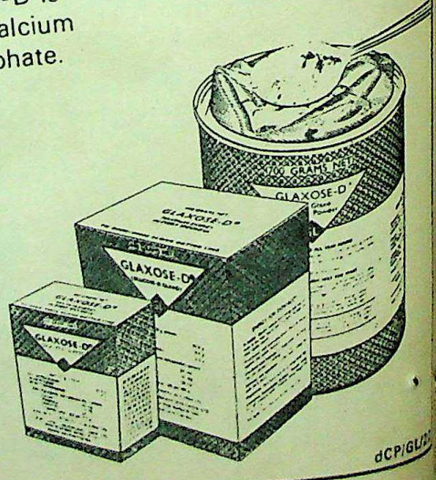
Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Glaxose-D revives you instantly !



The heat takes the 'life' out of you, doesn't it? What's more, it makes you eat less and thus feel all the more exhausted. Beat the heat with refreshing Glaxose-D. Have a cool drink of Glaxose-D in water or juice; or take it delightfully by itself. In minutes you will feel new energy rushing through your body. Glaxose-D is enriched with vitamin D, calcium phosphate and glycerophosphate. These important ingredients help relieve physical and mental strain.

Take Glaxose-D morning and evening to stay fresh and active through the day.

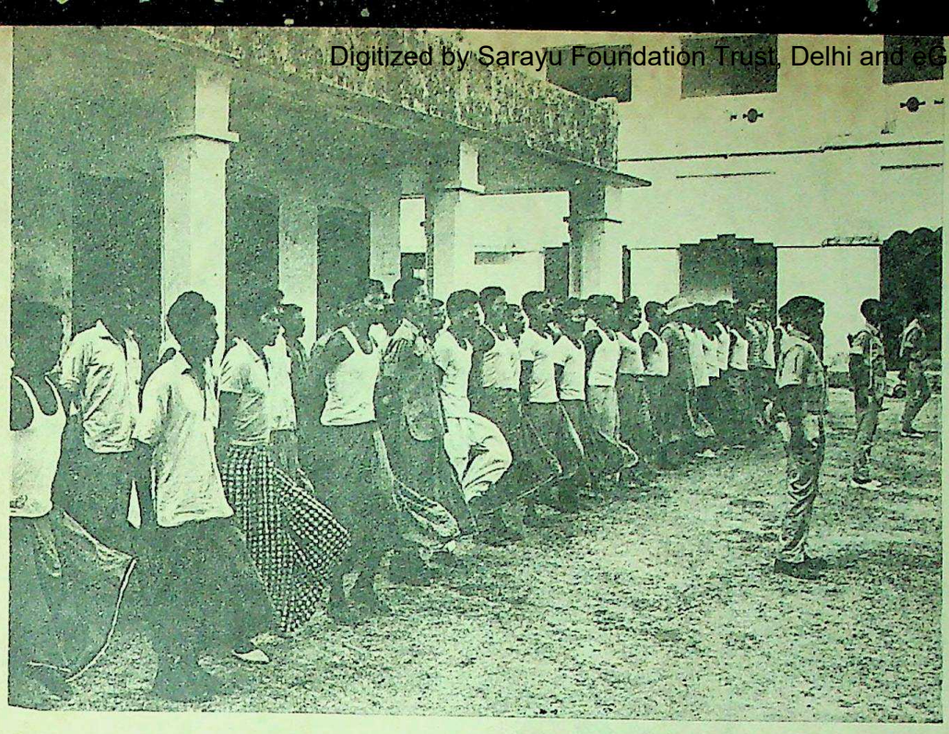


Glaxose-D
for refreshing energy !

dCP/GL/2

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri



among the survivors of his village and moved into Jessore. They swooped on a group of Pak soldiers. Quick strikes with choppers and they snatched the rifles from the enemy and ran. Soon, the squad got linked up with the EPR under command of Major Jalil.

A National Awami Party leader coming from Mymensing in North Bangla Desh, told me in Calcutta that the war of liberation developed in Bangla Desh as an unpremeditated effort. It is unique in modern history that civil servants, men in the regular army and para-military forces of a country have taken over leadership in the war without any prior details of organisation and logistics worked out by any political party.

—Photographs by courtesy of Films Division

VOLUNTEERS PARADE NEAR CHUADANGHA under the tutelage of members of East Pakistan Rifles—the only professional army unit on the side of the freedom-fighters.

THE LIBERATION ARMY is a hodgepodge of students, clerks, peasants, shopkeepers and teachers. They wield guns, spears, sticks, stones and whatever comes handy. Their most lethal ammunition is the conviction of the righteousness of their cause.

A WOMAN FLEES WITH HER CHILD. All normal life is disrupted as village after village makes a stand before the Pakistani Army onslaught and people evacuate to make room for their fighters. Many such ghost towns are now found in Bangla Desh.

food, and other essentials such as kerosene and medicines, to the interior using transports owned by the government as well as private persons.

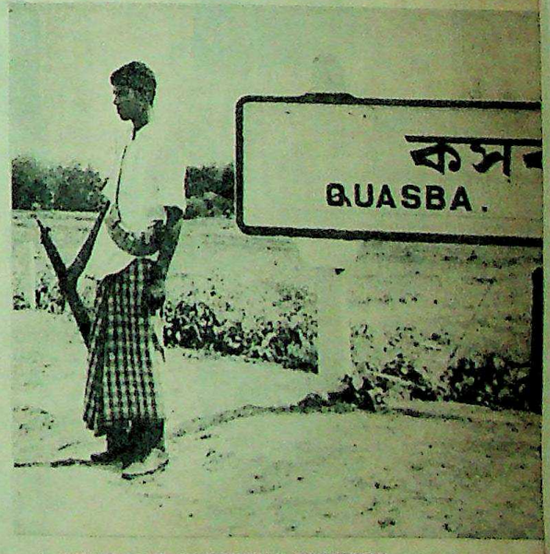
Within two weeks after the war began, the local committees, known at most places as Swadhin Bangla Sangram Parishad, established their grip on social and economic life. Daily chores of about a third of the total population had something to do with the functions of the new Government.

In Kushtia, the administration set up by a 15-man District Action Committee including the Deputy Commissioner Mohammed Shamsul Huq, started collecting local taxes, depositing the revenue in local banks. In the towns, power and water supply were being maintained, telephone connections also worked in the district, air-raid precautions were taken by digging trenches.

Stocks of kerosene, salt, petrol and medicines were being built-up for hard days ahead. Drum beaters went round asking villagers to store food in safe places. 'Don't sell your jute, our Government will buy it later', the drummers were announcing.

Local policemen, away from the scenes of fighting, were gladly carrying out orders from the local leaders and were specially deputed to keep round-the-clock vigil on the non-Bengali settlements both for the settlers' safety and for curbing spying activities. **It was the declared policy of Awami League that all non-Bengali residents in Bangla Desh must be regarded as compatriots. Implementing the policy became no doubt a very hard task but was honoured and with a sense of pride.**

On April 9, when the Pak Army was continuing mortar attack on the villages near Jessore, Mohammed Safi, a short, burly, limping, bearded man appeared with three grim-faced, armed young men and two teenage boys. They were carrying rifles. Mohammed Safi, a freelance photographer had lost his studio in Jessore and his family in Jhumjhumpur. He organised a squad from



A PEASANT FREEDOM-FIGHTER guarding the railway station of Qasba. The "Army of Liberation" makes up in fierce loyalty with high morale what they lack in trained soldiers and ammunition.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

RAMTIRTH
BRAHMI OIL

Special No. 1 Registered

An invaluable Medicated Hair Oil for falling hair, Ramtirth Brahmi Oil is manufactured scientificaliy with many precious ingredients. Most ideal for body massage. It is useful to everyone in all seasons.

Umesh Yoga Darshan

(First Part)
In four languages : English, Hindi, Gujarati & Marathi.
(Author: Shri Yogiraj Umeshchandraji)

An excellent treatise on the true meaning of Yoga, which explains to you how to control your digestive, nervous, respiratory and other body systems. The book is fully illustrated with 108 real Yog Asana photographs and explains you about their efficacy in attaining complete remedy of various ailments or disorders through the medium of Yoga, Naturopathy, Chromopathy, Psyco-Therapy, etc.

Price Rs. 15|- plus postage Rs. 2|80 paise extra.

ACHES & PAINS TREATED NATURALLY AT OUR INSTITUTION OR EXPERT YOGA INSTRUCTIONS IMPARTED AT YOUR RESIDENCE ON REQUEST

NATUROPATHIC TREATMENT OFFERS SIMPLE AND LASTING RELIEF FROM MOST ACHES AND PAINS SUCH AS : BACKACHE, PAIN IN THE JOINTS, STRAINED SHOULDERS, STIFF NECK, Etc.

For further particulars, contact :—

Shri RAMTIRTH YOGASHRAM
Dadar, Central Rly., Bombay-14. 'Phone : 442899.

LEARN a Foreign LANGUAGE in Three Months

...IN YOUR SPARE TIME AT HOME

With Linguaphone, learning a language is as easy and natural as it is for a child to pickup its mother tongue. The principle is the same—imitation. Using gramophone records, pictures and books, Linguaphone transports you to a foreign country where you listen to expert teachers talking to you in their mother tongue.

What is more, we all have natural gift for learning languages. Linguaphone enables you to develop this gift so that within three months you can learn to speak French, German, English, Russian or any one or the 37 languages with correct accent and idiom.

For a FREE copy of our prospectus post coupon or write to

LINGUAPHONE INSTITUTE
50/LS, Uco Bank Building, Flora Fountain, Bombay 1

Please send me a copy of your FREE prospectus

Name .....

Address .....

.....

Language I wish to learn .....

LINGUAPHONE INSTITUTE
50/LS, Uco Bank Building, Flora Fountain, Bombay 1

the new ROAMER Superking

SUPERKING
Waterproof
Mod. 801.2310.310
Gold filled, steel back

Mod. 801.2100.310
Chrome, steel back

SUPERKING
Waterproof
Mod. 801.2310.309
Gold filled, steel back

Mod. 801.2100.309
Chrome, steel back

Hermetically sealed into its waterproof stainless steel back case is ROAMER's antimagnetic high precision movement, equipped with 17 jewels and Incabloc.

ROAMER builds today's most dramatically styled watch collection.

ROAMER—Known for top quality and world-wide service since 1888.

ROAMER WORLD ORGANIZATION

ROAMER

Available at all leading watch dealers throughout India.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Spit It Out!

Sir—"Paan is Big Money", you say (April 4). In Lucknow, they say, you can obtain "Hindu Paan" as well as "Muslim Paan". Is this true? Will some *paan*-chewer spit out the truth?

Madras — K. P. RAMASAMI

Sir—The features in the WEEKLY seem generally to have a North Indian bias. For instance, the yield per hectare of betel-leaves may be comparatively low in Mysore. But the Mysore variety is one of the tastiest in India. An ordinary *beeda* (as it is called in Mysore) is made up of two or three betel-leaves, of *sunna* (*chunam*) and of *adke* (areca-nut) and is much tastier than the celebrated Bombay *mitha* or the Calcutta *zarda*. The Mysore *Butthi Chiguru*, in particular, is famous throughout the South for its freshness, taste, colour, size and shape. Yet there is no particular mention or picture of it in your "wrapping" of *paan*. Why should an *all-India* weekly's features not be informative rather than slanted?

Hyderabad — M. A. NARAYANA

Sir—Greatly surprised to find Mayah Balse say not a word about the betel-leaf growing centres in Orissa. Nor is there any reference to it in the map. Has the reader then no right to know anything about Orissa's betel cultivation and other allied products that the State produces in abundance? In fact Orissa happens to be the largest grower and consumer of betel-leaves as compared to the rest of India. Though non-Oriyas, we felt this lacuna in your coverage.

A. S. RAO, R. SRINIVASAN and
Jamshedpur — P. B. CHATTERJEE

Sunil Gavaskar

Sir—We have at last found an opening batsman of rare grit and potential in young Sunil Gavaskar. I therefore earnestly appeal to the state to refrain from awarding the Padma Shri to Sunil for at least ten years. Let the state assist in building rather than breaking Indian Cricket.

Ajmer — BALU MANIAN

How 'Fabulous'!

Sir—The first article on "The Fabulous Kapoors" (April 18) does not sufficiently stress an exceptional characteristic of the family, though Bunny Reuben does mention one case of its manifestation. He says Prithviraj's father "married again and bore four more sons". So the male members of the family also bore children! That is real equality of the sexes and real division of labour! Bravo!

Calcutta — ASHIM KUMAR CHATTERJEE

Sir—"The Fabulous Kapoors"! *Bol Khushwa bol khatam hoga ke nahin?*

New Delhi — PADAM CHANDWADKAR

The Illustrated Weekly of India

Vol. XCII. 19 Regd. No. MH9
Sunday, May 9, 1971

CONTENTS

COLOUR PAGES

The Morrow Is Theirs 8
Tagore As Artist 21
Going To The Dogs 40

FICTION AND POETRY

Poems From Bangla Desh 19
Christogu 29

ARTICLES AND PICTURE PAGES

"We Are Neither Muslims Nor Hindus, We Are Bengalis" 10
Gold From Bangla Desh... 15
Bengali Culture vs The Urdu-Punjabi 23
How The Battles Raged 26
New Life Sprouts In Bangla Desh 32
Fact And Opinion 37
What India Meant To Me 38
Mohammed And The Quran 42
East Bengal Refugees—3 47
Home Are The Heroes 50
The Fabulous Kapoors—4 56

AND OUR REGULAR FEATURES

COVER: The Uncrowned King of Bangla Desh: specially designed by our Art Department.

NEXT WEEK

"Any Bid Over A Lakh?"

Two-year-old Indian thoroughbreds often fetch fantastic prices at the annual auction of Bombay's fabled Mahalaxmi. A. F. S. Talyarkhan, ace auctioneer for 25 years, tells you all about it. Fully illustrated.

Plus "At the Races", a glamour-filled centre-spread full of colour photographs.

Also in this issue:

THE WISDOM OF CHOMO LUNGMA: A saga of courage of the 27-year-old mountaineer, Haripal Singh Ahluwalia. Told by Melville de Mellow on the sixth anniversary of the Indian Conquest of the Everest.

LOVE AND FRIENDSHIP by Firaq Gorakhpuri, Urdu poet and winner of the Bharatiya Gnanpith Award; WHAT INDIA MEANT TO ME: by Sir Conrad Corfield, I.C.S., one-time Resident, Rajputana, and later Punjab States; Rajinder Puri; Story by Ashis Gupta.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

And The Morrow Is T

In the dappled light and shade of a mango grove a new nation, Bangla Desh, is born. Its terrain is soaked with the blood of thousands of innocent men, women and children butchered by Pakistani soldiers. Meanwhile, another battle—this time on the diplomatic front—has flared up with the Pakistani Deputy High Commissioner in Calcutta declaring his allegiance to Bangla Desh.

BANGA BANDHU, MUJIBUR REHMAN—where is he now? If the voice of the people had mattered, he should have been Prime Minister. But now, according to latest reports, he is in a West Pakistani prison awaiting trial by the military clique that rules Pakistan. Mujib is seen here at a pre-election rally.

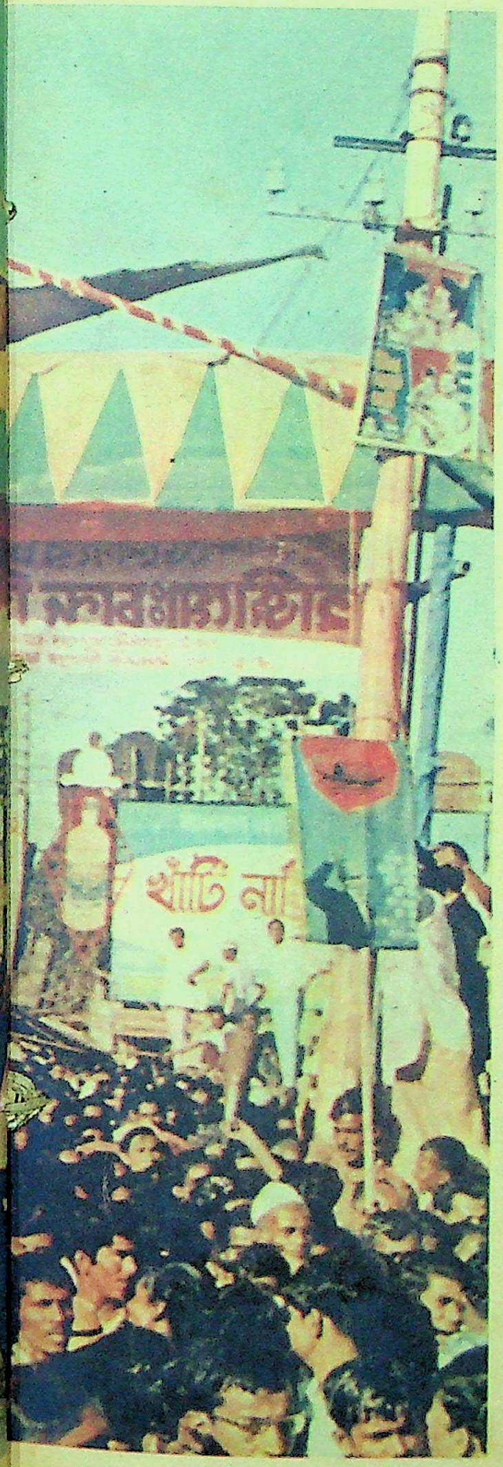
CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

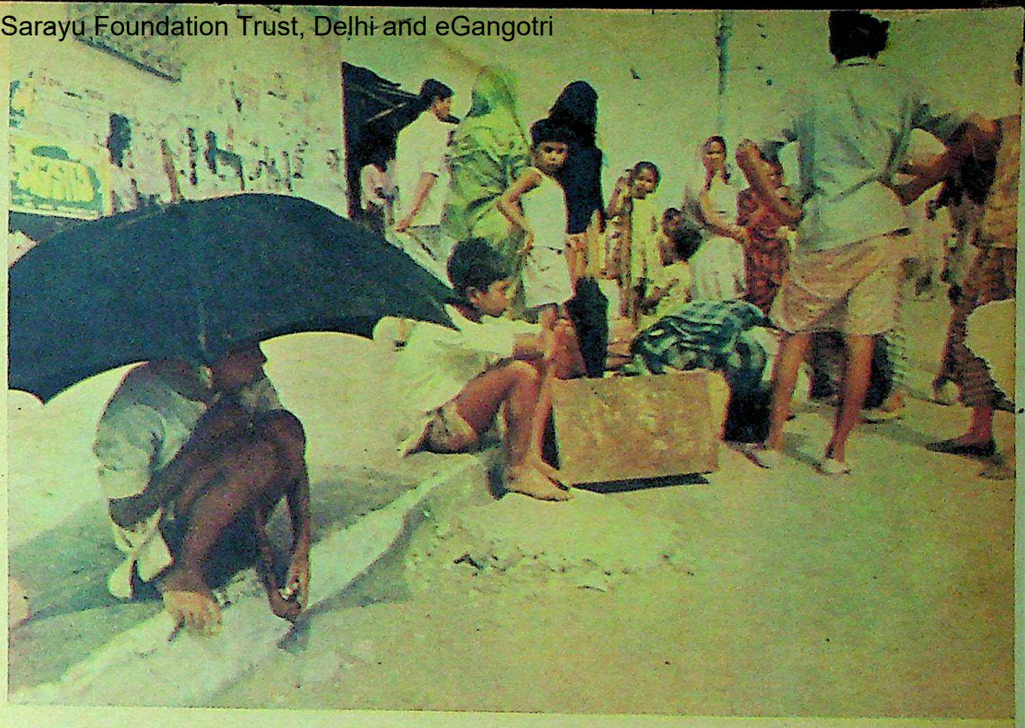
Is Theirs

rrain is
akistani
e Pakis-

Prime Minis-
kistan. Mujib



THEY WILL BE FREE AND PROSPEROUS. Today children play in the rubble-filled Dacca occupied by the Pakistani army. But soon they will be citizens of an independent Bangla Desh and makers of their own destiny.



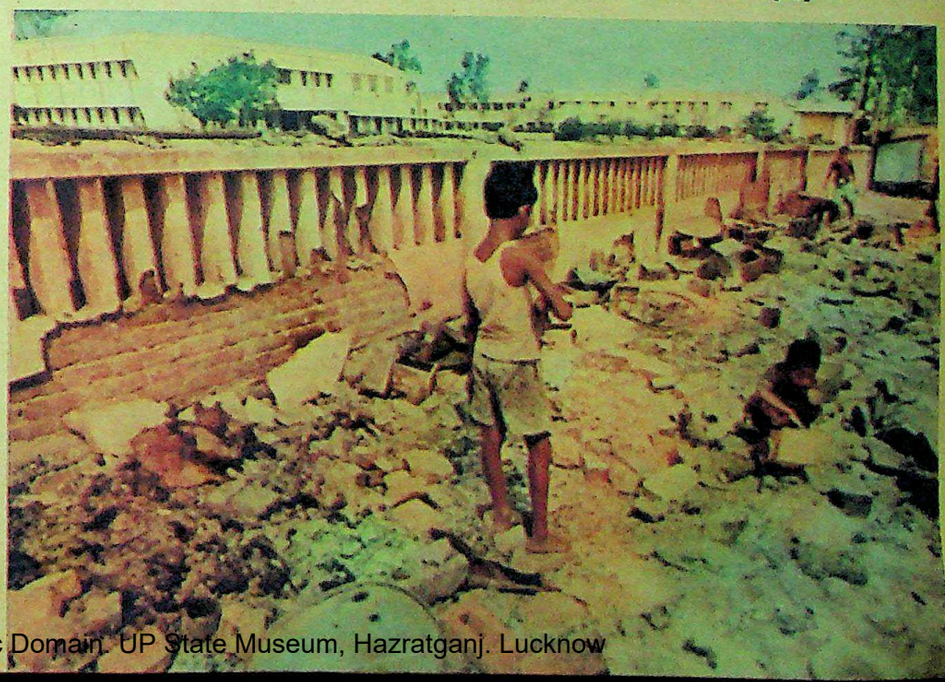
FLEEING FROM THE BLOOD BATH IN DACCA, thousands of people left all they had to save their lives. Town-dwellers have fled to the countryside and thousands, across the border, into India. The seesaw battle continues. The International Red Cross' offer of help has been refused by West Pakistani authorities.

Excerpts from Bangla Desh's National Anthem:

SHONAR BANGLA

My golden Bengal, I love you.
I love your skies and your air
Forever they play on my heart as if it were a flute.
Then comes spring, O mother mine!
Your mango-groves are heady with fragrance.
The air intoxicates like wine.
Comes autumn, O mother mine! I see the honeyed smile of your harvest-laden fields.
How splendrous! What sunshine! What shadows! What love! What enchantment!
What a carpet of green you've spread 'neath the banyan tree!
And along the banks of rivers!
O mother mine, your voice is dulcet in my ears as honey on my tongue.
O mother mine! Thy sons that tend the flocks,
Thy sons that till the soil,
Are my brothers, one and all.
At thy feet, I lay my head.
O mother mine!
Give me the dust of thy feet.
Like a diadem shall I wear it on my head.
All I have in the world at your feet I shall lay,
O mother mine!

[Translated from Tagore's Bengali original by Subrata Banerjee]



CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

"We Are Neither Muslims Nor Hi

by JYOTI SEN GUPTA

"We are neither Muslims nor Hindus—we are Bengalis," said Sheikh Mujibur Rehman. Bangla Desh is a reality. The struggle which made it so is not limited to the confrontation between the Pakistani troops and the liberation forces. It dates back to 1947 and earlier.

WHEN Bengal was divided 24 years ago along with Punjab, nobody thought Independence thus secured by the partition of India would condemn some 72.9 million people to a state in which they were to be ruled by 27.1 million Punjabi Muslims.

The irony of it was that Punjab itself at the time of partition was not a Muslim League Government but Unionist. NWFP was strongly against going into Pakistan. Baluchistan also lined up with NWFP for a separate homeland that would be called Pukhtoonistan.

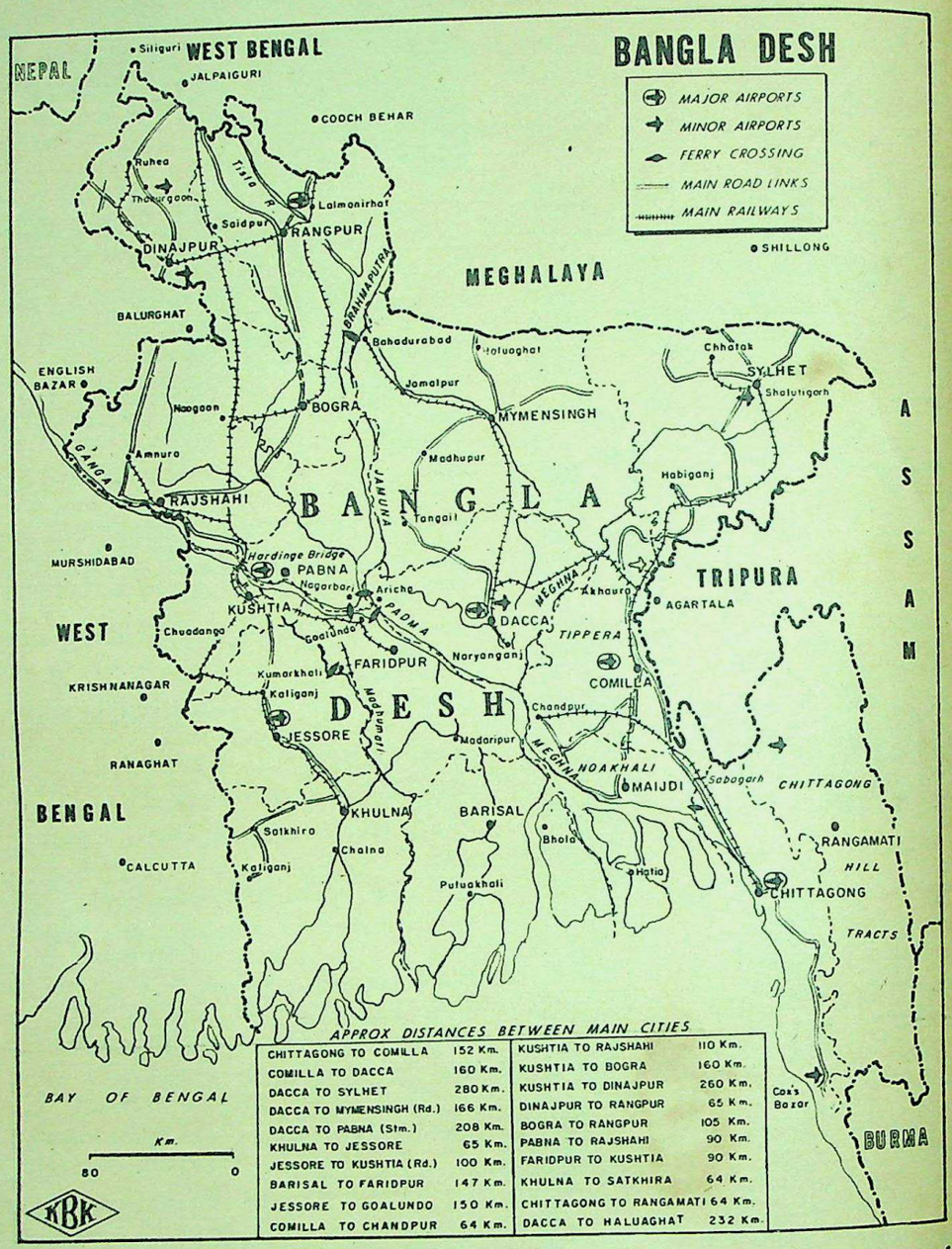
Many States of ruling chiefs in Western Pakistan attempted to assert their autonomous if not independent status. While Baluchis and Pathans were brutally tortured and their leaders condemned to prison life for ever, military action in the State of Dir remains a nightmare to those who know what horrors were perpetrated there. The Bengalis, the Pukhtoons, the Bahawalpuris, the Kalatese, the Baluchis, the Swatis, the Ahmediyas, the Shias, the Buddhists and the Hindus each had their share of being savagely persecuted.

The Voice of Mujib

Bengal Muslims fought for Pakistan but did they really relish the status of being called Pakistani? The younger generation's voice was heard from Sheikh Mujibur Rehman, who invariably got a thunderous applause when he declared at big rallies: "We are neither Muslims nor Hindus, we are Bengalis."

After partition, the Muslim League was the only organised party of the Muslims and commanded a brute majority in the East Bengal Legislative Assembly. The only party in the Opposition was the Congress; it was renamed Pakistan National Congress. And it was the only secular political party, though it was dubbed as a Hindu party staying on in Pakistan as India's agent. **"Hindu Rashtreyer Dushman" was the official slogan given by the Chief Minister, Nurul Amin. What torture the Hindus had to suffer can be explained by Hindu population figures which plummetted from one crore and thirty-three lakhs in 1947 to a mere 90,00,000.**

Communalism could not hide from the the people the loot that was carried on by the Muslim League in the name of Islam and by raising the bogey of danger from India. Muslim League leaders in East Bengal were happy to act as easy tools of the Central ruling clique.



Amidst the raging communalism and repression the democratic movement launched by the youth forged its way. The different Halls of Dacca University and its two memorable spots, Madhu's Canteen and Am-tala, became the hub of student politics. They formed the Democratic Youth League in 1948. It had to be wound up due to repression by the Government and also because of the conservative attitude of society then. It was followed soon by the formation of a Democratic Youth Federation in Mymensing but it had to be closed down in six months, since almost all who were connected with it were arrested and accused of subversive activities.

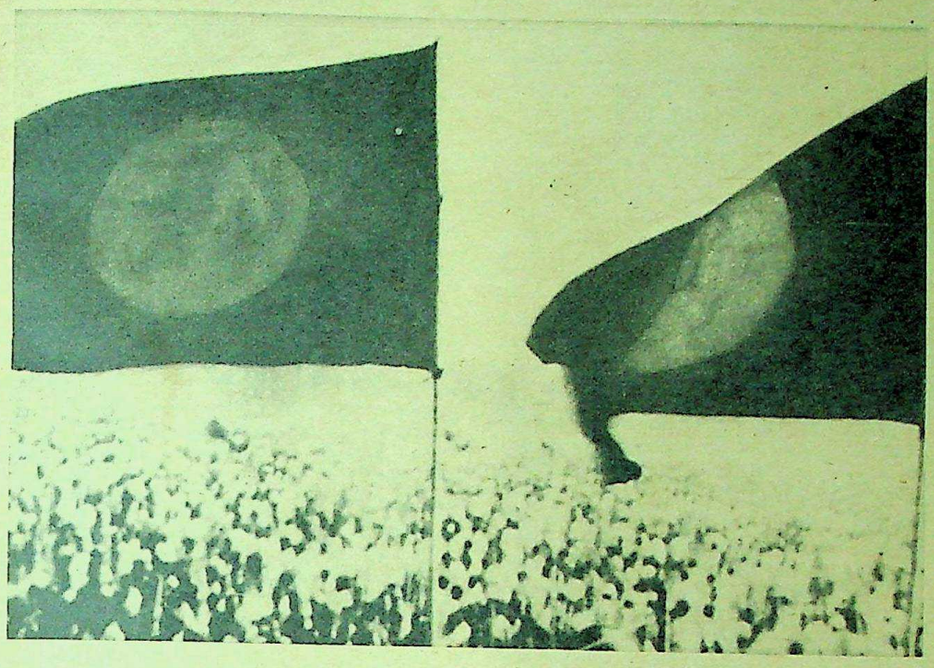
Bhasani As Leader

Maulana Abdul Hamid Khan Bhasani, on arriving at Dacca in early 1948 after his release from prison in Assam, held a conference with some dissident Muslim League leaders including Mohammed Ali of Bogra. At the conference, Mohammed Ali, Tafazzal Ali and Dr Malek swore by the Holy Quran to fight the Muslim League of Khwaja Nazimuddin and Maulana Akram Khan. But Jinnah bought them over by giving them assignments.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

No Hindus, We Are Bengalis"

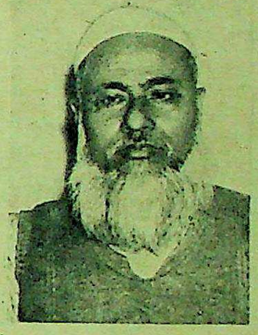


BANGLA DESH FLAGS represent a unique situation in world history. A people, who form the majority of the population and also the majority in Parliament, are being crushed by the minority. The entire people elected Mujibur Rehman and his colleagues. They are being put down by the industrialist-military-bureaucratic clique which has exploited and ruled East Pakistan for 23 years.

MOHAMMED ALI JINNAH, founder of Pakistan. He created the great flare-up in East Pakistan when he declared that there can be only one state language and that "that language should be Urdu..." From then began, in right earnest, the struggle to establish the rightful place of Bengali.

H. S. SUHRAWARDY was leader of the Awami League and Prime Minister of Pakistan. In 1955, he said: "How many battles can Bengalis fight with Punjabi soldiers? We (the Awami League) are a majority, 54 per cent, and we can rule over the whole of Pakistan if there is true parliamentary democracy."

YAHYA KHAN made a gesture of restoring democracy but did not have the courage to resist Bhutto's pressure and carry the elections to their logical conclusion. To counteract the world-wide criticism against him, Yahya Khan has sent special envoys abroad to explain his stand.



MAULANA BHASANI broke away from the Awami League and the National Awami Party. He had demanded regional autonomy (except in foreign affairs, defence and currency) for East Pakistan, a demand that Suhrawardy, Leader of the League and Prime Minister, had refused to concede.

SHEIKH MUJIBUR REHMAN. As early as 1948 Maulana Bhasani pinned his hopes on this young student leader and said: "Pakistan's prosperity is assured if Mujibur could grow into a man." Not disappointing him, Mujib grew up to be one of the greatest leaders of Asia, but...

Undeterred, Maulana Bhasani set his eyes on the younger people and pinned his hopes on a student leader, Sheikh Mujibur Rehman. One evening, talking to me at Dacca, the Maulana said: "Pakistan's prosperity is assured if Mujibur could grow into a man".

Maulana Bhasani called a convention of Muslim League workers at Narayanganj on June 23, 1949, where the foundation was laid for the formation of the first powerful opposition political party to challenge the authority of the Muslim League. The party was named the East Pakistan Awami Muslim League with Maulana Bhasani as its founder-President. Ataur Rahman Khan, Abdus Salam Khan and Abul Mansur Ahmed were elected Vice-Presidents. Shamsul Huq was elected General Secretary. Sheikh Mujibur Rehman, Rafiqul Ahsan and Khondkar Mushtaq Ahmed were elected Joint Secretaries.

The EPAML's foundation was laid on two conflicting forces. On the one hand, there were the frustrated and dissident Muslim Leaguers who joined as "have-nots" of the ruling party, their political ideology not being much different from the parent organisation. On the other hand, the new party had a large number of young political workers who where anxious to establish true democracy in the country. While the former stood essentially for communal politics and fixed their goal as winning office, the latter were determined to fight communalism which they thought was the greatest stumbling block in the way of true democracy. Some of them, including Mohammed Toaha and Oli Ahad, lodged their protest against the communal nomenclature and demanded a completely secular policy for the party. Sheikh Mujibur Rehman was not present at the convention as he was in jail at that time.

In a romantic setting, the Youth League was born on March 27, 1951, in a cluster of boats on the river Buriganga. The police chased those holding the convention to form the League and enforced Section 144 of Cr. P.C. But slogans began to float up from boats, "Down with imperialism", "We demand our government oppose War Mongering", "Destroy Atom Bomb". These were new slogans, an improvement upon EPAML's "Abolish zamindari", "Restore civil liberties". The wind started blowing away from slogans like "Hindu Rashtreyer Dushman", "Beware of Imperialism across the border".

The Youth League, in addition to being a student organisation, became the base of the Awami Muslim League. It openly declared ite demand for equality of citizenship rights for all, irrespective of religion and caste. Its slogans were "Quit Commonwealth", "Pakistan must be an independent democratic republic of the people".

—Continued

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

SYED NAZRUL ISLAM, Vice-President of the new Republic, has appealed to the world press to support Bangla Desh.

TAJUDDIN AHMED is Prime Minister in the Bangla Desh Cabinet. He has expressed gratitude for the sympathy shown.

KHONDKAR MUSHTAQ AHMED is the Foreign Minister. He is expected to go abroad to plead for recognition.

MANSOOR ALI is also a Minister. After how much more bloodshed will the UN recognise Bangla Desh?

A. M. M. QAMRUL ZAMAN is a member of the new Government which is to work on a war footing.

The wind blew hard towards progressive politics and a thousand political workers met and formed in January 1951 the first political party on secular and democratic principles —the Ganatantri Dal which had in it Muslim and Hindu members. The Congress was fighting a lone fight as a political party but it now got an equally progressive counterpart in the Ganatantri Dal.

While these developments were taking place, the Muslim League was becoming a house divided within itself. Outmanuoevred in internal power politics, Mohan Mia, a stalwart had a frontal fight with Nurul and left. He pursuaded A. K. M. Fazlul Huq to form the Krishak Sramik Party which was born in Huq's house at Dacca on September 25, 1953. Quite a number of senior men left the Muslim League and joined the KSP.

Even Muslim League leaders felt that there was too much concentration of power in Karachi (then Pakistan's capital). The first Chief Minister, Nazimuddin and his successor, Nurul Amin had occasions to speak out the truth about disparities being created in favour of West Pakistan. The Youth League, the Ganatantri Dal, the Awami Muslim League and the Krishak Sramik Party had one point in common in so far as all of them voiced a demand for regional autonomy. **The origins of the conflict really go back to March 1948 when students of Dacca stunned Pakistan and the world by shouting "No, No" when Jinnah, in his convocation address at Curzon Hall, declared that there can be only one lingua franca "and that language should be Urdu". East Bengal had at that time 54.6 million people who spoke Bengali. The Urdu-speaking population in Pakistan was only 6.0 million. To say "No" to Jinnah was a crime and a large number of students were arrested and sent to jail. A month earlier, Dhirendra Nath Dutta moved a resolution in the Constituent Assembly to amend the Assembly Rules to provide for the use of Bengali along with Urdu in the proceedings of the House. The Prime Minister, Liaquat Ali Khan, rebuked Dutta and declared that Urdu alone and no other language could be lingua franca of the Muslim State of Pakistan.**

The celebration of Tagore Jayanti soon after the Curzon Hall affair was condemned by the Muslim League papers in such virulent terms that the leadership of the Muslim League itself started cracking up.

Nazimuddin's Betrayal

On January 26, 1952, the whole of East Bengal rocked with anger when Nazimuddin who had taken over as Prime Minister after the assassination of Liaquat Ali Khan in October 1951, announced the recommendation of the Basic Principles Committee for the adoption of Urdu as the State language of Pakistan. His announcement was followed spontaneously by total hartal in the province. The students hurriedly revitalised the University Committee on National Languages. The upsurge was so great that thousands of people came to attend a meting at the Bar Library Hall in Dacca on January 30. Among them were students, members of the cultural associations and political leaders. Within an hour or so this meeting set up an All-Parties State League Committee. The Committee held a rehearsal of demonstration on February 4 when, on the basis of the demand for recognition of Bengali as State Language, the students of all educational institutions went on a lightning strike. In the evening a big public meeting was held in the Sadarghat bazar area of Dacca which condemned the 'treachery of the Muslim League' on the issue of language. Maulana Bhasani and a number of others, including students, addressed the meeting which resolved to continue East Bengal's battle until Bengali was accepted as one of the State Languages and to stage a general strike on February 21. As the meeting concluded, Maulana Bhasani and some others, including Sheikh Mujibur Rehman who had made a fiercy speech, were arrested and kept in police lock-up.

Z. A. BHUTTO, escorted by armed guards, arrived for the fraudulent discussions with Awami League leaders. While the talks were in progress, one of the greatest betrayals in human history took place and an unarmed people were suddenly attacked by the Pakistan Army.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

COL. A G. OSMANI, who had recently retired from the Pak Army, is Commander of the Mukti Fauj. [Photographs of Bangla Desh Government by Mona Chowdhury]

From February 4 to 20 feverish preparations were made to stage a hartal all over East Bengal on February 21 on which day the Budget Session of the East Bengal Assembly was to begin. Sec. 144 was clamped and police was ordered to be ready to deal with any situation developing in the wake of the hartal. The prohibitory order banned for one month staging of strikes, holding of meetings and taking out processions. This order evoked universal condemnation. The order closed the ranks of all classes of people. Politicians and students, who led the movement for the general strike, had on their side the entire population including non-Bengali settlers. They were solidly united against the Government.

From early morning on the fateful date, February 21, 1952, Dacca's atmosphere was tense. The oncoming storm was signalled by the numerous shops of the town which started closing down immediately after opening. Ghora-gharries, rickshaws and other public vehicles which were already on the streets were quickly withdrawn. Schools and colleges were closed.

Students, boys and girls, came in their thousands and collected at the University compound before midday. They turned down Shamsul Huq's suggestion, on behalf of the All-Parties Action Committe, for peaceful demonstration. Outside, police forces in regiments arrived and were ready for action. As the first batch of ten students came out, policemen jumped on them and carried all away in a Black Maria. The preliminaries of the battle thus set in motion, waves of students started coming out of the University gate in batches of ten. Till about 2 p.m. students kept the police on the run despite the thick smoke of tear-gas suffocating them. Then students in processions from three gates started coming out and the police began a lathi-charge.

At about 3.30 the police fired several shots at the students. Nineteen persons fell down and lay on the ground bleeding profusely. Two of them—Abdul Jabbar and Rafiuddin Ahmed—died on the spot. Later more died. About nine people were killed.

The Budget Session of the Assembly was disturbed. Members in the Opposition rose to their feet and angrily protested against police firing. Monoranjan Dhar (Congress) took the floor and made an agitated speech calling upon the Speaker to adjourn the House immediately and appealed to the Chief Minister, Nurul Amin and all members to come out and see what was happening in the University. He said that members ought to realise that the students who were tear-gassed, beaten, shot and killed were but "our own children". But Nurul Amin said: "We should not be moved by emotion". His statement threw the whole House into confusion and, for the first time, Muslim League members from the Government benches were seen angrily shouting, protesting against their leader's attitude.

Maulana Abdur Rashid Tarkabagish, a stalwart of the Muslim League Party, at once got up and said: "When our students are being murdered outside, I cannot tolerate the idea of our sitting comfortably under the fans in the House". The bearded Maulana crossed the floor and joined the walk-out by the Congress who all proceeded to the University.

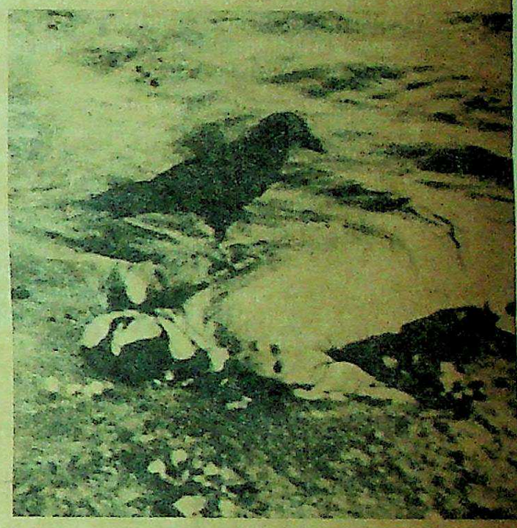
Thus, the language issue became a symbol of struggle against domination by West Pakistan over the culture, tradition and economic life of seven and a half crore Bengalis. As Sheikh Mujibur Rehman told a seminar of poets and artists at Dacca on January 23, 1971, "Joi Bangla is not simply a political slogan but a social, economic and cultural cry as well. And it was out in the open as a mass movement in East Bengal when the fight for Bengali language was launched in 1948."

The retribution came when the Muslim League was totally routed in the general election in 1954. What mighty powers joined their hands to put an end to the poison of Pakistan: Maulana Bhasani, Shaheed Suhrawardy and Fazlul Huq all joined together in a United Front against the Muslim League. Fazlul Huq was accepted as Chief Minister but his pronouncements in Calcutta that he considered partition artificial cost him his Chief Ministership. He was put under house detention and branded as a "self-confessed traitor."

The UF Government was dismissed. Their demand for regional autonomy was

—Continued On Page 55

THE AUTHOR JYOTI SEN GUPTA has been a journalist since 1944. He walked through 400 riot-torn villages in East Bengal after the Muslim League's war on the minorities there and covered Gandhiji's peace mission for the world press.



WEEP FOR BENGAL. Lakhs have died and many more will. They have died of famine; floods and cyclones have killed them. Today they are being mowed down by machine-guns.

QUISLINGS MEET THE WARLORD. Some of the twelve loyalist leaders of East Bengal led by Nurul Amin (second from right), Chief of the Pakistan Democratic Party, meet General Tikka Khan, Martial Law Administrator, in Rawalpindi on April 8. The man at left is Professor Ghulan Azam, Chief of the Jamaat-i-Islami, East Pakistan.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Brought up right Bournvita bright!

At school and play, children burn up energy fast.
Wise mothers replenish it daily with Bournvita—the delicious blend of cocoa, milk, malt and sugar made by Cadbury's.

Drink Cadbury's Bournvita for strength and vigour—and taste

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Gold From Bangla Desh Into West Pakistani Pockets

by R. K. NAG

They took whatever foreign exchange East Bengal earned by exploiting its jute; they built factories, employed Bengali workers at the lowest wages and reaped fabulous profits for themselves. "No more of this exploitation," say the Bengalis. What will Pakistan be without its eastern wing?

THE FOUNDER of Pakistan, M. A. Jinnah, emphasised political priority when he told Sir Radcliffe to get on with the partition of Punjab without caring for the proposed joint venture between India and Pakistan for the efficient management of water resources, because he inferred that he would rather have Pakistan deserts than fertile fields watered by courtesy of the Hindus!

When Pakistan was established in 1947, it lacked both expertise and material base for economic advance. The traditional market for its raw materials—jute, cotton, wool, hide and skins—remained in India. India also retained most of the mineral resources, modern industry, ports, money and capital markets and virtually all the research and technical institutions and experienced entrepreneurship of the undivided subcontinent.

Apart from this, the Capital city along with most of the experienced civil servants went to India. In the entire interim Government of India at the time of partition, there was not one Muslim officer of the rank of secretary and there were only four of the rank of Joint Secretary. Thus the new state was at the outset left to improvise the initial needs of a modern government. Nevertheless, utter confusion and absence of clear ideological formulations in respect of future social objectives became the chief impediments on the way to economic advance.

Punjabi Domination

The reason thereof could be traced to the composition of the leadership of the Pakistani society itself. Out of 503 members of the Muslim League Council at the time of partition, as many as 163 belonged to the rich one per cent of the landlord class owning 7.5 million acres of cultivated land in holdings of 500 acres or more, while sixty-five per cent of the owners held the remaining 7.4 million acres in lots of less than five acres each. Among these rich landlords, Punjab had the largest group, closely followed by the U.P., Bengal and Sind. The Punjabi landlord class chiefly dominated the military bureaucrats as well as the top echelon of civilians.

The Central Government of Pakistan was, thus, dominated by West Pakistanis, mainly refugee Punjabis, who were not, in the early years of independence, noted for sympathy towards the natural aspirations of East Bengal for rapid economic advance. The upper strata of Pakistani society who stepped into power were heavily weighted in favour of rich landlords and civil and military bureaucracy, who had fewer inhibitions in using power in their own interest, particularly because the masses were even less activated to fight for their rights. The absence of far-reaching social and economic reforms was thus more pronounced and in turn hampered economic advance.

Governmental policies were framed and implemented with an eye to the regional interest of the western provinces. The pattern of investments, in the first decade of development benefitted wealthy refugee industrial and commercial magnates who were allowed to accumulate capital at a faster rate largely through inflationary spending.

The first Five-Year Plan was commissioned in 1955, full eight years after independence, and received formal government approval only in 1957. All these years there was a total neglect of the primary sector of the economy, viz., agriculture, and the windfall surpluses of the Korean War boom, chiefly originating from East Bengal, were squandered in non-essential imports. No basis was laid for future basic industries, nor any survey undertaken for ascertaining national priorities.

Neglected East Bengal

Although East Bengal, having a population of 510 as against West Pakistan's 230 per hundred hectare of cultivated land, is poorer and more densely populated than West Pakistan, investments for economic development was much more vigorously pushed in West Pakistan. The Eastern province earned three-fifth of the country's foreign exchange but income per head in the East, it was calculated, was 30% lower than that of the West. The East had very little of industries at the time of partition and the West Pakistani ownership predominated in whatever little industrialisation was subsequently introduced. The West Pakistani rulers seldom understood the consequences of neglecting development of East Bengal, which comprised 56% of country's population, packed in one-seventh of the total area of Pakistan. Neglect of agriculture in East Bengal led to acute shortage of food and Pakistan, from her position of overall food surplus even as late as 1952, became dependent on large-scale food imports.

One could see that the first decade after independence saw only marginal advance so far as economic development was concerned. The lop-sided investments resulted in widening the gulf of disparity between the two wings. No wonder that the chief economist of the Planning Board, Dr M. I. Quereshi reported as early as 1955: "It is... probable that the per capita income after 1954-55, would be less than what it was about seven years ago in 1947. Inequalities of income have increased. A smaller national income relatively to the size of the population, more unequally distributed than before, implies that the living standard of the masses of the people, which were already low, have deteriorated still further."

Industrialisation — Also Punjabi

Between 1958 and 1970, however, rapid strides were taken in industrial development. Pakistan's national income rose twice as fast as the increase in population. West Pakistan became self-sufficient in food, but East Bengal still lagged behind. Twenty years ago Pakistan imported 90% of her consumer goods. At the end of the Third Plan, she was producing 95% of her needs while even exporting about $150 million US dollar worth of manufactured items. Pakistan's Planning Commission claimed that no other developing nation could maintain her 5.5% rate of growth during this period. The Commission claimed that although the GNP had more than doubled during last two decades the impact on the living standard of the people was diluted by the rapid rise in population. Nevertheless, it claimed, the income per head rose from Rs 311 in 1950 to Rs 418 in 1970.

Comparing the results of industrialisation, it showed that between 1949-1969, production of cotton textiles rose from 43 million lbs. in 1949 to 605 lbs., that cloth production rose from 99 million yards in 1949 to 777 million yards, sugar production rose nearly 300%, cement to 500%, tyres and tubes 400% and certain items like jute manufactures, paper, fertilisers and vanaspati from zero to fairly large quantity.

Paradoxically, however, the areas that did not represent the interests of the Punjabi-dominated army, the civil service and the business interests of West Pakistan—the "power structure" of the country—remained blatantly ignored.

Robbing The East To Pay The West

This tendency was particularly noticeable in the Eastern wing. In the first fourteen years after independence, an estimated foreign exchange earnings of East Bengal, amounting to Rs 474 crores, was diverted to cover West Pakistan's enormous deficits in foreign trade. If the differential between the official rate of exchange and the market rate was taken into account, it would become clear that another Rs 253 crores were earned by the West Pakistanis in terms of internal trade at the expense of East Pakistan. As a result, East Bengal's development suffered a serious set-back, whereas West Pakistan's rate of growth shot up. East Bengal's foreign exchange has thus been drained out without any compensatory payment to her.

Industrialisation of West Pakistan provides income and employment to the people of West Pakistan alone and the income generated in West Pakistan does not flow to East Bengal. This absence of inter-zonal movement establishes beyond any doubt the fact that the two regions constitute two

—Continued

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

A GENTLE REMINDER:

TWA IS THE WORLD'S LARGEST AIRLINE SERVING INDIA.

Offices in Bombay • Calcutta • Delhi • Madras • Ahmedabad

Based on revenue passenger miles in the free world.

TWA-G-317(R)

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

distinct and separate economies. To deny this is to invite the present upheaval deliberately.

Again, through the complex mechanism of resource realisation and allocation thereof, the Central Government of Pakistan extracts from East Bengal much more than it injects income into it by way of expenditure. East Bengal has been losing more than Rs 21 crores every year through the Revenue budget alone. In the Capital budget two-thirds is spent in the West and only one-third in East Bengal.

The flow of West Pakistani private capital to East Bengal has assumed the form of nineteenth century colonial investment. Its benefits accrue more to West Pakistan than to East Bengal. Further, it is through such private capital flow, encouraged deliberately through a central policy of disinvestment of public-sector enterprises, that important sections of the economy of East Bengal are being brought under the control of West Pakistani investors.

As regards the nature of inter-zonal trade, it shows that the Western wing has been rapidly industrialised and East Bengal has remained largely agricultural. It also shows that East Bengal has for long been used as the protected market for the industrial products of West Pakistan. Thus, accumulation of a large part of the profits of West Pakistani industrialists has been possible by squeezing the real income of the producers and consumers of East Bengal.

To understand clearly the present happenings in Bangla Desh, that is East Bengal, one has to take into account these facts of exploitation and various means employed to this end.

Then and then only will one understand why the West Pakistani rulers cannot afford to lose the perpetual source of raw materials and protected market for their industries. They cannot afford to go without East Bengal's foreign exchange.

In other words if the entire earnings of East Bengal's foreign exchange earnings are allocated to her, the instantaneous effect will be the virtual collapse of hundreds of newly started, half-complete and near-complete projects in West Pakistan. To avert such a possibility, the West Pakistanis may seek foreign assistance and loans, which, even if forthcoming, would ultimately place an enormous burden of debt-servicing and become a perpetual drain on its resources.

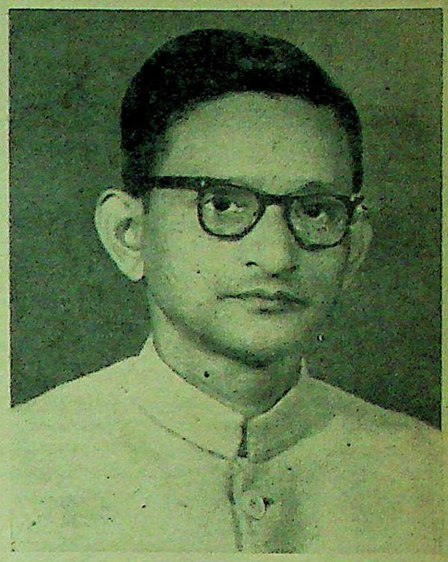
Why Force ?

Besides, the policies pursued so long to encourage expansion of the industrial base in the West, now preclude any substantial change in the allocation pattern, both from the public expenditure and private investors' point of view. The country's defence and civil expenditure as also public-sector investment are already heavily weighted in favour of West Pakistan. It is also no longer possible to transfer resources from the West to the East, because terms of trade and the tariff would always prefer the industrialised section to the agricultural section.

Hence, West Pakistan has to hold East Bengal, if necessary, by force. But in doing so, West Pakistan cannot avoid the consequences, which means loss of export earnings on account of jute and jute produce, textiles, hide and skins and other products. Cost of production and hence prices of industrial products would rise, jeopardising their competitiveness abroad. The immediate effect of East Bengal happenings are already discernible in the near collapse of the Karachi stock exchange. In the long run, should the present turmoil tend to be a long-drawn affair, there is little doubt of the ultimate disaster of West Pakistani economy.

As far as Bangla Desh is concerned, there could be little doubt, too, of the final outcome, should she decide to finally secede. Like the new state of Pakistan, Bangla Desh would have certain initial difficulties. But she can overcome these in less time, because she has a viable agricultural surplus, which would appear as trade surplus in foreign trade in no time.

Besides, free from West Pakistani terms of the colonial nature of trade, Bangla Desh can usefully utilise her present industrial base, though meagre now, to give her economy a purposeful push and realise a far faster rate of growth.



THE AUTHOR, a student of economics, has four books to his credit and is now preparing a volume on the economic development of Pakistan.

Bangla Desh at present produces 106 million tons of rice, 75 million tons of sugarcane, 35,000 tons of wheat, 43,000 tons of grams and 26,000 tons of tea and 987,000 tons of raw jute. She has nearly 15 lakh acres fallow but cultivable land. Her forests yield 15 million cubic feet of timber. The sturdy peasant of Bangla Desh can hopefully turn the tide once he is convinced that he could freely enjoy the fruits of his labour.

The industrial base of Bangla Desh is not so strong. But her agriculture is capable of providing all the required raw materials and ensuring a widening market for industrial products. She has now 23 textile mills, 29 jute mills, two paper mills, one newsprint mill, one hard-board mill, one urea fertiliser complex, one steel mill with nearly 4 lakh ton capacity, a diesel engine plant, 12 sugar factories, and one cement factory—all of which were working to full capacity just before the present struggle.

Industrial production is likely to suffer now. But it would quickly catch up as soon as present hostilities ceased. Bangla Desh is likely to draw foreign assistance and development grants from international institutions, since her viability as a state is unquestionable, her ability to repay loans is beyond doubt and her friendship would be eagerly sought because of the unique strategic position she holds.

The logic of economic development has only asserted itself in the present conflict raging between the West Pakistani desire to continue economic and political domination of Bangla Desh and the positive determination of the people of Bangla Desh to get rid of the exploitation.

Such is the logic of economics which grinds slowly but puts history on a surer foundation with a clearer perspective. Bangla Desh is experiencing the bitterest taste in its mouth, as every exploited nation would do at one time or another. But that is the only way to success. No nation has ever been able to skip the struggle.

A Crore A Day

Islamabad is spending at least one crore of rupees a day, on its war in Bangla Desh, according to military experts attached to the Institute of Strategic Studies, London.

A Research Fellow of the institute says this tentative figure is based on the assumption that minimum operational expense per soldier per day in a war of "medium ferocity" is at least Rs 75. Considering that there are 80,000 West Pakistani soldiers in East Bengal, the figure works out to Rs 60 lakhs.

Besides, Pakistan is known to have been spending a great deal on airsorties and bombardments. How colossal could be the cost of arms and ammunition would be illustrated from the fact that a mere hand-grenade costs Rs 95.

The minimum cost for transportation of troops from West Pakistan works out to be about Rs 900 per head. This is the basis on which the Pakistan International Airways officially calculated its losses when India stopped over-flights.

The cost of transportation would be much higher after the refusal by Ceylon and Burma of refuelling facilities. Going through Bangkok for refuelling would mean an additional expense of at least Rs 300 per head.

It also costs a tremendous amount on maintaining supply lines, communications network, transport of food and waging a propaganda war. The figure of Rs 1 crore a day excludes Pakistan's loss due to complete stoppage of exports of jute and other commodities. Foreign Exchange earnings from Bangla Desh work out to be Rs 200 crores annually or about Rs 55 lakhs per day.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Colgate MENTHOLATED Shave Cream

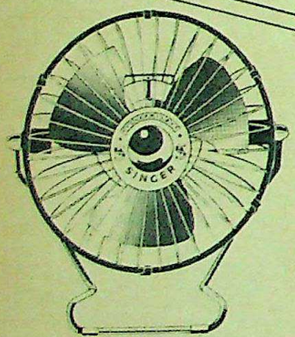
gives you THE COOLEST SHAVE YOU'VE EVER KNOWN!

Colgate Shave Cream has cooling *Menthol* which makes your skin so tingling-fresh! Feel the exhilarating difference in the creamy lather, the *extra* coolness as Colgate Mentholated Shave Cream conditions your skin for a smooth, comfortable shave. Start your day *cool*. Start your day *smart!*

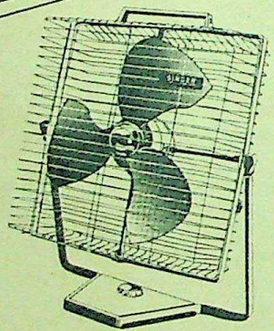
For a really cool shave, buy a tube of COLGATE MENTHOLATED SHAVE CREAM today!

CMS.G.4 (R)

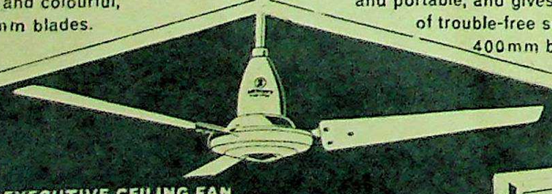
the SINGER fan club



THE SINGER* PERSONALISED FAN
A really personal fan with your name on it. Versatile, attractive and colourful, with 300mm blades.



THE SINGER* FAMILY FAN
To blend in with your decor, a good looking fan. It is colourful and portable, and gives years of trouble-free service. 400mm blades.



MERRITT* EXECUTIVE CEILING FAN
A ceiling fan that you never know is there. Smoothly silent as it whirls away the summer stuffiness.
SINGER OFFERS A TWO YEAR GUARANTEE AND PROMPT AFTER-SALES SERVICE.

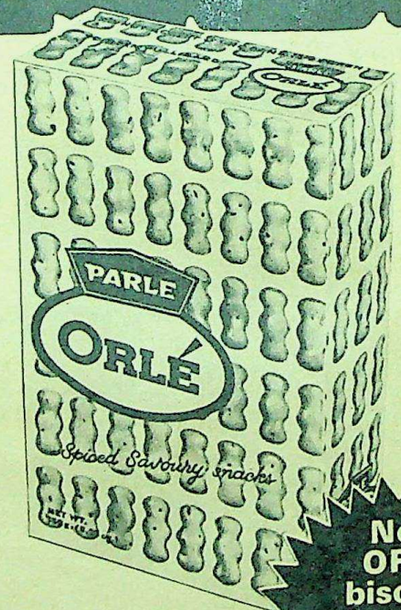
Convenient, remote control, on and off, device

Good things come from SINGER
*A trademark of the Singer Company

maa SMT.547R

SAY SAY SAY ORLÉ

and spice up your next swinging party!



New, ORLÉ biscuits—the tasty munch with a spicy crunch!

Other Savoury Snacks —fresh in foil-sealed packs:
Cheeslings • Sixer • Spin-H
Funions • Jeffs

Brought to you by PARLE —Pioneers of Savoury Snacks.

PARLE

everest/62a/

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

POEMS FROM BANGLA DESH

The poets of Bangla Desh write about their country with irony, with simple and even casual love. They know that it is an unfortunate land, demanding too much in love, in life, in blood, in sacrifice. And their love is tempered with a little bitterness, perhaps.

Pain

My son was delirious with fever; his eyes were burning
like red krishnachura. I took his small hands
and held them gently; when I touched his forehead
it was burning with temperature. He was softly panting
and his head ached furiously. His small dry lips
were gently moving like a swallow's breast. Outside,
the storm raged, beating with fury against the windows.
I shivered and wondered if I should call the doctor again.

Red krishnachuras looked into my eyes. Are you suffering,
my child? I whispered, try to sleep. I touched his brow.
There was no sound. Only a cat yawned in a distant corner
of the room. Sleepless, I wondered if dawn would ever
return. I wondered if I could share his suffering.
And then I realised that when it comes to pain
we are all lonely.

SHAMSUR RAHMAN

The Civic Address

My lord, accept this poor man's humble obeisance.
That you have come yourself to see us is our great
privilege. Would you like to look around?
This is an ideal village: clean, spotlessly arranged.
We have worked for days and nights, beneath
the scorching sun, drenched in the rain, and finally
with the almighty's help, we have completed this job.
In those terrible days of suffering when people sold off
whatever they had at any price it could fetch,
we bought it all. And since those lazy redundant people
left for the cities, we have had no problems whatsoever.
No more do we worry about food, clothes and shelter.
People fast peacefully in their houses. There are
no wars. And we are such wonderful people
that we never complain. What we need only is a handful
of earth to fertilize our dry bones. To be one
with the dust: what a simple necessity!
A silent, casual, effortless existence, where life and
death are the same: during the excellent reign of my lord.

ABDUL HUSSAIN

My Truth, This Land

The mountains, the fields and the orchards of my land,
the ports, the farms and the faces of her children
are all one with my blood.
They have mingled and are now part of my consciousness.

When the beauty of a woman enchants me
or when the magic of some lost song echoes in my mind,
I find you, O my motherland,
and I adore you in each of these beauteous forms.
This is the peace you and I have shared:
the small blue crystal lake,
a sheltered village in the countryside,
the sound of children laughing, the whispers of the dove
and the song of the cicada.

ABU HENA MUSTAFA KAMAL

This Is The Peace We Have Shared

This is the tremulous night
in the blue of your eyes, silent and crystalline:
like the shadow of the chignon, a flight of paroquets,
a phantom mosque in a dream village. And yet
we are destined to pick grains from the dust,
sharing the fate of contented crows.

Often I remember that painting of a dove
and I wonder if we can ever afford it.
You and I and they belong to the same world
though our names may be quite different.
And even though they may not be human
they share the same life that we love.
To live with the righteous, I fear, is a curse.

SANAUL HUQ

(These four poems are translated from the Bengali by Pritish Nandy)

Blood Bank

Blood flows on the soil of Bengal, day after day.
Every traveller leaves a few drops of blood,
in the blood-bank on Bengal's earth,
a deposit for the future.
Every worker on his way sows his blood,
sun-warmed seed.
The villager, the tiller of the soil, the decrepit, old canvasser—
they all deposit blood in the blood-bank.
All the blood of Bengal flows in a mad
rush towards the earth.

The river Padma may dry up.
The oceans may disappear.
All the beauty of Bengal's countryside may wither away.
But from this blood one day certainly will be born
A new river Padma,
new beauty of nature
and the village that had disappeared.

Who cares to deposit blood in the hospital blood-bank?
There the red blood curdles
in glass bottles in the poisonous vapours of medicines.
There's no better blood bank than the soil of Bengal.
A drop of red blood
increases tenfold in a moment.
Nobody goes to the hospital blood bank now.
All the blood of Bengal flows in a mad rush towards the earth.

HUMAYUN AZAD

(Translated from the Bengali by Subrata Banerjee)

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

HARVEY and the Circulation of Blood—reproduced here is one of a series of original oil paintings commissioned by Parke-Davis.

Great Moments in Medicine

The English physician William Harvey scientifically demonstrated his revolutionary theory of blood circulation to students at the College of Physicians of London. Published in book form in 1628, Harvey's theories and proofs upset the traditional followers of Galen and brought new concepts of circulation and anatomy to medicine.

Modern medicine is a living science. What was accepted yesterday will be discarded today if scientific research reveals a better medicine or a better way. Today, your physician gives you the best possible treatment and care, as indicated by the most recent developments in the great many fields of knowledge related to the health professions.

At Parke-Davis, research scientists are continually seeking to improve upon yesterday's discoveries. The resultant new medicines and methods of treatment will better enable medical men to combat disease and the destructive processes of aging. This is one of the ways Parke-Davis contributes to the longer life and better health that come with better medicines.

PARKE-DAVIS

..BETTER MEDICINES FOR A BETTER WORLD

JAISONS 177

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Tagore As Artist

The 110th birth anniversary of Gurudev Tagore falls on May 7.

AT the age of 67, Rabindranath Tagore turned to painting not with the intention of becoming an artist but prompted by vague yearnings of a creative mind. In his *Reminiscences*, he writes: "I remember how I would lie on the covered floor in the afternoon, with a sketchbook in hand trying to draw—more like toying with picture-making than an exercise in the fine arts. The most important part of this play was what remained in the mind and of which no trace was left on paper."

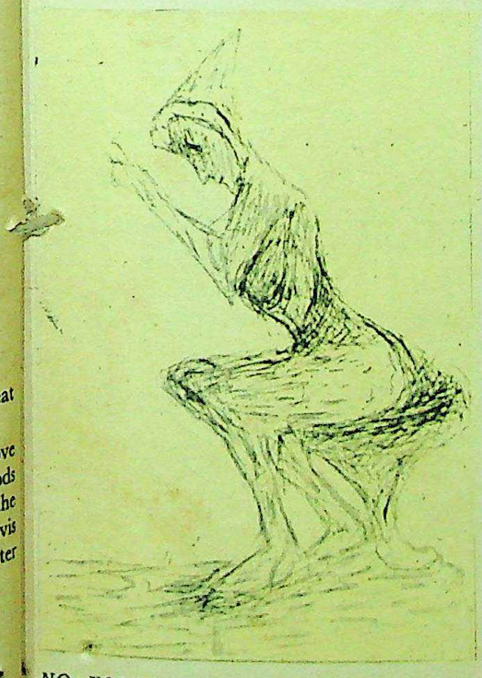
Eventually, Tagore turned an artist, leisurely working out a pattern based on deletions and erasures in his manuscripts and allowing his subconscious mind to release the unrealised visualisations.

"None would have disliked more than Tagore," says Stella Kramrisch, "a verbalising of the form and content of his painting and drawings. They were the vent outside his literary work for impulses and realisations not within the scope of words. They were, moreover, expressions of freedom and leisure. No tradition and no responsibility towards them determined their form. They fitted moments of relaxation and owed no allegiance other than to the impetus which provoked them."

The absence of training allowed Tagore to paint for himself without having to submit to any school or style but only to satisfy an inner craving. (In a letter to his niece, Indira Devi, in 1893, he had said: "If I were to confess without fear or shame, I may as well tell you that very often I cast looks of longing, after the fashion of a disappointed lover, towards the muse of Fine Art.")

Over 2,500 paintings and drawings, done during the last thirteen years of his life, bear testimony to his individual approach to art—"genuine examples of modern primitive art", as Ananda Coomaraswamy described them, "...the end is not Art with a capital A, on the one hand—nor, on the other, a mere pathological self-expression; not art intended to improve our minds, nor to provide the artist an 'escape', but without ulterior motives, truly innocent, like the creation of a universe."

TAGORE did not title his paintings for none were intended as portrayals of a subject or a scene. (These reproductions are from the collection of Srijukta Subrota Gupta, photographed by Mona Chowdhury.)



NO FOLLOWER of any school or style, Tagore's sense of form developed in a free and leisurely manner.

Tagore himself looked upon his paintings and drawings as forming an "epilogue" to his creative work. "What is the meaning of all this?" he asked. "When all the different chapters of the book of my life were about to close, the presiding deity of my life has felt pleased to provide me this unprecedented opportunity and the wherewithal for composing its epilogue."

Drops and loops or angular delineations characterise Tagore's search of form and, colourwise, he retains a certain luminosity or opacity to gain for his work an original feel. Whether he was a forerunner of modern art in India is open to debate, but Rabindranath Tagore did show to the artists of those cloistered days the importance of imagination and experimentation in art.

S. V. V.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

HARD FACTS

ABOUT THE NEW GODREJ STORWEL

Facts worth knowing why it is the only steel wardrobe worth-buying.

ONE The new look—inside. A partition down the centre. Gives you better organised storage—more convenient.

TWO Practical and versatile. Choose your most convenient combination. You get a built-in fire-resistant locker, adjustable shelves, a hanging rod, a tiebar and a mirror.

THREE Good looks. Tall, strong and handsome, the Godrej STORWEL comes in three distinctive colours and a smooth stove enamel finish.

FOUR Safety. Godrej Storwels are considered the safest among steel cupboards—for further proof ask the people who have one.

FIVE Top quality. Obviously—with the Godrej name, and experience, you couldn't get anything less.

SIX Ample storage space for hanging garments—deeper and wider than the conventional cupboard. Gives you 1,99,398 cu. cms. more. Outside dimensions 198.12 cms. x 101.60 cms. x 53.34 cms.

Six steel-clad reasons why the Godrej STORWEL—new style or conventional—is the steel cupboard for you.

What more can anyone want?

Godrej—FIRST IN STEEL FURNITURE FOR OVER FORTY YEARS

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Bengali Culture versus The Urdu-Punjabi

by A Special Correspondent

Far from being complementary, the two wings of Pakistan confront each other—culturally and linguistically. West Pakistan, in trying to ride roughshod over the differences, has now widened the breach beyond repair.

CULTURE is the life-breath of a nation and the hallmark of its identity. Though we are accustomed to generic terms like European or Asian culture, these conceptions are based rather on generalities. As we delve deeper, we begin to discover the essentials that characterise the pattern of life of a people, with its history and antecedents, its inspirations and aspirations and its art and literature. The totality thus unified into a living whole is the real culture, and in this respect East Pakistan, now called "Bangla Desh", is uniquely individual.

The process of industrialisation made Calcutta, the then capital of India, the focal point of growth and activities in the early part of this century. The undoing of Curzon's partition added strength and the industrial belt sprawled out extensively with the metropolis as its managerial headquarters. With this, urbanisation grew fast and the way of living of the people began to change. The new economic forces challenged the old order of society and negated the accepted values. This brought about a transformation in the cultural life of Bengal. In an age of science and technology, this again is nothing unusual. **What is rather unusual is that East Bengal still retained the rural and essentially indigenous character of its culture—and that too in a large measure.**

Partition And After

The contrast became all the more pronounced with the partition of Bengal. The urbanised West Bengal was suddenly detached from its vast hinterland. Economically this was damaging, culturally this was degrading and emotionally it proved tragic. **What was East Bengal became East Pakistan, part of a new sovereign state founded on the theocratic obduracy of a section of the Indian Muslims.**

Here started a new chapter in history which brought to the fore East Bengal's struggle to maintain its cultural identity and its own way of life. The struggle was serious, the odds were many. The crisis involved was inherent in the very structure of Pakistan—one part more than a thousand miles away from the other, with little in common to bind them together.

The rugged west, from Khyber to the Rann of Kutch, with its arid and unkind terrain, is indeed so different from the deltaic east, criss-crossed by rivers and innumerable rivulets and in the monsoon virtually floating on water with its wealth of luscious green. The people who inhabit the two parts are different. Equally different are their food habits as well as their customs and costumes; and the languages spoken in the two parts have not the slightest affinity.

Reckoning all these, one could very well say that, right from the day of its birth, Pakistan suffered an inner contradiction and the two wings of the country, far from being complementary, stood confronting each other—more so culturally. Certainly this was not conducive to the untiy and cohesion of the new state. No wonder history took its inevitable course, while Islam failed to prove sufficiently sublimating to resolve the inherent stress and strain.

Yet, it must be said to the credit of leaders like the late A. K. Fazlul Huq (who in 1940 at the Lahore session of the All India Muslim League sponsored a resolution envisaging Pakistan as a loose federation of autonomous units) that they visualised the future, and, fully reckoning with the reality, provided the formulae that alone could secure the integrity of the state to be. **The concept of Pakistan was, thus, basically a concept of confederation of units dissimilar to one another and each retaining its individual identity.** Unfortunately, with the success of the Pakistan movement, there ensued a struggle for power. The prime tenets of the Lahore resolution were thrown to the winds and the greedy politicians in their effort to monopolise the reins of authority imposed on the country a unitary form of government. This could only sharpen the inward contradictions and finally weaken Pakistan. From here on history took a predictable course.

The so-called builders of Pakistan naturally showed their anxiety for the cultural unification of the country and devised ways and means to minimise the differences between the two wings. **Hoping that the people could still be hypnotised with the cry of Islam, the ruling coterie headed by Jinnah decided to impose Urdu as the state language. In fact, Urdu was not the spoken language of the masses either of the eastern or of the western wing. It was rather the language of the elite who had migrated from India and for some time dominated the politics of Pakistan.**

In East Pakistan, Urdu was not understood at all except by a handful of people in the high city circles, most of whom again had their schooling in Aligarh. Nonetheless, a decision in favour of Urdu was taken and from the people the authorities expected docile conformity. Simultaneously there was a proposal to romanise the Bengali script, while a group of writers engaged themselves in debasing the language by creating an awful emulsion with Urdu.

But this stirred up Bengali emotion and the entire decision was construed as the first salvo of attack on the cultural identity of East Bengal which, in terms of population, constituted the majority in Pakistan. If it was a challenge, it could not be allowed to go unanswered. Soon started a whispering compaign which, in course of time, assumed the force and dimensions of a huge tidal bore threatening the foundations of Pakistan.

In the beginning, the authorities sought to ignore it "as a mere conspiracy by a handful of students" and the then ruling Nurul Amin government thought a few shots would do the trick. Shots were fired within the campus of the Dacca University and blood was let. But the result was just the reverse. The Bengali movement, a movement to preserve and promote the cultural identity of East Pakistan, was now indelibly founded on the sacrifice of the shaheeds (martyrs). From here, there was no way to go back. **The authorities soon bowed down to the people's will as they found no alternative and Bengali was accorded the distinction of a national language alongside Urdu.** Nurul Amin and his Muslim League paid heavily.

Subsequent events clearly proved that it was not a mere language movement as misunderstood by many. Language was, indeed, the immediate issue. But the movement was much more comprehensive and much more fundamental. It was a movement for the preservation of the cultural identity of a people; and it signified the beginning of the battle for survival.

The Bengali Academy

However, the so-called language movement culminated in the establishment in Dacca of an institution named the Bengali Academy. Its declared objective was to promote the growth of Bengali language and literature. But, in course of time, it became something more than a mere academic institution. It became the veering point for the rising school of intellectuals and provided a concrete forum to a kind of neo-nationalism in East Bengal. Soon the concept of Bangla Desh was already on the horizon.

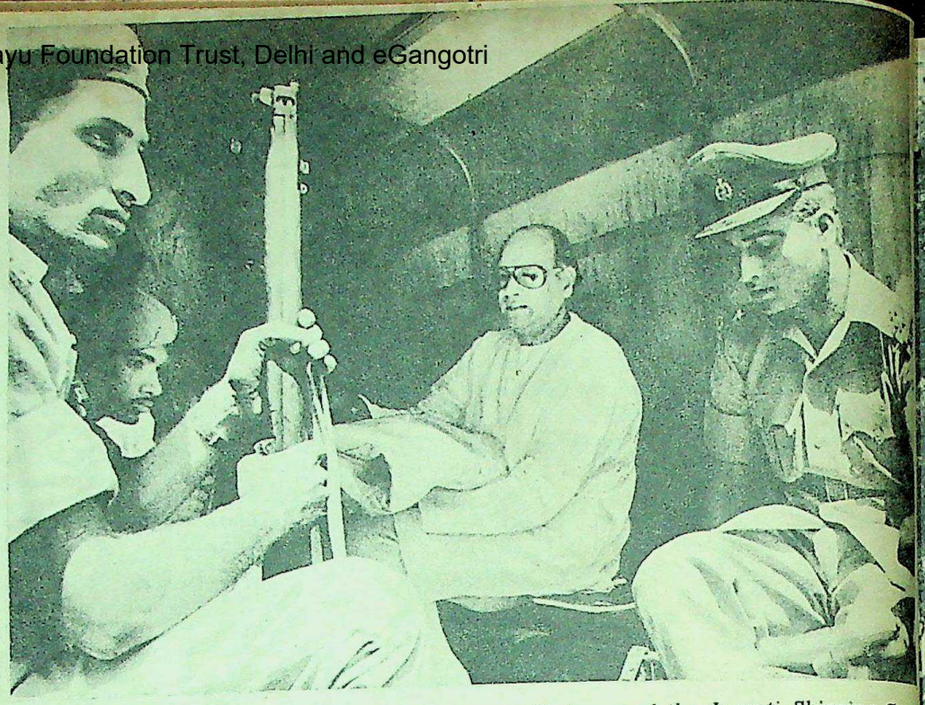
It would be utterly wrong to interpret the Bangla Desh movement as seditious or any way secessionist. Secession was farthest from the mind of the leaders. It was simply intended to preserve and promote the cultural integrity of this part of Pakistan and, through autonomy, to encourage others like the Punjabis, the Sindhis, the Pathans and the Baluchis to do the same. **In reality the leaders of Bangla Desh in their own proposals, popularly known as the six-point programme, agreed to sacrifice the democratic rights of a majority to rule and readily conceded freedom and equality to others as they wanted for themselves. This was a big concession and that too for the sake of Pakistan's integrity.** But the ruling junta—the military-cum-capitalist combine—could ill afford to view with equanimity this democratic upsurge of the people, knowing fully well that in the long run they were sure to be overwhelmed and swept out of power.

Frightened out of its wits, the junta struck. With its attack of vicious violence, the junta is now killing the innocent people of East Pakistan—men, women and children, all unarmed—in their hundreds and thousands. With unparallelled vengeance it is seeking to liquidate the intellectuals and other leaders. The majority is, thus, being terrorised into subjugation and the design is to destroy Bangla Desh—more so culturally.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

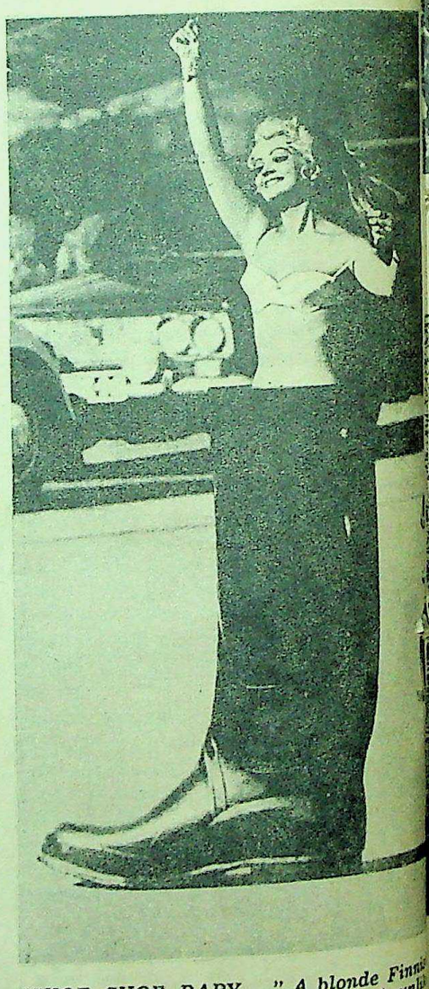
In The News



IN ROUGH WATERS. Jayanti Dharma Teja, former Chairman of the Jayanti Shipping Company, now standing trial for alleged fraud and forgery amounting to Rs 2 crores in foreign exchange, is escorted by the police after his plea for bail was rejected by the Additional Chief Judicial Magistrate, New Delhi. The Government has been on his trail since June 1966, during which time Teja jumped bail in New York and took shelter in Costa Rica. Only last year, in July, he was arrested in London and later extradited to India, after nearly eight months of legal proceedings.

HE CAN AFFORD TO DO IT. Little Rahul, perched in the arms of his mother Sonia, Italian wife of Indira Gandhi's elder son, Rajiv, does not seem much concerned about the presence of the Prime Minister—a grandson's privilege that others cannot claim.

SING THE GLORY OF GOD. Mahalia Jackson, the Queen of Gospel Singers, will sing at St Thomas Cathedral, Bombay (May 7 and 8). Since her first Carnegie Hall appearance in 1950, Mahalia Jackson has appeared in the major concert halls of America and Europe, but always as a gospel singer.

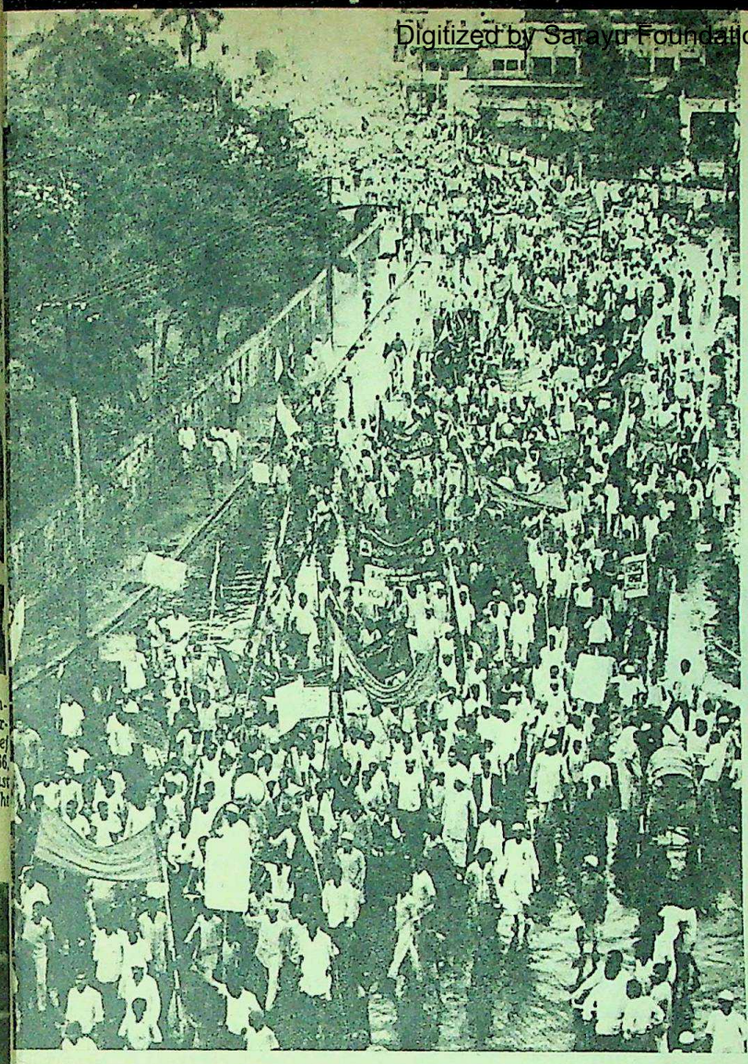


"SHOE, SHOE, BABY . . ." A blonde Finnish girl directs traffic in Helsinki. But unlike other traffic constables, she is encased in a giant-sized gum boot—to announce the coming rainy season in Finland.

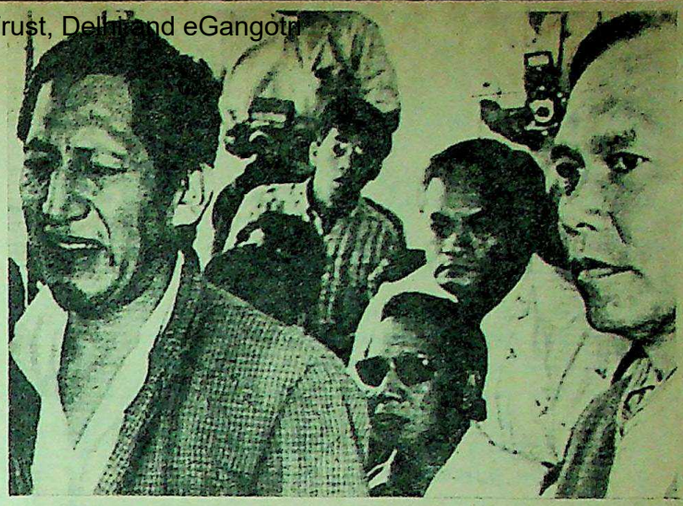
CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

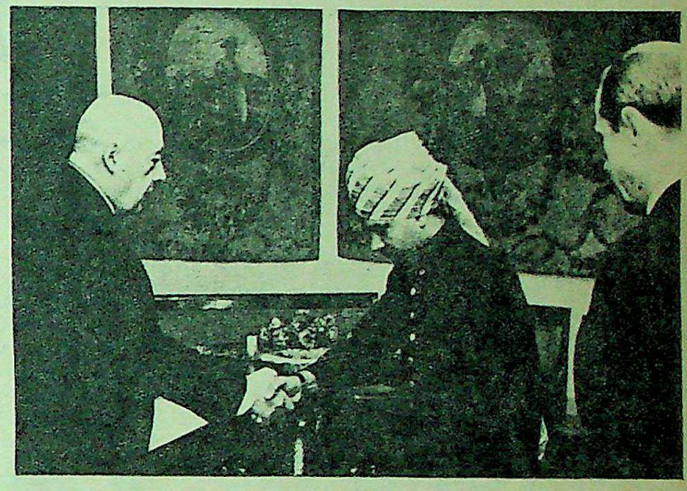
Shipping Com-
in foreign ex-
dditional Chief
ace June 1966
Rica. Only last
r nearly eight



UNEARTHED FROM THE ARCHIVES. The Information Department of the Pakistan Government has released this picture claiming that it shows citizens of Dacca protesting against Indian infiltration into East Pakistan.

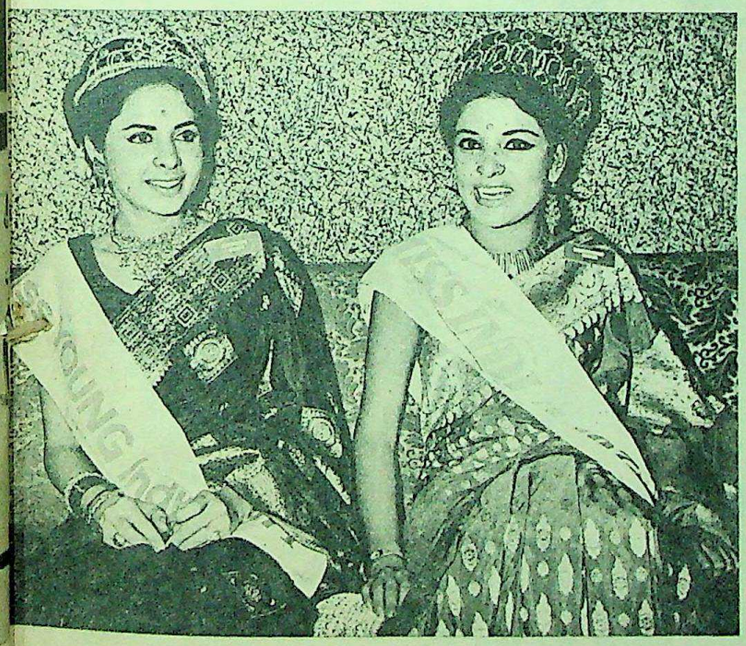


"FATHER, FORGIVE HIM..." Bolivian painter Benjamin Mendoza Y Amor grimaces as a Manila court pronounces him guilty of the attempt to murder Pope Paul VI, when the Pontiff was on a visit to the Philippines.



THE GLORY THAT WAS IND. Turbaned for the occasion, K. Natwar-Singh, Indian Ambassador to Poland, presents his credentials to President Josef Cyrankiewicz.

A blonde Finn-
inki. But unl
e is encased in
nounce the co
nd.



FOR INTERNATIONAL EXHIBITION. Shila Chugani and Samita Mukherjee were crowned Miss Young India and Miss India respectively, at a contest organised by the Eve's Weekly, Bombay. They are now on their way to take part in the final of the International Beauty Pageants

SHE KNOWS NOT "CHE", BUT ONLY HER SON. A mother wails outside a military jail in Kegalle, Ceylon, for her son awaiting execution by a firing squad. India's prompt military assistance has helped the Ceylonese Government to contain the Che Guevarist insurrection.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

HOW THE BATTLE RAGED

Pakistan Army versus The People Of Bangla Desh

by JAY INDER SINGH

Massacres in Bangla Desh have no parallel in history. West Pakistani soldiers seem to be carrying out a sinister plan to destroy Bengali intellectuals and political leaders and terrorise the populace into submission.

ON the evening of March 24, 1971, six shiploads of troops landed at the Chittagong and Chalna ports. Troops were also flown into Dacca. The trouble erupted when the port labour refused to unload the arms and ammunition shipped to suppress the voice of a new nation.

About the same time some units of the East Pakistan Rifles (EPR) were disarmed by the Pakistani Army. Local disturbances started in some areas of Mymensingh, Rajshahi, Dacca, Chittagong, Balipur and Dinajpur.

Phase 1 : Indisciminate Shooting

March 26: Fighting broke out in Dacca between the Pakistani Army and the EPR. The latter were supported by the police from the border areas. Most of the bridges in the area were either destroyed or damaged. Similar incidents were reported from Daulat Bazar, Nawapara, Comilla and Rajshahi. The Commanding Officer of a battalion of the EPR, Col. Mujib Choudhry, was killed. Seven officers and 1,000 men of this battalion were taken prisoners.

The freedom-fighters sabotaged the railway link between Comilla and Sylhet. The loyalty of the police was suspected by the Martial Law Authorities. Clashes between the police and the Pakistani Army were reported from various places. Most of the Sheikh's Mukti Fauj went underground. But the Sheikh himself, it is reported, was arrested. The Martial Law Administrator, Gen. Tikka Khan, was injured while directing operations from Dacca.

The following day it became clear that the Pakistani Army had started operations to flush out the underground freedom-fighters. Mymensingh was under the complete control of the Liberation Army.

In the Khulna-Jessore sector, heavy mortar fire was directed at unarmed civilians. The troops started patrolling the towns. When a crowd assembled at the Khulna railway station heavy artillery was used.

The Pakistani Army suffered heavy casualties and asked their artillery regiment to hold fire to allow their men to come out of the firing range. They suffered another reverse at the Khulna-Jessore airfield when the Liberation Army blocked the airfield. As they had no military cover the Pakistani Army had to leave the area.

Reinforcements called for had been held up five miles north of Jessore. Under pressure, these also had to pull back. All troops in Jessore were captured. In retaliation, the Pakistani Army used heavy guns from their defence locations in the thick jungles along the river bank.

—Shiv Pandya

At Bogra airfield the situation was even more critical for the Pakistanis. The liberation force was closing in from all sides. The contingent's commander asked for food supplies to be para-dropped.

In Comilla, the Pakistanis moaned: "Few men left. Please save us." At Kushtia the situation was reported to be "out of control". In Pabna, the troops exhausted their ammunition against the combined opposition of the EPR, the police and the Mukti Fauj. One company of the Pakistani Army was wiped out. Confined to their encampments and fighting with their backs to the wall, they sent desperate appeals for aerial bombardment.

Meanwhile, the Liberation Army started hoarding arms and ammunition in view of the coming monsoon. To create disorder in the enemy ranks Bengali policemen with weapons patrolled the streets in mufti.

A Betar Kendra broadcast from a clandestine radio station claimed that the EPR and the police were fighting the "aggressor West Pakistan Army" with light and medium machine guns. They would "be destroyed and victory will be ours."

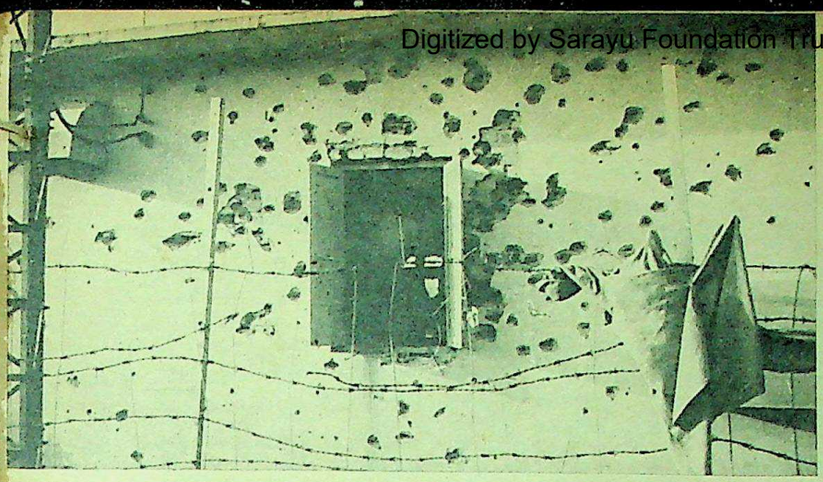
Phase 2 : See-Saw Battle

April 1: The Pakistani Army went into total disarray after a week's fighting. The liberation forces gained an upper hand in Dinajpur, Kushtia, Pabna, Bogra and Sham-

RAJSHAHI is another region that has been devastated. Over 1,200 persons fled from this "ghost" city. Wounded civilians were brought to India for treatment in a border hospital. The Pakistani attack, on April 14, was particularly savage.

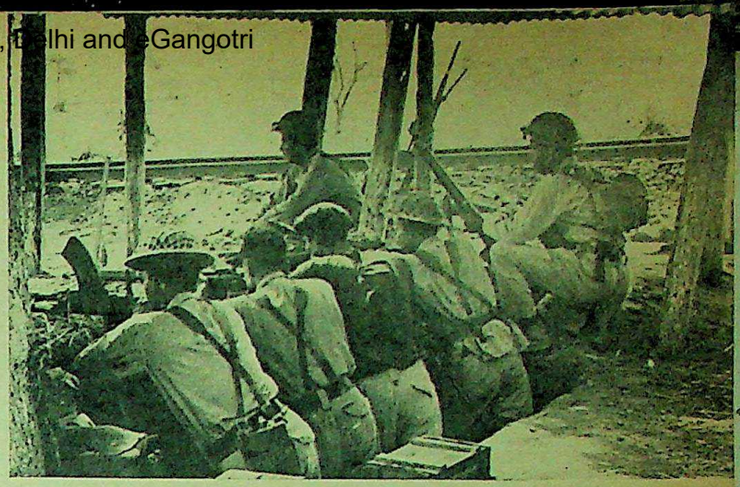
CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri



—Courtesy: Films Division

WIRELESS STATION SHELLED. Tanks, artillery and infantry destroyed Awami League strongholds. Academic centres including Dacca University were also shelled. Students and professors were mowed down with machine guns.



—Amal Roy Chowdhury

A TRENCH ON THE JESSORE FRONT. Freedom fighters are slowly getting themselves organised. The onset of the monsoon will give them a slight edge over the Pakistani Army which will be less mobile and deprived of air support.

sher Nagar. In fact, the freedom-fighters even operated a train service in Kushtia.

Bitter battles were fought in Rangpur, Rajshahi, Jessore, Sylhet, Narainganj and Comilla. It was during this period that the Fakistani Army was on the run. They were frantically asking for indiscriminate air-strikes.

In Chittagong, a platoon commander sent out distress signals: "At least 750 enemy troops are trying to encircle me. Send air-strike soon."

In Dinajpur, the commander complained: "(The) situation here is very bad. EPR and civilian fire is continuing. Ammunition is getting over. Air attack is needed immediate(ly). Save the lives of the survivors."

In the Rajshahi sector said a commander "We've not yet been able to take vantage positions in Rajshahi. (The) enemy is fighting a guerilla war. Our 10 officers and 70 jawans killed. Please provide airlift." Subsequently the forces in the area panicked. The road out was blocked and the onslaught of the Liberation Army scared the Pakistanis. When the officer controlling the operations informed them that "relief is coming for you," he was told "it is no use".

"Why?" asked the officer.

"If the reinforcements are coming, we will be in danger," was the reply.

"The Army is reaching there," insisted the officer.

"Let it be," said the encircled party. "People will resist the Army and we may not come out of this alive."

"Airlift cannot be provided. Nothing can be done. May Allah help you."

Commanders in various other regions found themselves in similar tight spots. They asked for airstrikes and heavy artillery fire. The Pakistan Air Force planes, in desperation, swung into action bombing buildings, police stations, cinema houses and even hospitals.

The three areas worst hit were Pabna, Bogra and Kushtia. After a few days of aerial bombardment, the PAF were faced with was an acute shortage of aviation fuel.

In sheer desperation the Army promised "(The) EPR personnel coming back to the H.Q. within two days will not be punished."

They raised the usual Indian bogey *"India se guerilla aa gaya hai."* ("Guerillas have come from India.")

Phase 3 : Co-ordinated Attack

April 7: The Army along with the Navy and the Air Force launched a combined attack on the freedom-fighters. This was one of the severest co-ordinated attacks. A three-pronged attack was launched on Chittagong. The port town came under heavy bombardment from the naval vessels.

The turning point came when the PAF went into action in a big way. Rockets and napalm took a heavier toll than the recent cyclone.

The evacuation of all foreigners was completed. On the night of April 8-9 a number of Boeing flights brought in reinforcements from Karachi. On April 8, the Army held the upper hand in Jessore, Sylhet and Rajshahi.

The freedom fighters destroyed the rail bridge at Akhaura, 25 miles north of Comilla. They captured the Lalmonirhat airfield for a little while.

Eventually on April 11 the Army had complete control of Pabna, after ding-dong battles where fortunes fluctuated. Army columns marched from Saidpur towards Dinajpur.

After five days of extensive military operation (with tanks, artillery and heavy mortar) Dinajpur was captured

The same day the Navy began bombarding Chalna. The PAF conducted bombing sorties over Rangpur. By April 13, the Pakistanis had gained control of Khulna, Jessore, Gopalpur and Rangpur.

Phase 4 : Consolidation

April 13: Only Chaudanga, Kushtia and Faridpur remained under the effective control of the freedom fighters. The Pakistanis regained all the cantonments. Having gained so many successes, they started fanning out from the bases to clear the pockets of resistance. On April 14, after bitter fighting, Rajshahi fell to the Pakistani Army. The morale of the freedom-fighters suffered owing to an acute shortage of arms and ammunition.

The most characteristic feature of this phase of the war has been the formation of independent army columns with adequate supporting units. They have been given various code names, like 'AYUB Force', 'YAHYA Force' and 'TIKKA Force'. It appears that this strategy is designed to help the logistics of an Army which is now reconciled to fighting a guerilla war.

During this period, the Pakistani Army operated with its Head Quarters at Dacca and about four divisions in major towns, like Comilla, Jessore, Rangpur and Dacca. A directive was issued to say that all operations would be confined to the hours of darkness. Perhaps the Pakistan Army is ashamed of its misdeeds. Kushtia and Chaudanga were recaptured by the Army and the freedom-fighters withdrew to the villages from where they have launched surprise attacks on army columns and other vital points of communication.

Heavy fighting has been in progress for the control of Mymensingh. Three independent army columns started closing in along the three roads leading to Mymensingh. Freedom-fighters have successfully thwarted their attempts to make a breakthrough.

The freedom fighters now pursuing hit and run tactics are reported to have staged a successful ambush between Sylhet and Maulavi Bazar. Another ambush was reported from Rangmati in the Chittagong hill tracks. A third occurred near Chandi Daur which has been the scene of much fighting.

And so the battle rages even after a month.

GUARDING BANGLA DESH. No sacrifice is too great. Peasants, long accustomed to ploughs, now take up positions with guns against the marauders.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Now we have two!

Both Beautiful.

Both Rallifan.

We think a table fan should beautify a room. So we design our fans better just for you.

And we give you a choice.

On the left, our well known model and on the right, the new de luxe Rallifan.

Both chic, streamlined and elegant. With the famous Rallifan quality built into every feature.

And since you've got to live with your Rallifan for a long time. A whisper-silent operation, greater cooling power and excellent after-sales service.

Make your next fan a beautiful part of your home. The Rallifan with a 2-year guarantee.

YOU'RE COOLER WITH A

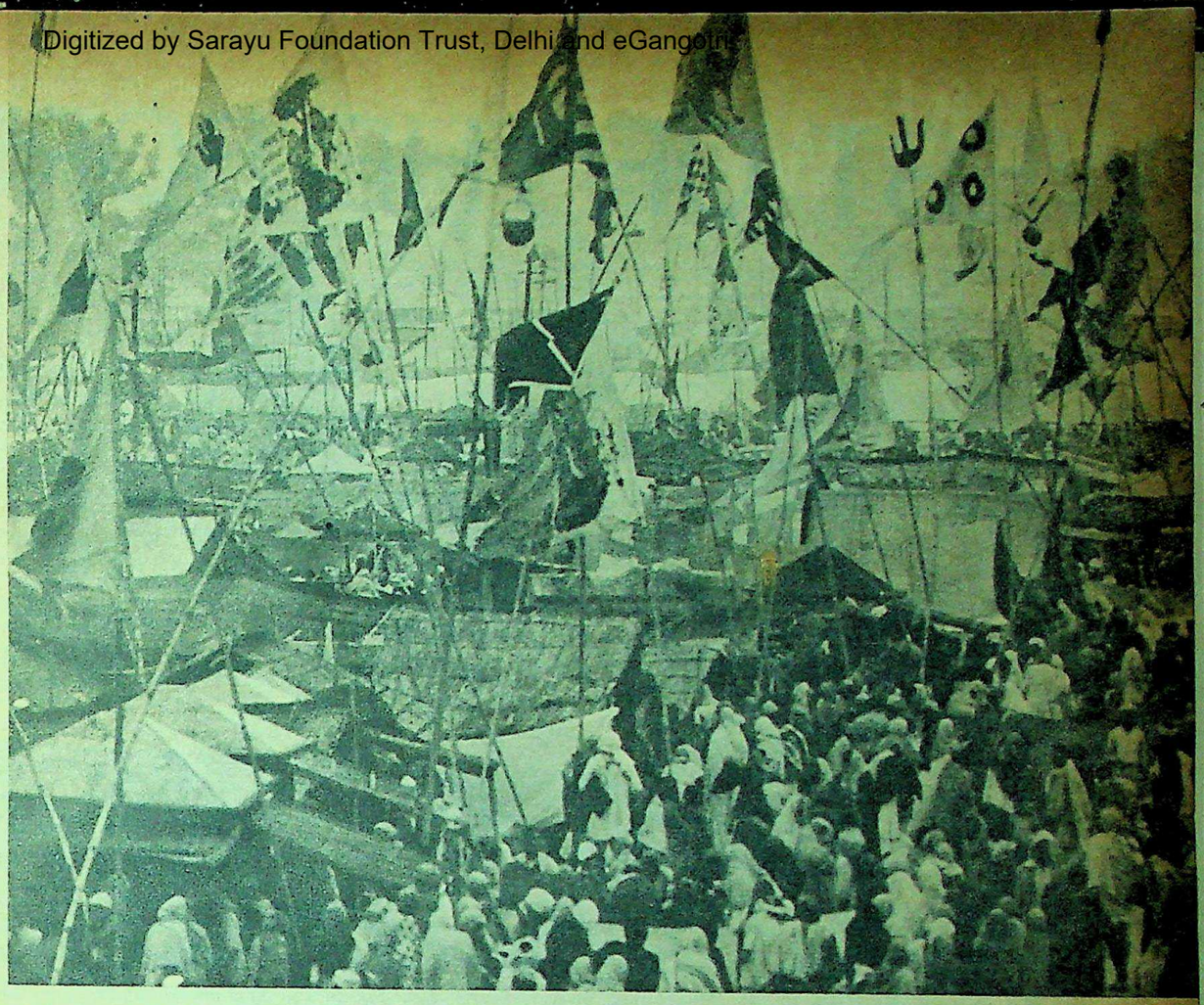
Rallifan

A PRODUCT OF THE RALLI GROUP

The quality Rallifan range : table fans, cabin fans, ceiling fans, pedestal fans, exhaust fans

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

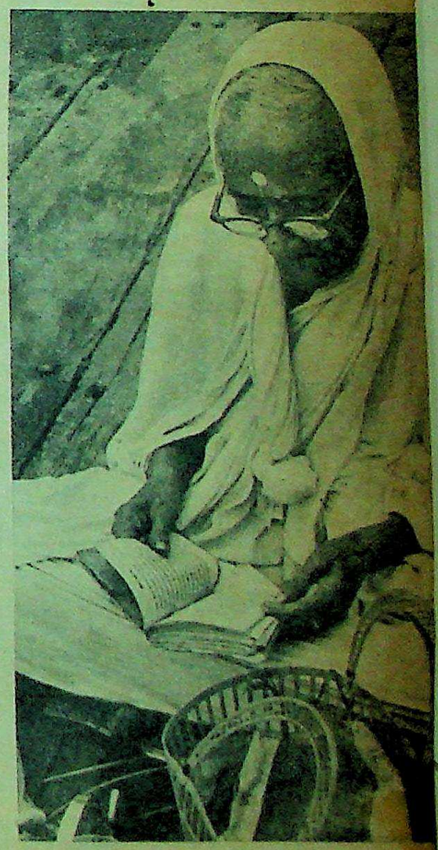
Digitized by Sarayu Foundation Trust, Delhi and eGangotri



IN THE NAME OF GOD. Religious flags flutter at the Sangam township. Apart from the general run of devotees, one meets sadhus of various orders, including the Nagas.

Photographs by T. S. NAGARAJAN

"...I GO ON FOR EVER." For centuries the confluence of the holy rivers at Prayag has attracted pilgrims in search of salvation.



ETERNAL QUEST. After a dip in the sacred waters, the devout turn to the prayer books for spiritual solace.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

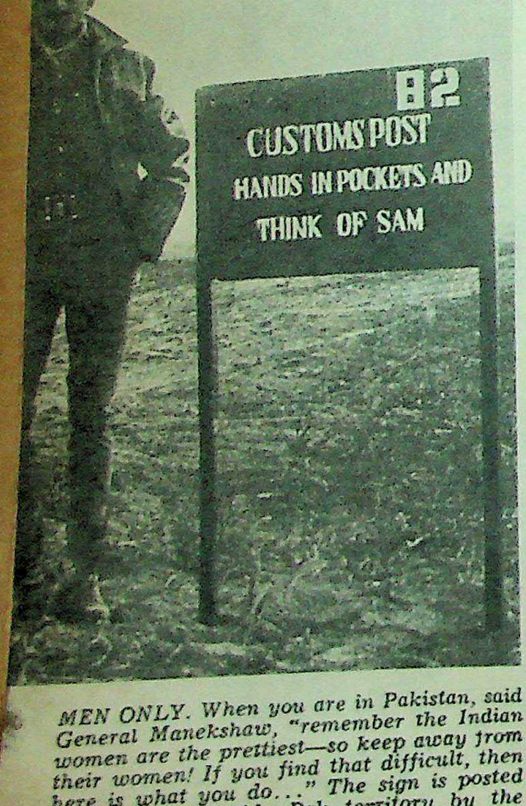
Digitized by Sarayu Foundation Trust, Delhi and eGangotri

WEST OF THE BORDER

LIKE CAESAR INTO ROME. General Sam Manekshaw arrives on the front on December 21 in an Armoured Personnel Carrier. In a speech to frontline Infantry and Armour, several kilometres inside Pakistan in the Shakargarh sector, the General commended their performance in battle and told them they had made the world sit up and take notice. He later inspected captured guns and ammunition.

by BIKRAM VOHRA

The author, just back from the Western Front, tells how it was inside Pakistan. Exclusive interviews and on-the-spot descriptions of people and places.



MEN ONLY. When you are in Pakistan, said General Manekshaw, "remember the Indian women are the prettiest—so keep away from their women! If you find that difficult, then here is what you do..." The sign is posted twenty yards inside Pak territory by the Golden Hawk Division.

IN the Chicken's Neck area, 35 km west of Jammu near the Marala headworks, a "welcome" sign tells you that you are in Pak territory. And you are there by courtesy of the Indian Army. The jeep tracks constructed by Indian engineers during the war (and the only ones in the area) took us to Nava Pind, a post evacuated by Indian forces before the war, taken by Pakistan on December 3 and relinquished on December 5. The Indian forces had sent the Pak Army retreating to Thatti village, 800 yards away. They left behind many dead and wounded. Havildar Pritthi Singh, who took the first Centurion tank and rounded up the enemy infantry in trenches, has been awarded a Vir Chakra.

The village of Pokhlian in the Chicken's Neck area was in Indian command. A small private school here shows a map of the Indian subcontinent with the area just beyond Pathankot lopped off and with the rest of Jammu and Kashmir going to Pakistan. **Pokhlian is six kilometres inside the Pakistan border. Here, as in the Samba and Shakargarh sectors, there are no metalled roads, no electricity. There are hardly any wells and only one pukka house to about every thirty mudhuts.** In most of these mudhuts were found foreign (often French and Chinese) utensils, American steel trunks, Chinese glasses, thick and brightly motifed, large amounts of mirrorwork and, in almost every house, a packet of hair-removing powder sold under the brand name "Sartaj".

In every room there are expensive and richly decorated editions of the *Quran*. Copies were also found in the trenches. Most of the Pak private belongings were not touched by our jawans since superstition says it can bring bad luck to touch enemy stuff.

The Indian Army was flying high. In an Armoured Regiment headquarters on the night of the ceasefire, soldiers took a breather and officers called on them for a round of rum. We noticed that Pak officers seldom billet with their men. During peacetime, as now, they stay well behind forward lines and come to the front only after sprucing up every morning. The Pak officers I met took particular pride in this distinction. In the Samba sector, where India has gone almost 15 km inside, a sign encourages you to bash on regardless. It was here that Indian armour and infantry cut through curtains of accurate shelling and three deep

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

belts of antitank and antipersonnel minefields in what came to be known as the bloody battle of the Basantar. **The Hodson's Horse took 23 enemy tanks for one of theirs. To demonstrate their morale their CO took me to the mess tent. They were at dinner. He walked in, said, okay chaps, the heat's on, we move in ten minutes. They left dinner, buckled their belts and started up like unleashed Alsatians.**

In a flag meeting with Pakistani officers on no-man's land on December 20 near Dusri village we exchanged coins, stamps and handshakes. They invited us to Pakistan but complained that we had destroyed their cinema halls at Sialkot, so they weren't able to see any movies. They admitted that Indian armour had been too quick and too well consolidated by ground troops as against what they had programmed. One of them, a Baluchi captain, ruefully agreed (after a little prodding) that they had been badly beaten. Asked if Bhutto's election met their approval, two officers said yes, two were unhappy and all four said he was an extremist.

Do you think he will take you to war again?

We cannot say, but he will either make us or destroy us entirely.

Again they refused to acknowledge the presence of Muslims in India. The grandson of Sikander Hyat Khan, ex-Chief Minister of Punjab, held this impression according to officers who met him. An Indian general says this young lieutenant expressed two desires: to see a Hindi film and be taken around Delhi. After that, he said, you can do what you like.

No War

Pak officers asked us if one of their men could meet Indian officers since he had never seen what they looked like. We obliged.

The Pak officers dress in khaki and look slick. They are generally good-looking if a little too plump and contented. They professed peace and said they hoped there would be no war. We told them we hoped so too, but the ball was in their court. We said that they had started it last time, and they had got it in the neck... if they start it again, well...

They said: we are soldiers. We do what our Government tells us to.

We said, how did you like Bhutto's speech? Which was a very unkind thing to say.

He was simple and direct, he spoke to the people. We are tired of bureaucrats and military overlords. The time has come for the common man to have his say. (It was a noble sentiment but it came too pat, since the Pak officer does not equate himself with a civilian—he definitely thinks he is superior.)

We said, care for some cigarettes, how about a little rum?

No. We neither drink nor smoke. Too long have we been going away from Islam. It is now time for us to come back to it again.

We must have a get-together one day.

Yes, once the withdrawal is completed, certainly.

So how come you have no electricity, no roads, no proper houses, no tractors, no machinery?

These villages are too close to the border.

Indian border villages have them.

Then that is good.

There is a lot of difference in the Pak soldier's uniform in comparison with his officer's. The first is old, unravelled, patched and threadbare. the shoes are scuffed and forlorn, and their personal arms (stens, SLR's and pistols) are in very poor condition.

In the houses, old kerosene lamps provide light, the beds are made of rough jute, the medical dispensaries are shabby-looking, stacked with medicines from American pharmaceutical companies; the village classrooms have expensive green coloured blackboards but rickety, termite-ridden desks and chairs. Almost no room in a Pak village exceeds 20 ft by 20 ft. The poorest Pak house has a "beramdah" (verandah) and a stairway

—Continued

THEY DIDN'T CAPTURE HIM—but a photograph of Yahya Khan adorns an Indian Centurion, as Hodson's Horse cavalrymen stand around. During the Battle of the Basantar, they kayoed 23 enemy tanks and lost only one of their own. They swear by the Centurion. Says Major Nanda, a Squadron Commander: "Some of our Centurions continue even after direct hits—hits which would mangle a Patton."

AFTER THE CEASE-FIRE. A flag meeting of Indian and Pakistani personnel to discuss common problems. The Pakistanis are in helmets in the back row—the aggressive-looking man in the centre is a Pakistani JCO. Like their officers they admitted defeat and professed peace for the future. They confessed they didn't know about the situation in Dacca until the day before it fell.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

to the "kotah" (rooftop). The lavatory is a cut-away square, usually placed next to the back entrance to the house.

In none of the villages was there any family planning literature or clinic, except for a box of assorted Japanese-made contraceptives. **Where Pak soldiers were billeted, one found light, but warm razais (quilts), pippas (big tins) of pure ghee, dals, dried fruits, especially figs, badams and kishmish. Carrot muraba (jam) seemed a favourite Pakistani delicacy.**

Twenty yards inside Pak territory, in the Shakargarh area, is a post. It reads: "Customs post. Halt. Hands in pocket and think of Sam." It goes back to a talk given by Sam Manekshaw to the army before the war. He said: You are all going in. Some of you may not come back. But while you are there remember Indian women are the prettiest in the world. Pakistani women are pretty but Indian women are prettier. So while you are there, you keep your hands off them. But if you feel it's getting to be a problem then put your hands in your pockets and think of Sam.

In this area the ignorance of the Pak civilians is appalling. They could not believe a non-Muslim soldier saluting a Muslim Indian officer. It didn't fall into the pattern of things taught to them. The Pak army left these villages suddenly, assuring the civilians that it was a laugh the Indians coming here, that they were withdrawing for other reasons and would return.

When the Indian armour pierced through next morning, a waking village rushed out to greet them. When they saw Sikhs peering out of the cupolas there was panic. Women and children scattered madly.

They Killed their own People

Between the village and the Pak position is a minefield. The tank commander stopped and asked his HQ for instructions. "Women and children in my way, I have to stop."

He was ordered to chase the civilians towards the minefield. "They know the gaps in the field, follow those gaps."

The women and children ran for the gaps. The Indian Task Force prepared to follow. The villagers reached the minefield. Then the Pak guns opened up. On their own civilians to prevent them giving away the minefield routes! The Indians buried the dead and took care of the wounded before moving up.

Another meeting was held with Pak JCO's and men near a destroyed Patton about thirty yards from a Pak trench. They were rather resigned about the disparity between soldier and officer. In their own way they take it out on the civilians, who are considered a second-rate tribe. A Pak JCO inflated with his own importance, said, "I am a senior JCO, a soldier. I have responsibilities. I must do the right thing, the civilians look up for guidance. What will they think if I do not behave..."

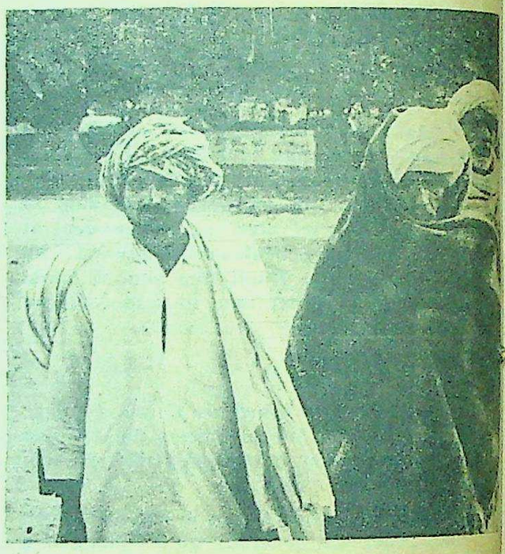
All we had asked him for was a photograph.

As they left, a young Pak soldier came and stood about 50 yards away, grinning cheekily. He said: *"Kyo dost, kaise ho?"* (Hello friend, how are you?)

We said, fine, how are you?

24 YEARS LATER. Old Indians come into Shukochak town, 5 km. short of Shakargarh, for a reunion with memories of a land that brought them up. There is no change, they said. An old woman from Jammu unearthed her fortune of Rs 40,000 (Victorian) from beneath a tap and went back home.

HE SAID HE'D DO IT—AND HE DID. The hero of Nava Pind, Havildar Pritthi Singh of 8 Cavalry, being congratulated by his Squadron Commander. On December 5 he took his Vijayanta tank into the enemy-held post and rounded them up. Among the prisoners was Munsif Subedar Abdul Khaliq, the Asian Games gold medallist.



THEY SURVIVED THE SHELLING. Pakistani villagers at Amru Chak who refused to go back. Bullied by their army, they said it made little difference to them which army was around so long as it left them alone. The Pak army, they said, took their food, their houses, their milk, their cattle...and, sometimes, their women.

He shrugged and said, I am a Bengali.

We said, come over, we will take you to Bangla Desh.

He said, I have a wife and children, I cannot leave them.

We asked him how he was treated by the West Pakistanis. He said, I have no choice but to follow them.

He said, look after Bangla Desh for us, I shall hang garlands on your guns.

Our chaps assured him that they would. He began to cry. We forced him away telling him he would be in trouble if he stayed on. We put on a shouting charade. He thanked us, took the cue and ambled off.

In the village of Amru Chak, seven kilometres short of Shakargarh, are four Pakistani villagers who survived the shelling and won't go back. On questioning they admitted that Pak faujis never paid them for food, clothing, the use of their houses, their cattle and their goats, but used them as a birth-right. Said one: "If the commanding officer was good then they left the women alone. If he wasn't good then they demanded women for their pleasure." He said resistance was useless. He told of an incident in which a police officer's relative approached the villager to give him a passage through his land. It was refused. The police arrested him and tortured him until he agreed. The relative got his passage.

It was over here that Air OP Captain Madan Pala crashed on December 16. He had been flying several sorties a day in his Pushpak to direct Arty shelling. That day a Sabre sat on his tail and crunched it. Shot through the heart, he slumped across the controls. Captain Mathew, his co-pilot, steered the plane on to a river bed.

Captain Madan Pala smiled, said, 'bhen ...do ne mar diya," and died.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Two miles away, an Indian infantry company saw the plane come down. Lt Rajbir Singh ordered seven men to follow him and made a dash for the crashed craft. It took him 45 minutes to get there. He was under fire every minute of the distance. **He held the enemy (only 500 yards away) at bay, until they had got the body, Captain Mathews and the plane back to Indian lines. Lt Rajbir is just 20.**

A story doing the rounds tells of a Pakistani civilian who kicked another.

The man winced with pain, and said, are you in the army?

The culprit said, no.

He said, are your friends in the army?

The man said, no.

He said, do you have relatives in the army?

The man said, no.

He said, do you have anybody in the army?

The man said, no.

Then, said the victim, have this, sir. And he hit him on the nose!

Pak bombing has been inaccurate and indiscriminate. Their planes have even shot at ambulances. At Amruchak railway station (where there was water shortage) a Sabre released a 1,000 lb bomb that missed the building and the tracks. The crater it caused hit water. Now there is a pond for our men.

At Shukochak, just 5 km short of Shakargarh, came Indians returning to see the town they had left 24 years before. Old men looked long at their houses and exclaimed over favourite spots recalled. **It is believed that an old Jammu woman came to Shukochak on the 20th, went to her old house, dug near a tap, took out a pot full of 40,000 Victorian rupees and went back home.**

Old Indian townsmen told us that 24 years had brought no change besides a few more wrinkles of age. The mudhuts, the handful of pukka houses, the living conditions were just the same—primitive. They said the soil was fertile but uncultivated. The *gunna* (sugarcane) was sweet but not juicy. The *gunna* fields seemed the main crop and, during the war, concealed several Pakistani gun positions.

Wherever we went, our morale was splendid. Said the Indian Colonel, whose men had taken the railway stations of Chak Amru and Shuko Chak: "It was hard fighting all the way. This time our forces were beautifully integrated, there was no bitching, no communication hitches, no administration problems (our chaps were getting hot food in the trenches while the Pak troops were eating gur and *channas*). It was a clean surgical operation. There was a complete understanding between the Armour, Artillery and Infantry. All our officers and other ranks felt the same way.

The Colonel took us to a minefield. In the distance lay a cow and a dead calf. She had given birth to it in the middle of a minefield and her leg had been blown off. A young Sikh soldier threw her food and covered her with a quilt.

In the villages, Indian temples have not been demolished these 24 years. They are used for storing grain and hay. Every village has a mosque. In comparison with the mosques in India (especially in Jammu) they are far less impressive and ornate. A Pakistani villager tells the story of a Pak Brigadier who prayed five times a day, in war and in peace.

Speaking to a Pak Captain in no-man's land on the 19th, we noticed he ended every sentence with "Inshallah". This is a common practice with the Pakistan forces.

In Shuko Chak village I found the picture of a young man and his two-year-old child taken in a studio. It was lying near a door. He holds the child in one arm, and a pistol in the other.

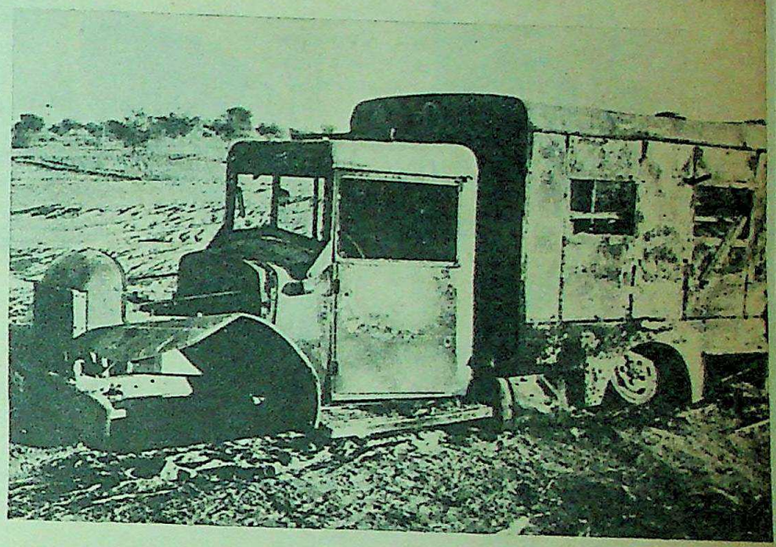
In the Brigade HQs, two kilometres away, I was given a letter written by the son of the Assistant Commissioner of Sargodha. The martyred stoic tenor of the letter is constant. He writes: "I have faced the enemy with the grace of God, with only three tanks and a few men of infantry. Allah has given nice chance and courage and success to fight. Almighty God may give more courage but I have paid for life. Please excuse my mistakes and all I did against your wishes. No need to reply. Your son."

Instead of his name he writes: Mujahid Ghazi (he who is prepared for martyrdom).

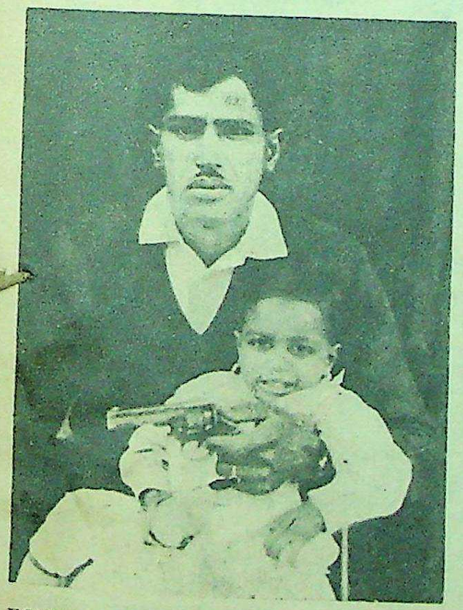
In the battle this officer gave a momentary display of resistance and retreated. He is believed to be alive and kicking.

Sam Manekshaw, in a speech to forward troops on the 21st, said that they had done a bloody good job. He said the world was sitting up and taking notice. On the fifth day of the cease-fire it rained in this sector. And as one left Pak territory, the shiny, wet sign said, "Come again."

HE DIDN'T GET AWAY. This Pak Colonel fought bravely and earned the respect of the Indian troops as he led an infantry attack on them in the Shakargarh area. His bloodstained shoulder-pips now lie with our troops and are treated with the respect due to a good fighter.



BELOW THE BELT. Pak bombing was indiscriminate. A charred one-ton shell of an Indian ambulance testifies to their flagrant violation of the Geneva Convention. The occupants got away. On the other hand, Indian forces took special care to avoid all civilian buildings and installations.



FOUND IN A HOUSE at Shukochak town on December 18, this photograph shows a Pak soldier—child in one hand and pistol in the other. Pak military fervour asserts itself in their speech, in their behaviour towards their civilians and in their letters.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Watch dull hair swing into health, body and bounce with protein-rich

New Halo Egg Shampoo

No other shampoo conditions your hair the way Halo does. A shampoo so velvety gold and smooth—Halo Egg Shampoo. Rich in proteins, it puts bounce and body into hair. Watch dull hair swing alive with Halo Egg Shampoo! Halo's extra rich, creamy lather gently nourishes the scalp. Swishes through your hair and conditions it into silky softness. Leaves hair clean, clean—sparkling clean. Manageable. And swinging, shimmering with health and beauty.

Halo spells beauty the world over

HES.G.1.71

ROYAL GIFTS FROM GIFTSLAND

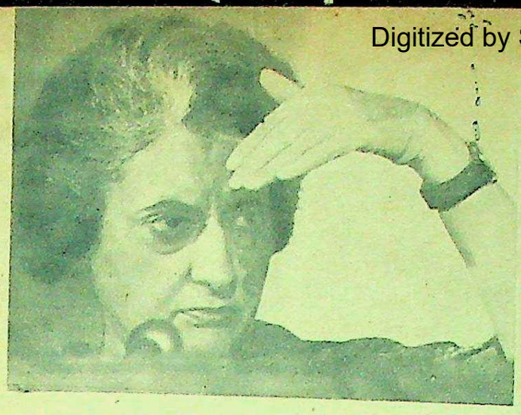
Things of beauty and a joy forever. Giftsland tableware are coveted possessions cherished by aristocracy all over. Every piece fashioned by master craftsmen of India with a tradition of oriental splendour handed down for centuries from father to son since the days of the gorgeous moghul court. They are a tribute to your taste

GIFTSLAND

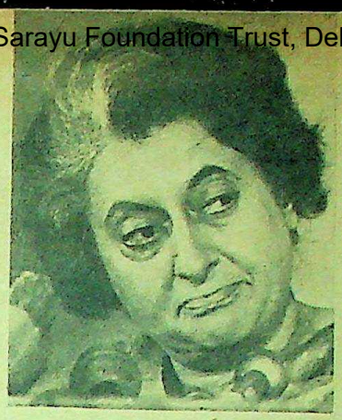
45, M. G. MARG, ALLAHABAD-1

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri



"WHO'S THAT AT THE BACK, DISTURBING THE CLASS?"



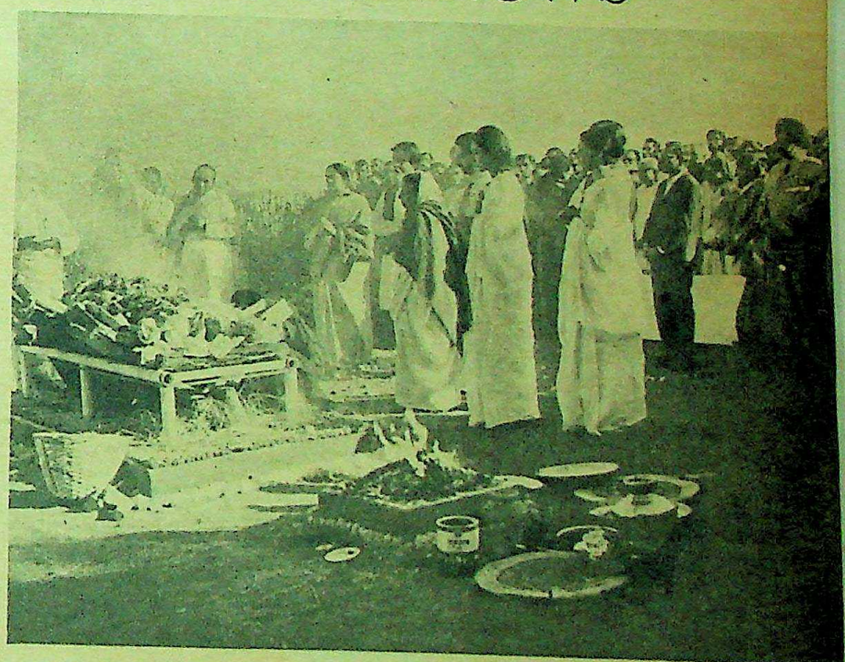
"DON'T THINK I WON'T PUNISH YOU, JUST BECAUSE YOUR FATHER AIDS THE SCHOOL."

"REMEMBER, I'M NOT IMPRESSED BY YOUR PROWESS AT PING-PONG, EITHER."

"WELL, IF YOU REALLY MEAN I'M THE WOMAN OF THE YEAR..."

These photographs were taken when Mrs Gandhi addressed a crowded, end-of-the-year press conference. She stressed that Indo-Pak problems had to be sorted out between the two countries with no third-party mediations. She condemned the partisan role of the Nixon Administration in the Indo-Pak conflict but expressed appreciation of the support of the American press and the people. On America's attitude regarding Bangla Desh, she said the reality of the situation "does not change just because you happen to be a big country and a rich country." She praised the restraint that the people of Bangla Desh had shown in dealing with the collaborators and stated that the refugees would all return by February. She said India would continue in her efforts to normalise relations with China.

In The News



ASHES TO ASHES.... Dr Vikram Sarabhai, India's pioneer in space research and Chairman of the Atomic Energy Commission, died on December 30 of heart failure. Dr Sarabhai combined administrative skill with scientific genius in shouldering the responsibility which became his after the death of Dr Homi Bhabha. He was deeply involved in the problems of disarmament and was intensely committed to the peaceful uses of nuclear energy. He belonged to one of India's richest families and studied at Cambridge and under Dr C. V. Raman. His widow is the renowned dancer, Mrinalini Sarabhai.

NOW COMPLETELY "SWATANTRA". The slogans alongside are part of a series which have been prominently displayed on Marine Drive, Bombay. They are the work of Nana Chudasama, formerly a Swatantra Party member but now an Independent.

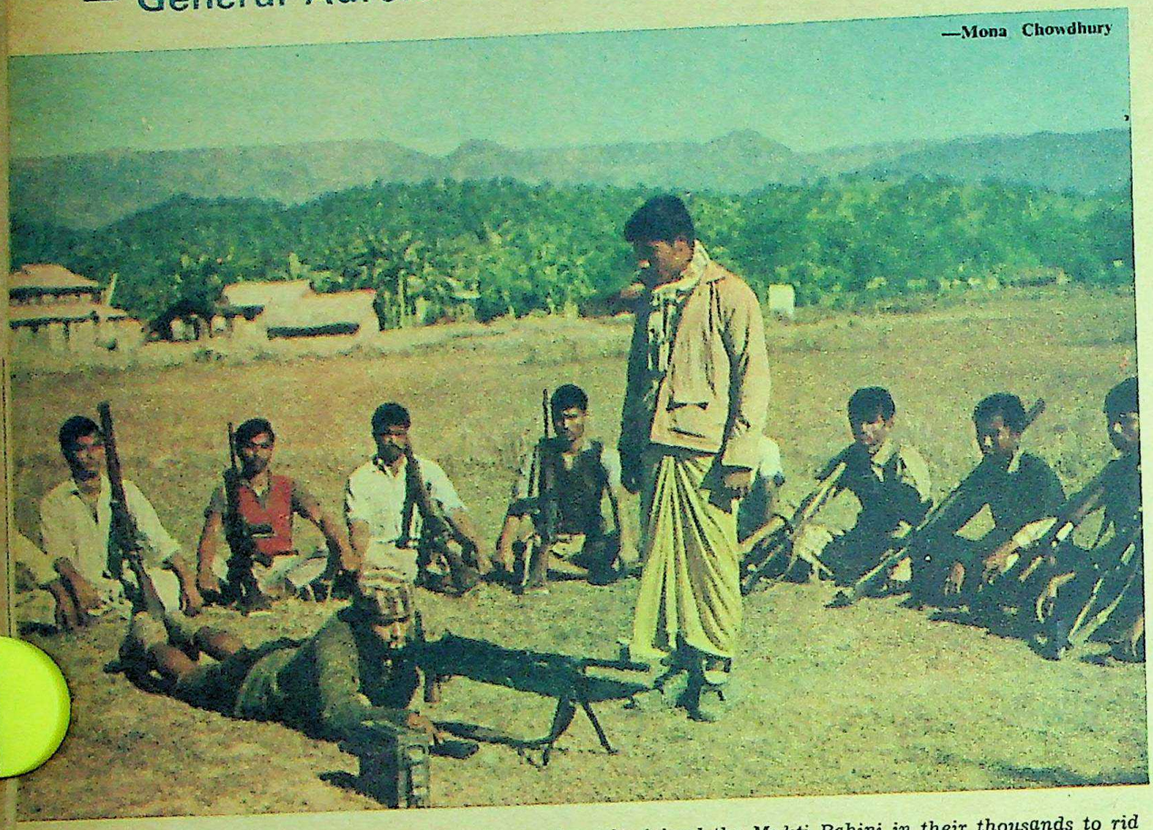
CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

HOW WE BEAT PAKIS

— General Aurora

—Mona Chowdhury



THE LIBERATION ARMY. Young Bengalis joined the Mukti Bahini in their thousands to rid their land of the Occupation forces of Pakistan. "You had a great advantage in having them to help you," General Niazi told General Aurora. The young and daring freedom fighters constantly harassed the Pakistani troops. They attacked them from the rear, while the Pakistanis fought the Indians in front of them. They cut off road and rail links, making it impossible for the enemy either to regroup and fight again or even to opt out and head for safety. They brought valuable information to the Indian forces and helped them move across obstacles in the difficult terrain.

—Mona Chowdhury

"The Pakistani Army could h pt the wa
ing for several months in Bangla Lt-Gen. J
Singh Aurora, GOC-in-C, Easter mand, told
eign correspondents in Calcutta the Paki
Army had surrendered on Dece 6.

"They had enough ammuniti last them
long time. Some of their weapon superi
ours. They had more automatic s and mor
coilless anti-tank guns than we though we
better tanks and more in numbe

"They had the God-given ob , the rive
help them hold out against our ng army.

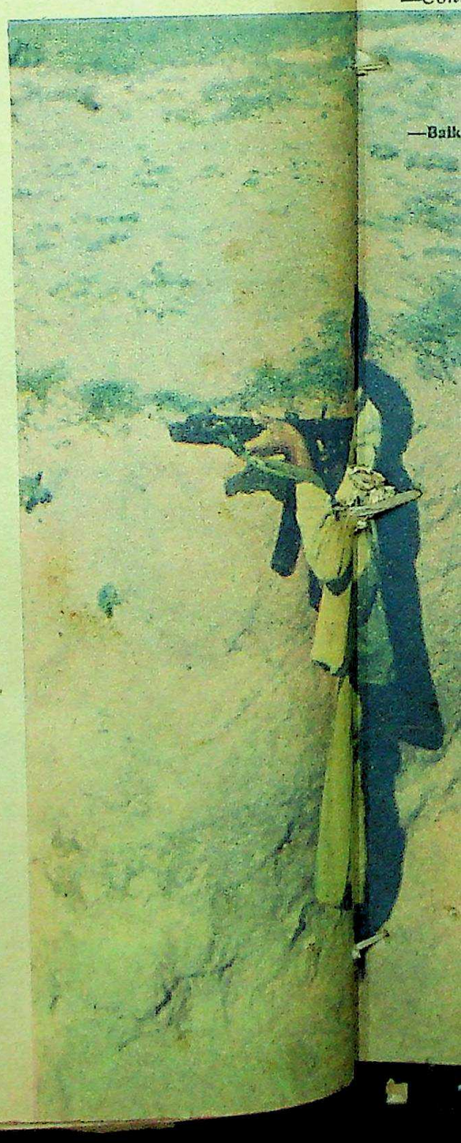
"Individually, their soldiers and sub-
fought very well—with resolu d compet
And yet they failed. And so mi that they
to give in within 13 days.

"That was," said the Genera use their
all plan of how to fight the war ery faulty.

"They had stretched thems ut to fig
units and sub-units. I don't unde now they
realise that this way they would able to su
each other. They could be eas rated and
dealt with piecemeal. This is on first prin
of war. And this is what happe

—Con

—Balk



CC-0. In Public Domain. UP State Museum, Hazratganj, Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

IS'AN

ny could
in Bangla
-C, Easter
n Calcutta
on Dece

ammuni
eir weapon
automatic
s than we
e in numbe

od-given o
gainst our

eir soldier
ith resolu
And so mi
ays.

the Gener
ght the war

ched them
don't unde
they would
uld be eas
This is on
what happe

pt the war go
Lt-Gen. Jagjit
mand, told for-
the Pakistani
6.

last them for a
superior to
s and more re-
though we had

the rivers, to
ng army.

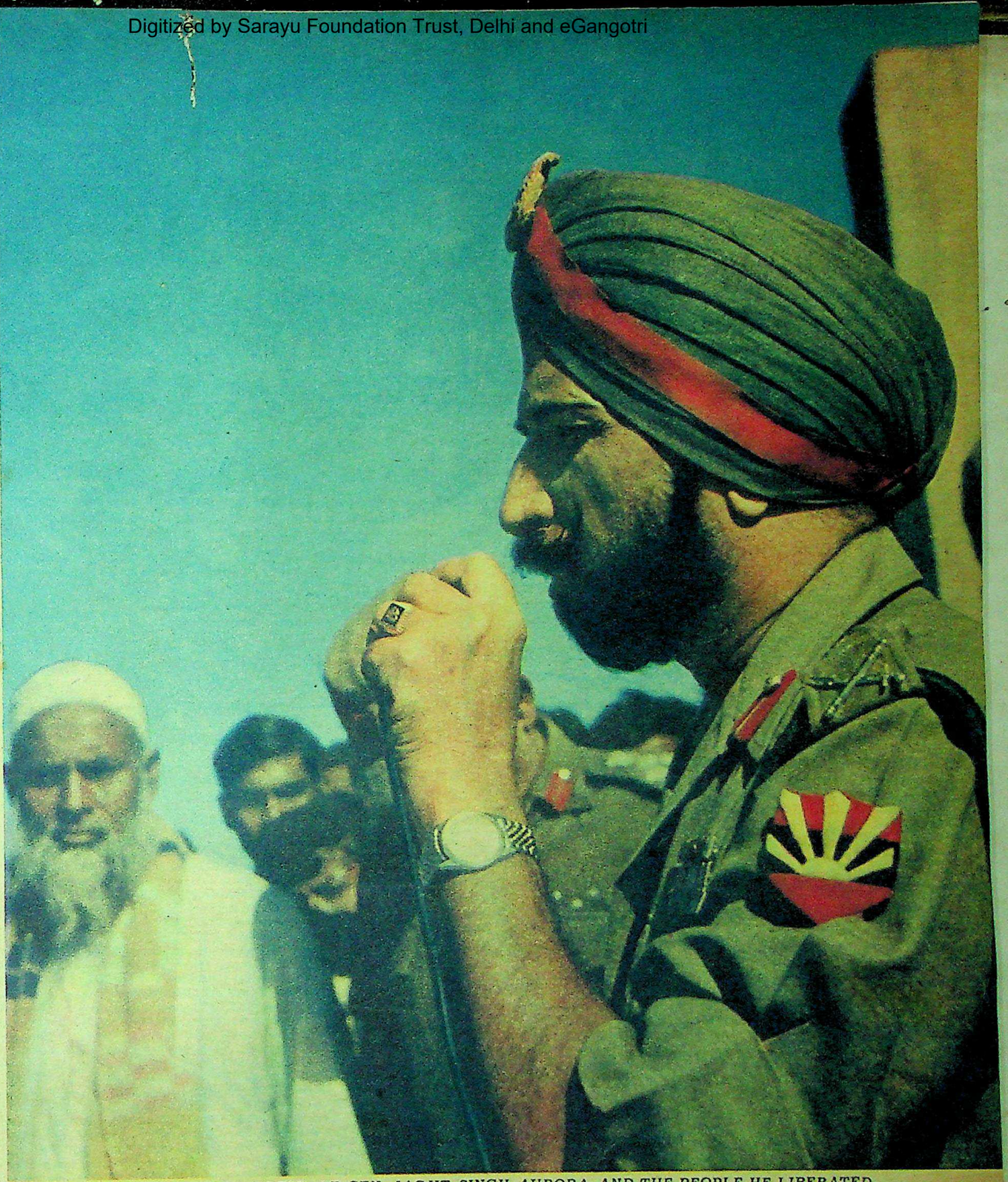
and sub-units
d competence.
that they had

use their over-
ery faulty.

ut to fight as
now they didn't
able to support
rated and then
first principles

—Continued

—Balkrishan—



THE LIBERATOR OF BANGLA DESH, LT-GEN. JAGJIT SINGH AURORA, AND THE PEOPLE HE LIBERATED

CC-0. In Public Domain. UP State Museum, Hazratganj, Lucknow

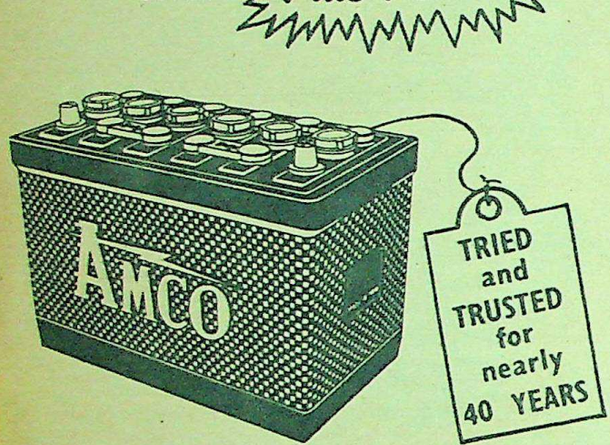
Digitized by Sarayu Foundation Trust, Delhi and eGangotri

FOR DEEP DOWN DEPENDABILITY

Insist on **AMCO**

the Battery

with *Plus Power*



AMCO BATTERIES LTD.. BANGALORE-2

AM-MAC-(B)-88 A

WHY GO GREY?

TURN YOUR HAIR TO ITS NATURAL SHADE

ACCEPT THIS "UNIQUE" OFFER

"PAY ONLY IF CONVINCED"

MANY USERS CAN'T BE WRONG

Men and women, don't let grey hair worry you a day longer and add years to your looks! It need not happen.

After long and patient research, Popular Drug & Cosmetics Mfg. Coy. Private Limited Bombay, have marketed ENSOLA CONC. Hair Darkener, which defeats greying hair with all its SOCIAL & BUSINESS handicaps.

ENSOLA CONC, is non-greasy and pleasantly perfumed. ESOLA CONC, TURNS GREY HAIR TO ITS NATURAL SHADE. Results will be evident in a matter of days. You NEED NEVER GO GREY AGAIN. When your hair has returned to its natural shade, all you need is to use ENSOLA CONC, occasionally and the shade will be retained. Just think what a difference this will mean to KNOW that you can retain the youthful look and have no fear of your appearance in the years ahead.

The need today is to LOOK YOUNGER and FEEL YOUNGER than your years and that is why ENSOLA CONC, is regarded as an "absolute blessing" by users in all walks of life. Is it any wonder that grateful letters of thanks pour in by every post from all parts of India? START TODAY TO TAKE YEARS OFF YOUR LOOKS. THE SOONER YOU START THE SOONER YOU'LL BENEFIT.

Under a unique scheme of "Pay only if convinced," YOU HAVE NOTHING TO LOSE EXCEPT YOUR GREY HAIR. Please send your order to M/S. BELIRAM CHIMANLAL & CO., (below Fly Over), 308 PRINCESS STREET, BOMBAY-2, who will send you by V.P.P. one box of full size Ensola Conc, plus FREE SAMPLE BOTTLES which will last for a week. First use the free sample bottle, and when you are completely and happily satisfied, then only open the box of Ensola Conc, and start using the same. In case you are not completely satisfied after using the sample bottles, you may please return the box of full size Ensola Conc. UNOPENED to them. Ensola Conc, can also be had at the counter of Beliram Chimanlal & Co. at Rs. 9/-. All orders will be executed by V.P.P. to any part of India. The cost will be Rs. 13/- (Rs. 9/- for Ensola Conc, plus (Rs. 4/- for packaging, postage) etc.

Kindly note Sample is supplied ONLY with full size bottle.

LOCAL STOCKISTS: If you are one of those who are already convinced about the efficacy of ENSOLA CONC, you can buy the same from the following local Stockists at Rs. 9/- plus local taxes. **ALLAHABAD:** BALSONS: Corner, Near Kamala Nehru Hospital, Allahabad-2, and Mahatma Gandhi Marg, Civil Line, Allahabad-1. **AGRA:** Cash Chemists, Fountain. **AHMEDABAD:** Patel Bros., (Dawawala), Near Model Talkies Gandhi Road. **AMBALA CANTT:** Jagat Singh & Sons, H. Dharishah Di Hatti. Sadar Bazar. **ALLEPPEY (Kerala)** M. J. TRADING CORPORATION. **AMRITSAR:** Dr. Sukh Dev & Sons, Hall Bazar. **ANAND:** Saurashtra Medical Stores, Nehru Road. **BARODA:** A Roy & Company, Raopura. **BANGALORE:** The Popular Stores (Regd.) Malleswaram, Bangalore-3. **BAGALKOT (Mysore):** Bagalkot Division Central Co-operative Wholesale Stores Ltd., Mahatma Gandhi Road, Bagalkot. **BELLARY:** Sri Manjunath Stores, Brahmin Street. **BELGAUM:** BELGAUM KAR Bros(Tilakwadi. **CALCUTTA-7: Distributors** — M/s. Phani Kanika Distributors, 1, Vivekananda Road. **CALICUT:** T. Hoosain Sahib, Huzur Road, **CANNANORE:** The National Store. **CHANDIGARH:** Gainda Mull Hem Raj Sector 17, Jagat Singh & Sons, Sector-17, **COIMBATORE:** Nanjappa & Co., Avanashi Road, **DELHI:** Saini Trading Corp; 24, Daryagunj. **DEHRADUN:** Novelty, 37 New Market. **DHANABAD:**— Shree Laxami Bhandar. **ERNAKULAM:** Hassani Stores, Broadway. **FEROZEPORE:** Kuka Stores, Main Bazar. **GWALIOR:**—Govt. Servants Co-op. Stores Ltd., Kempo Road Lashkar. **GODHRA:** The Bharat Swadeshi Stores, M. G. Road; **HARDA (M.P.);** Lal Medical Stores; **HYDERABAD:** Kathiawar Stores, Abid Road. **INDORE CITY:** Cash Chemists, Maharani Road. **JAMNAGAR:** Adarsh Medical Stores Ranjit Rd; **JAMSHEDPUR:** D. M. Meghani, 21, Main Road, **JULLUNDER-CITY:** Nemchand Chamanlal, Atari Bazar. **KANPUR:** Sadhuram Naraindas & Co., 47/7, Maniram Bagia. **KAKINADA:** Sri Ramdas Medical Hall, Main Road, New Mosque. **KARIMNAGAR (AP):** Srinivas General Stores. **KOLHAPUR:** Ranjit Stores, Shivaji Road. **KATIHAR:** (Purnea) Cheap Medical Hall, Chemists and Druggists. **LUDHIANA:**— Lahore Shop, Basti Bazar. **LUCKNOW:** Button House, 46, Halwaria Market. **MADRAS (Distributors for Tamil Nadu):** The Seamars Chemical Corp. (Pvt.) Ltd., 281, Lloyds Road, Madras 6 **MADURAI:** R. G. Stores, 34, East Chitrai Street; New Stores, East Chitrai Street. **MANGALORE:** Fancy Mart, Opp. Canara Jewellers; G. H. S. Road. **MYSORE:** Sreenivas Stores. **PATNA:** D. Lall and Sons, Fraser Road, **PATIALA:** Lal General Stores, Arya Smaj Chawk. **PATHANKOT:** Puri Medical Store, Main Bazar. **PURNEA:** J. N. Bhattacharji & Sons. **PALANPUR:** Shyam Sunder Stores, Station Road. **POONA CITY:** N. Mahadeo & Co., Chemist. **PALGHAT:** (Kerala) "Prakash" Ladies Fancy Stores, G. B. Road. **RATNAGIRI:** J. M. Redij, C/o Janta Granth Bhandar Gokhale Naka. **RAJKOT:** Rajkot Medical Stores, Sir Lakhajiraj Road. **SECUNDERABAD:** Kathiawar Stores, M. G. Road. **SIMLA:** Dr. Hajara Singh & Sons, The Mall. **SAMBALPUR:** Pahwa General Stores, Gole Bazar, Sambalpur. **SHIMOGA:** Jwarari Company, Chemists & Druggists. **SAHARANPUR:** Kakar General Stores, Nehru Market. **TRICHUR:** A. D. Kuriappan & Sons, High Road. **TRIVANDRUM:** Bhaskar Stores.

All orders by post will be executed only by: **M/S. BELIRAM CHIMANLAL & CO.,** (Dept. 1/W) 308, Princess Street, Post Box No. 2190, Bombay-2.

UPSET STOMACH?

GAS? ACID STOMACH? HEARTBURN? INDIGESTION?

Chew 2 RENNIE for quick stomach comfort

mcm/ni/2a

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

"They needed mobility to move and regroup, which we did not allow them. But if they had concentrated their forces between the natural barriers of the two big rivers Meghna and Madhumati," the General explained, "they could have held out for several months.

"Another reason for their failure was that they completely miscalculated our strategy. My plan was not to go to important towns and cities. Instead I wanted to create conditions in which they would find it futile to fight. After isolating the enemy in their strongholds, I thought I could then reduce them. My technique worked extremely well. Many of their troops gave up because they were trapped; they could neither move out to safety nor regroup and face us again.

"But what completely baffled the Pakistanis was our strategy of bypassing cities."

General Aurora lauded the excellent support given to him and his men by the IAF. "The Air Force's bombing of rivercraft," he said, "made my task of persuading the enemy to surrender a great deal easier." He praised the role of the Navy in blockading the Eastern ports and the aircraft-carrier VIKRANT's effective blasting of Chittagong and other ports.

"The Pakistanis were not prepared for the speed with which we moved," General Aurora said. "They had not expected us to be able to cross rivers so quickly. Apart from the tremendous help given to us by the Mukti Bahini, this to a very great extent was due to our PT-76 tanks, which could be moved and manoeuvred with great ease over the soft marsh and the endless paddy fields of Bangla Desh.

"There is no tank in the world as mobile and as manoeuvrable as the PT-76!" the General exclaimed.

He paid tributes to all his men who carried out the operations—fighting in difficult conditions day and night without any respite. He said his commanding officers had ensured that their offensive actions paid handsome dividends.

"The press has also helped us win," General Aurora said good-humouredly. "It reported that we had landed an airborne brigade, whereas in fact we had only used a battalion. The Pakistanis believed these press reports and we thereby stood to gain.

"What name would he give to this 13-day liberation war"? he was asked.

"I think it was a 'War of Obstacles'," he replied.

Divide And Conquer

The planning and strategy of our forces has been acclaimed by military experts and the press abroad. The Defence Correspondent of the *London Times*, Henry Stanhope, has described it as an ancient military precept: "Divide and Conquer"—which was imaginatively executed by the Indian armed forces.

In contrast, the Pakistani plan was, as he says, negative, rigid and orthodox. Stanhope has given a detailed analysis of how the war was won and lost.

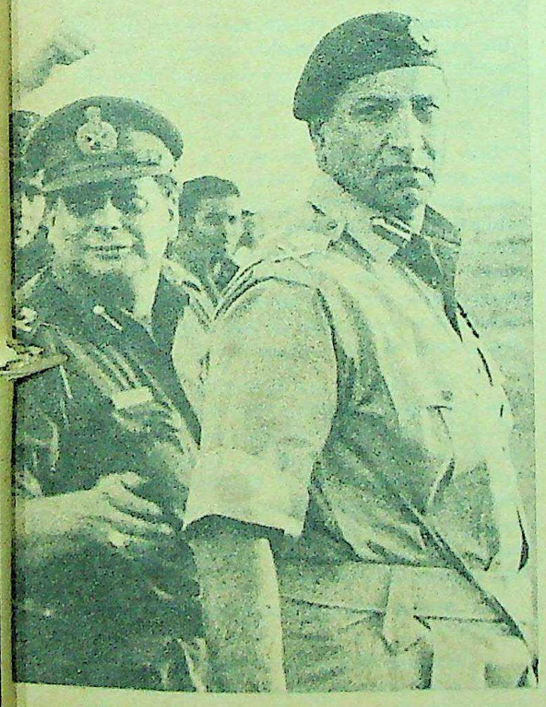
The Pakistani Army, he explains, placed garrisons of up to brigade strength in all the large towns with smaller units along the borders and sat there.

The Indians, carefully avoiding any broad frontal approach, carved into Bangla Desh on more than 20 salients, stabbing into

AS DACCA FALLS. An Indian army truck carrying our troops enters Dacca following the Pakistan Army's surrender on December 16. Joyous Bengalis climb on to the roof of the truck to cheer their liberators.

those parts where the Pakistani defences were the thinnest, until they could probe inside and pull the place apart. In the western half of the country, Indian troops cut off all communications between towns making it impossible for the Pakistani garrisons to join up or, for that matter, escape to the safety of the banks of the Madhumati. As a result, very few soldiers were able to manage to get over the Madhumati. And therefore few Indian troops needed to cross it either.

—*Continued*



LOOK BACK IN HUMILIATION. "We shall fight to the last man," swore the Pakistani Commander, Lt-Gen. A. A. K. Niazi (right), two days before he surrendered unconditionally. Right: The Instrument of Surrender.

The PAKISTAN Eastern Command agree to surrender all PAKISTAN Armed Forces in BANGLA DESH to Lieutenant-General JAGJIT SINGH AURORA, General Officer Commanding in Chief of the Indian and BANGLA DESH forces in the Eastern Theatre. This surrender includes all PAKISTAN land, air and naval forces as also all para-military forces and civil armed forces. These forces will lay down their arms and surrender at the places where they are currently located to the nearest regular troops under the command of Lieutenant-General JAGJIT SINGH AURORA.

The PAKISTAN Eastern Command shall come under the orders of Lieutenant-General JAGJIT SINGH AURORA as soon as this instrument has been signed. Disobedience of orders will be regarded as a breach of the surrender terms and will be dealt with in accordance with the accepted laws and usages of war. The decision of Lieutenant-General JAGJIT SINGH AURORA will be final, should any doubt arise as to the meaning or interpretation of the surrender terms.

Lieutenant-General JAGJIT SINGH AURORA gives a solemn assurance that personnel who surrender shall be treated with dignity and respect that soldiers are entitled to in accordance with the provisions of the GENEVA Convention and guarantees the safety and well-being of all PAKISTAN military and para-military forces who surrender. Protection will be provided to foreign nationals, ethnic minorities and personnel of WEST PAKISTAN origin by the forces under the command of Lieutenant General JAGJIT SINGH AURORA.

Jagjit Singh

(JAGJIT SINGH AURORA)
Lieutenant-General
General Officer Commanding in Chief
Indian and BANGLA DESH Forces in the
Eastern Theatre

16 December 1971

AAK Niazi Lt Gen

(AMIR ABDULLAH KHAN NIAZI)
Lieutenant-General
Martial Law Administrator Zone B and
Commander Eastern Command (PAKISTAN)

16 December 1971.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

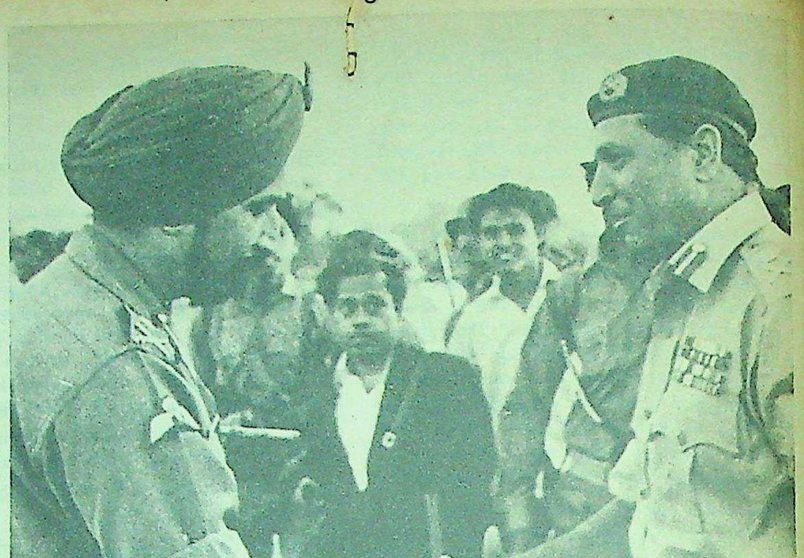
HEADQUARTERS
EASTERN COMMAND
CALCUTTA-21

26 Dec 71

MESSAGE

The terrain in Bangladesh is highly defensible and is an attackers' nightmare. Eastern Army and the Mukti Bahini under my command won a swift and complete victory despite terrain and logistic difficulties. Our mobility completely unbalanced the enemy. The credit for this performance goes mainly to our brave jawans and junior leaders who fought valiantly and with great professional skill. Commanders at all levels understood the overall plan and implemented it relentlessly. No opportunity was lost and developing situations were exploited fully. The contributions of Eastern Fleet and Eastern Air Command to the utter defeat of the enemy were immense. Finally, all ranks were convinced of the righteousness of the cause and were imbued with the will to win.

(JAGJIT SINGH AURORA)
Lieutenant-General
GOC IN C EASTERN COMMAND



THE WAR IS OVER. Lt-Gen. J. S. Aurora (whose message to the "Weekly" is printed at left) is received by Lt-Gen. A. A. K. Niazi at Dacca airport, when the Indian General flew in from Calcutta to accept Pakistan's surrender.

Those Indians, who finally did, crossed the Magura, where they had to face heavy fire from the opposite bank. This shows how the Pakistanis could have repulsed the Indian Army's advance, had they concentrated their strength along the riverbanks.

In Dinajpur, a complete brigade group was cut in two by the Indians and then tied up into knots. All that our men had to do then was to wait for these small divided companies of the enemy to surrender or attempt a futile fight against a united and overwhelmingly superior force.

In Jessore, the most important military base of Pakistan, one division of the Indian Army headed for the district, stopping all movements from Jessore to the north, while another division curved round the city eventually striking from the north but leaving the south-east route open to "allow the Pak garrison a bolthole." That is how Jessore fell so easily.

The Pakistanis then retreated to Khulna —the third major industrial town of Bangla Desh after Dacca and Chittagong. Here they were able to put up a good fight for six days without showing any signs of wearying. Indian troops found it difficult to attack with a river on one side of the road and paddyfields on the other.

But that did not matter, for they continued fighting in Khulna to contain the enemy. Meanwhile, our troops captured Jessore and kept advancing from all sides to Dacca, which capitulated on December 16. The war had been won.

Pakistani Debacle

The main grievance of Pakistan's senior officers was the shortage of air cover. The complete air supremacy that the Indian forces attained in the first few days was decisive in determining the progress of the war.

All the 23 Pak Sabres were grounded in the first few days. In one day alone, in crossing the Mehgna, the Indian forces with 12 helicopters ferried 2,791 troops and 90,200 kilos of arms and supplies in 95 sorties. The IAF destroyed 200 Pak boats and ships, ranging from large river steamers to small gunboats and rivercraft and 24 tanks. But this alone could not explain the Pakistani debacle.

The war, as Stanhope sums up, was a classic example of the plan that worked against the plan that did not. "It has been a triumph for the reorganisation of the Indian Army, which began after the Chinese invasion of 1962 but which had not borne fruit by the time of the last confrontation with Pakistan."

Almost the entire foreign press has acknowledged the superiority of our techniques. David Loshak, writing for the *Sunday Telegraph*, says:

"India won the fourteen-day war through sheer superiority in numbers and fire-power, intelligence in both the intellectual and military senses, forward planning of strategy and tactics, a readiness to use new methods, the highest morale among the troops and supreme confidence (though never overconfidence) of the High Command.

"But India won, above all, because of a sense of vision, a carefully defined and maintained sense of purpose, with which the leadership, at times inspired, of Mrs Indira Gandhi had imbued her nation.

"Pakistan presented a sad contrast. Least of all was there any sense of direction —merely hysterical threats of "one thousand year jehad" (holy war). Pakistan's leader, President Agha Mohammed Yahya Khan, had become, by the time war erupted on December 3, a pathetic figure, reduced to empty blustering from his Islamabad hideout, from which he rarely emerged."

Blitzkrieg

The *Sunday Times* reporter says, **"It took only 12 days for the Indian Army to smash its way to Dacca—an achievement reminiscent of the German Blitzkrieg across France in 1940. The strategy was the same: speed, ferocity and flexibility. And the Pakistani Army's mistakes were the same as those of the French. They relied on a Maginot line strategy, sticking to doggedly prepared bunkers, concrete defence works and barbed-wire entanglements across all the main roads. The Indians almost invariably attacked through the fields, along dust tracks or along rivers. And they used small tanks, armoured personnel carriers and jeeps to do it. From the air, even now you can see the elaborate patterns of Indian manoeuvring in the tank tracks, which always cross fields rather than main roads. The Pakistanis never seemed to expect this. As General Niazi confessed to his conquerors in Dacca on Thursday: 'You always seemed to come round behind us.'**

"Bangla Desh should have been one of the most easily defensible countries in the world. It was Indian engineers, and those old Bailey bridges, that really broke it open."

Peter Hazelhurst of *The Times* writes, **"This has undoubtedly been a resounding and glorious military victory for India. Not only has Mrs Gandhi achieved her original objective of liberating Bangla Desh and creating conditions in the war-torn province under which the refugees might return to their homes, but the Indian Army has also achieved notable gains on the tougher fighting ground of the western front.**

" 'The Indians are behaving as mature and professional soldiers. The dead are buried with name-tags and the graveyards are carefully noted on maps to be sent on to relatives. The infirm and destitute Pakistani civilian population within the enclave are being fed by the army and 'prisoners are being treated within the strictest terms of the Geneva Convention.'

A young brigade major said to Peter Hazelhurst.

" 'We are living up to our profession. They were once equal to us as soldiers. Then they became involved in politics and turned upon their own people. The rot set in and, once that happens, you are no longer a professional. That's why they have lost the war."

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

(My mother has never let him hear the last of that).

But my father will not give up easily, and, like all egoistic men, the deeper he sinks into defeat, the more obstinate he becomes.

The argument ranged for a full ten minutes—my father and Minakshi on one side, my mother and I on the other. Thank God I did not have a dictionary. My father would feel bad if he got decisively defeated—he's not used to it.

I used the age-old remedy to settle the argument: "Bottoms up!" This round of drinks required the opening of another bottle of Scotch. The alcohol fell just short.

The room was beginning to look a trifle weird. Darkness had settled heavily down outside like a fog. It seemed impossible to pierce it. A trickle of wax drooled down the sides of the candles like frozen saliva. The flames stood motionless: inverted yellow hearts, but without the least palpitation. Large shadows were stuck silently against the walls. Silence droned in my ears. We were staring at one another with empty eyes and the first stains were forming in the eyes already. I stood up, and saying, "Why didn't I think of this before!", put some music on the record-player.

With a serious look, my father arose and politely asked Minakshi for a dance. The music seeped out, spread itself and hung relaxed over the room. The food lay sullen and untouched on the table; it had stopped steaming. Drinks were now being finished irregularly. A large shadow, interrupted somewhere in the middle by a slight dip, was swaying dementedly on the wall. My mother had let her hair fall loose; the diamond clip (still hers) was on the edge of the dining table.

I asked my mother for a dance. Thin lines of red made a pattern in her eyes; an artist had flicked a drop of blood in each eye and she had shut them, causing the blood to spread out like rivers on a small map.

We were all so serious that night—most unusual: my father and I are of the war-dance type after a few layers of good liquor. It must have been the whole atmosphere: especially the heavy darkness outside, now sinking into the very earth.

"Just look how your father is dancing!"

The icicle trickled out of my mother's mouth and reached my ear. A silly remark, which she would not normally make. I was feeling the liquor too. Now and then a vague film rushed across my eyes, touched a nerve in my head and disappeared. I stared hard at my mother—into those stained eyes.

THE room seemed drunk. The record, tired, stopped. We began eating but no one really had an appetite for anything but the Scotch. These liquor manufacturers are clever men. One is always thirsty. The candles were dying; large lumps of obese wax around the edges proclaimed this. I fumbled in a drawer, brought out a fresh candle, lit it from a dying flame and stuck it in the middle of the table. Minakshi's face glowed as she bent forward to pick up a fried leg of chicken, a flame hanging limply in each pupil.

My father sat slouched on a sofa, languorously nibbling. My mother sat too prim and too proper on her chair and, with intense concentration, used a fork. Bits of food had collected around my father's mouth; when he finished, he swept the area with his tongue and swallowed the sweepings. He held out his glass. I made him another drink. He had hardly taken a couple of sips when he got up with a big grin.

"Excuse me," he shouted. Then, with his mouth still wide open in that grin, he lifted the little finger of his right hand. Before I could say anything he turned around and left, looking very happy indeed. He did not return.

"Never could hold his drink," my mother hissed. Her eyes were blood-shot and half-closed, her hair hung straight and stiff, like a mass of thin wires. Suddenly she got up. "I want to dance!" she announced.

I am a gentleman; I gave her company. Minakshi put on a loud shrieking record. My mother began to flail her arms about, laughing and singing. My mind was swimming: a little embryo in a large colourful pool. Our shadows swung wildly about, bending against the ceiling, brushing over an unlit lamp, sweeping across the darkest corner. Suddenly one shadow fell down, exhausted. My mother took a long sip of liquor.

"I want to go home," she half-whimpered, half-pleaded.

The chauffeur of her dark-blue glistening Mercedes was sleeping. I nudged him awake. My mother was hanging on to me as I opened the car door and gently helped her in. The car slid away. Minakshi was standing at the door. We exchanged a contented, married smile.

"Tired?" I asked.

"Yes, rather."

"Want to finish the rest of the Scotch?"

"No,"she replied. "Some other time."

The candle flame shivered crazily as a cold draught hit it. There was nothing more to do on the first night of our marriage.

"Right then," I told my wife, "I'll take you to your new home." I drove her over to the new house I had had furnished, where she would be living alone. My wife and I would be living in separate houses, of course.

The Illustrated Weekly of India

OUR FORTHCOMING ISSUES

May 21

SIXTY YEARS OF INDIAN CINEMA: A historic survey from "Pundalik" (1912) down to "Pakeezah" (1972). With rare photographs—in colour and black and white. A complete picture of Indian Cinema in its Diamond Jubilee Year.

WHAT IS WRONG WITH OUR NATIONAL AKADEMIS? Uma Vasudev discusses the work and drawbacks of these Government-sponsored cultural organisations. Fully illustrated.

BERTRAND RUSSELL: G. L. Mehta's tribute to the unconventional and irreverent philosopher on his birth centenary.

HOVERCRAFT: H. P. Mama examines the possibilities of the new and revolutionary transport system. With photographs in colour and black and white.

HINDU GROOMS AND THEIR MUSLIM MAMA: Colour feature on an unusual wedding.

ARRANGEMENTS: Story by Vijay N. Shankar.

May 28

HOUSING: I. K. Gujral, Minister of State for Housing, discusses the problem and what is being done to give millions of people a roof over their heads. Fully illustrated.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

TALKING TO THE DEAD

by IMTIAZ DHARKER

Do dead people tell tales? Seances and planchette sessions often yield uncanny results. And now it is claimed that the dead may be contacted scientifically—through electronics.

ONE night in 1848, in a farmhouse at Hydesville, New York State, Margaretta and Katie Fox, aged fourteen and twelve, found a new playmate—a ghost they called "Mr Splitfoot".

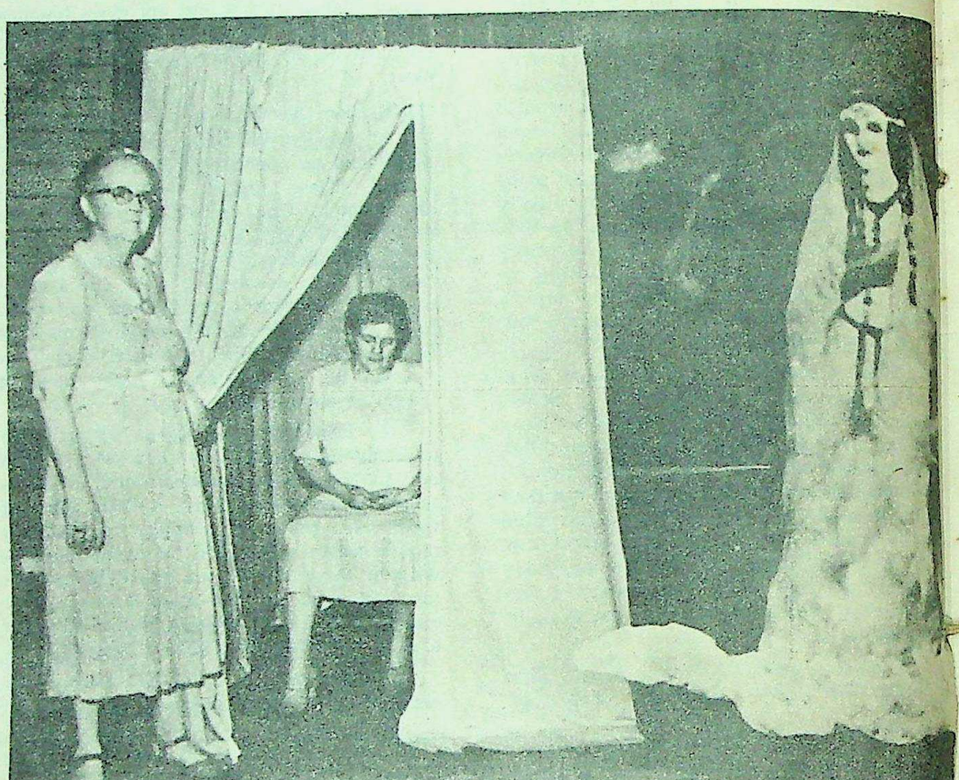
Although they did not see him, they could hear him knocking about the house, and built up a game around his situation. Apparently he wanted to play too: if they clapped five times, Mr Splitfoot would immediately rap five times; if they clapped six times, his six answering knocks resounded through the room. This might have been explained as an echo caused by freak acoustics in the house. But then the girls' parents also played. This time the alphabet was recited, and with Mr Splitfoot rapping at the appropriate place, a message was written down letter by letter. His real name was Charles B. Rosma. He had been murdered in 1843 and his body was buried in the farmhouse cellar.

At first, the rappings were thought to be some kind of hoax, or naturally caused. No murder had been suspected five years before, there were no reports of a missing person, and no one knew of Charles B. Rosma. But that summer the cellar floor was dug up. There were bones, hair and other traces of human burial at that spot.

The sisters had imaginatively ascribed the rappings to a spirit, as others had done before them in previous instances of unexplained, intelligently-directed knockings, but now it seemed to many people that they had been proved right, and they were hailed as child prophets in touch with supernatural forces. Others began to discover—or uncover—similar gifts in themselves, and, in spite of confessions and recantations by Margaretta in later life, "rappomania" gathered impetus and raged through North America. It could have been that Margaretta and Katie Fox seemed to provide intimations of immortality which people wanted to believe in and follow up.

Between the ensuing burst of spiritualist activity and the recent publication of a book by Dr Konstantin Raudive, where it is suggested that electronic communication with the dead is possible, there is a long history of attempted contact with a world beyond the space-time continuum, uncovered fakes and unexplained phenomena which have provoked a variety of hypotheses and responses.

Where there had been only rappings, explained as messages from spirits, a multitude of other phenomena appeared. Those who were thought to be gifted in attracting a response acted as 'mediums' between the spirit world and the world of the living. Mediums tried to prove that supernatural entities wanted to get in touch with this world, and could establish their identity in various ways. Some, going into a trance, called on spirits to materialise—and ostensibly succeeded. Participants in seances claim to have seen ectoplasm come out of the medium's body and form ghostly hands and bodies. Similar manifestations have been photographed, and the result may be a disembodied face floating like a Cheshire cat on a puff of whitish vapour, or a transparent lady dressed in a crinoline. "Psychic" lights appear, chairs hover around the room, objects rise and sail through the air, handkerchiefs billow up and tie themselves into foolish knots.



THE PROCESS OF EMBODIMENT was captured by the camera in a sequence at a demonstration by the American medium, Ethel Post-Parrish. Ectoplasm issuing from her while in a condition of trance gradually builds up into the figure of her guide, "Silver Belle".

Are Seances Faked?

In the seance room the participants hold hands round a table and lights are switched off to create the right atmosphere for the medium. To the sceptical observer it seems that the darkness provides cover for the medium to perform a few conjuring tricks which are called psychical phenomena. Many fakes have been uncovered, notably by Harry Price of the British Laboratory for Psychic Research—trickery is predictably common in this kind of activity. **Because it is relatively unexplored, people do not know what to expect and cannot define the medium's limitations.** Sitters in a seance room are in a state of tension and expectancy, conditioned by stories of ghosts and the mystery of the darkened room, and are slightly more malleable than normal; and often people who have lost someone close to them will try anything in the hope of establishing contact with the dead person. Some people even want to be put in touch with dead pets. Sophisticated ladies call their chihuahuas through the astral kennels.

Mediums who specialise in this kind of exploitation can make a comfortable income. Any matinee-magician-turned-medium can use a little sleight of hand effectively. And any medium can evade the circle of joined hands by letting the person on one side hold his wrist, clasping the wrist of the person on his other side with the same hand and keeping one hand free to whip up an "instant spirit." One man claims that he put out his hand to touch a floating bunch of marigolds, only to collide with that of the medium who was holding it up. Another, however, says that at a seance where a flying trumpet appeared, he broke the chain of hands, formed a circle with his joined fingers and passed it several times around the trumpet, which was supported only by the empty air.

In some cases there is obvious deception by the medium—in others it is not so easy to give an explanation. The fact that there are fakes does not prove that this happens in every case. In reply to the accusation of false manifestations, mediums have had themselves tied hand and foot to their chairs as did the Austrian, Rudi Schneider,

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

in the 1930s. Waste-paper baskets and limp hands continued to wander above the witnesses' heads.

When trickery cannot be proved, other hypotheses must be found. It may be that there really are dead people trying to communicate through this kind of showmanship. Another suggestion is that the medium has some power to influence his watchers so that they see images projected unconsciously from his mind.

Spirit-Writing of All Sorts

There are less spectacular forms of alleged communication—when the medium, in a trance, stops using his or her own voice and seems to take on the speech and even the facial expressions of someone who has died. Maharashtrian village mediums breathe into a pot and go into a trance, giving information, advice and warnings to their listeners. "Spirit writing" can also be produced with all the characteristics of the dead man's handwriting and idiolect.

Some mediums may claim only to attract or encourage a response, not to be taken over by a spirit. With the aid of a planchette and an atmosphere sympathetic to the spirit, messages can be received. There are two forms of planchette: one which spells out words by pointing to individual letters, and another which writes its message out. The first is easier to use. It is a smooth board marked round the sides with the letters A-Z, numbers from 0-9 and the words "yes" and "no". The sitters put their fingers on a pointer which moves around the board, stopping at the appropriate place. This is also done with an inverted wine-glass, with letters of the alphabet placed in a circle on a smooth-topped table.

The second kind of planchette is a heart-shaped piece of wood on three castors. In the centre of the board is a hole through which a pencil is put, and when the fingers touch it, the entire board moves to write words. In India the primus stove version of this is more popular. Flour is scattered on the floor, the participants place their fingers on the stove, and with two legs upraised, it uses the remaining leg to trace words in the flour. If the fingers are removed it stops moving, so evidently there is some connection between their contact and the movement. Of course there would often be a great temptation to give it direction mischievously, and there is always the possibility of pressure being used (perhaps not deliberately), to make the pointer say what the participants think it should.

There was a planchette experience in Italy which shook a sceptic's confidence. The planchette gave several answers related to him, which tallied with the verifiable facts. He insisted that someone at the table was directing the pointer, and demanded proof that this was not being done. "My exchange number was changed recently and I was given a new one this morning. I am the only one here who knows the number. Ask this spirit to spell it out."

Removing his finger, he watched as the pointer began to move, and his face turned pale. Before the last figure it hesitated as if creating suspense, then hurtled dramatically across the table to stop at the final number. Given such a correct answer, he was convinced that, whatever was happening, it was not done by the sitters.

Such incidents do not necessarily indicate survival after death. Again, it is possible that the participants' subconscious, guided by telepathic communication with the sceptic, automated the pointer to give a correct answer. This would keep the phenomenon within limits explicable in terms of man's mind, without going beyond to a belief in a transcendental world.

'Cross-correspondence' has been suggested as a means of proving that these communications do not originate from living men: several spiritualists in widely scattered places could invoke a spirit, asking it to give each of them a phrase so that all the phrases together would form a coherent message. If they could piece together the message perfectly, then it would be proved that telepathy was not the explanation, for telepathy is known to be imperfect.

The accuracy of telepathic communication depends partly on understanding the context in much the same way as following a conversation on a long-distance telephone call depends on one's ability to guess at indistinct words. In visual telepathy, one man may imagine a house, while another interprets the image in his mind as a clown's face. (See illustration below). **If a message could be produced accurately, then an outside agency would be proved. This assumes that there is no possibility of perfect telepathy—a questionable assumption, because even if no completely accurate, sustained telepathy has been known in the past, this does not mean that it is impossible.**

The importance for spiritualists of proving communication from supernatural entities lies in the quasi-religious nature of their beliefs. **If there are spirits of dead people at large, then death is proved not to be the end;** and a belief in an after-life sometimes ties up with religious and traditional teachings. Examples of survival are given in the Bible, the Koran and Plato's *Republic* among others. And, in the Gita, Krishna says to Arjuna:

> *"Worn-out garments are shed by the body, so worn-out bodies are shed by man, (whose soul is) not wounded by weapons, not burnt by fire, not dried by the wind, not wetted by water."*

This is the Hindu doctrine of *Karma Vipak*, first propounded by Rishi Pravahan Jaiwal in the Upanishads.

In the twentieth century, with the increasing importance given to scientific criteria, attempts have been made to bring previously unexplained phenomena out of their mystical wrappings and give them a critical examination. At Rajasthan University, in 1963, a unit of Parapsychology was set up, its purpose being to examine claims of man's para-normal powers in relation to a general study of human personality. Reincarnation, among other phenomena, was to be scientifically investigated.

Study of Parapsychology

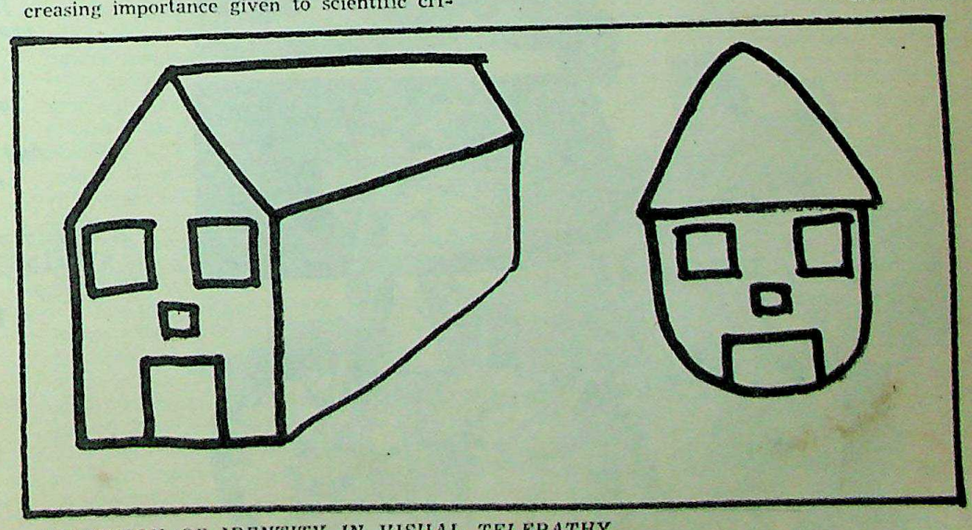
Initial inquiries uncovered many stories of rebirth and a remembered former life, some of them remarkably free of inconsistencies. A typical example was the case of Gnanatilaka, who lived in Hadunawa, a small hamlet in Ceylon. She claimed that in her former life she had been a boy, Turin Tillekaratne, who had died, at the age of thirteen, six years earlier, in 1955. She made statements about her house, family and relatives in her former life which were all verified, and when taken there she recognised relatives and acquaintances, calling them by name.

Many similar cases were examined and checked by Professor M. N. Banerji, who headed the Rajasthan University's Parapsychology unit. He went around India and other countries verifying the facts given and studying the responses to the former families, but, since he was conducting a scientific survey, he withheld judgement—"We have not labelled these cases as those of rebirth since there can be alternative explanations."

One of these alternatives, which Russian parapsychologists found most probable, was that when people remembered intimate details from other lives, they were using not their own memory but a "collective memory" (presumably something like a computer bank). They could draw information from this through high-developed telepathic powers. Another explanation was that claims of previous birth might be caused by psychic disturbance, with the wish to be someone else—but this does not explain the accuracy and detail of the memories.

By 1969, however, having collected data on 700 cases of claimed reincarnation, Professor Banerji declared himself satisfied that reincarnation was a fact. He was accused of jumping to conclusions without adequate scientific verification.

—Continued



CONFUSION OF IDENTITY IN VISUAL TELEPATHY

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

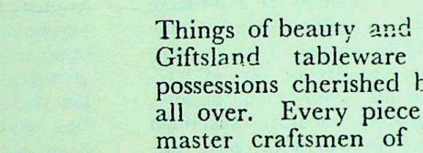
ROYAL GIFTS FROM GIFTSLAND

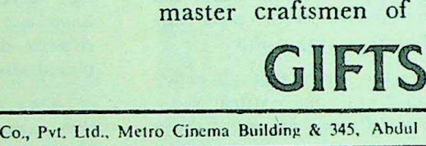
Things of beauty and a joy forever. Giftsland tableware are coveted possessions cherished by aristocracy all over. Every piece fashioned by master craftsmen of India with a tradition of oriental splendour handed down for centuries from father to son since the days of the gorgeous moghul court. They are a tribute to your taste

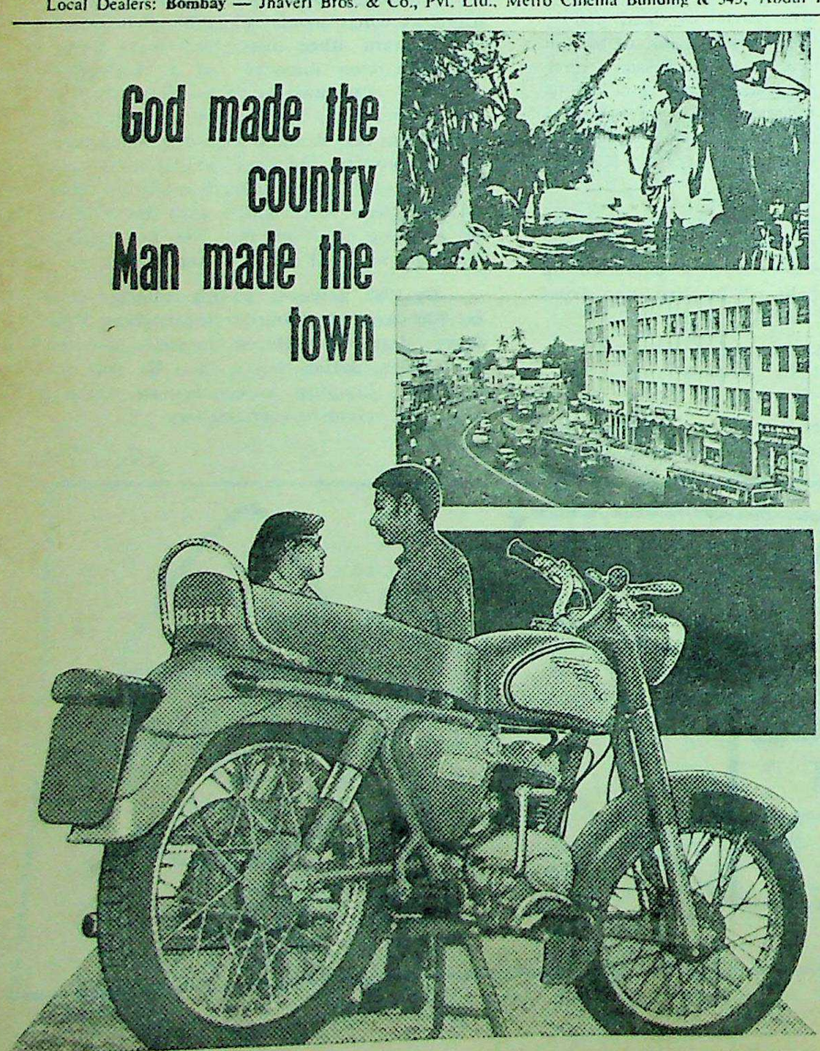
GIFTSLAND 45, M. G. MARG, ALLAHABAD-1

Local Dealers: **Bombay** — Jhaveri Bros. & Co., Pvt. Ltd., Metro Cinema Building & 345, Abdul Rehman St., **New Delhi**—Messrs. Cooke & Kelvey Ltd., 3, Scindia House, Janpath.

God made the country Man made the town







Enfield BULLET·CRUSADER are made for both!

The rural green revolution, or the urban mod evolution — BULLET and CRUSADER are made to keep pace with both!

Because these magnificent machines hold any road, take any turn, cover any distance. Smartly, smoothly, sturdily, powerfully.

And economically! They give more kilometres on less fuel. And cost less on maintenance.

THE ENFIELD INDIA LTD. Madras-19

Sole Selling Agents:

THE MADRAS MOTORS (PRIVATE) LTD.

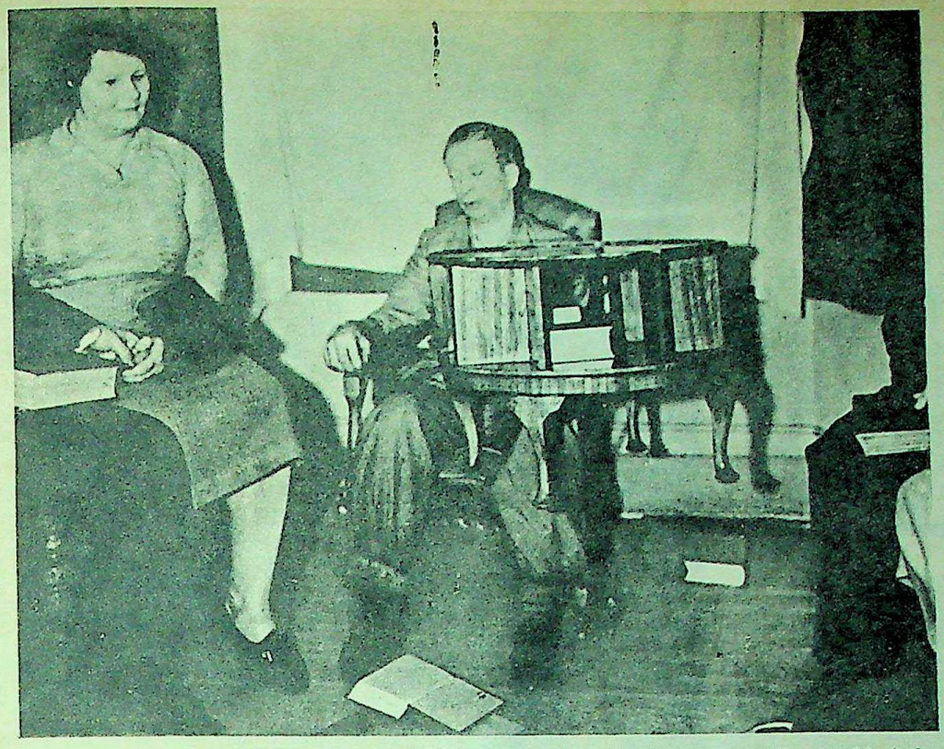
MADRAS - BANGALORE - DELHI

SOLD & SERVICED BY OVER 160 MOST EXPERIENCED MOTORCYCLE DEALERS ALL OVER INDIA

FDSEI-1602C R

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri



A PICTURE OF DISORDER was often the scene at a Jack Webber seance. Here a table is in a state of levitation and books are moving and opening by themselves, despite the fact that Webber is tied to his chair by his wrists and ankles. (Photographs: Courtesy, Psychic News).

There are a number of problems associated with this kind of research. People tend to think of it as unnecessary and are suspicious of its amorphous character. Because of this the responsible researcher must provide concrete evidence for any claims he makes, no matter how elusive the subject is. But to make it acceptable he may find he is confined within a narrow conception of what is and what is not considered "scientific". Phenomena have to be brought to the status of natural occurrences with an explicable place in a wider concept of nature. Existing scientific instruments may not always be adequate for doing this—some psychic phenomena defy analysis by accepted standards. This confirms scepticism on the subject, and causes further problems for the scientific investigator.

Electronic Experiments

Dr Konstantin Raudive's experiments suggest an area of contact between empirical knowledge and a phenomenon which seems to indicate survival after death. In his book, *Breakthrough: An Amazing Experiment in Electronic Communication with the Dead*, he describes how voices which appear to have no earthly cause are permanently recorded on tape. These voices speak with a characteristic rhythm, polyglot and grammatically incorrect sentences, and elliptical utterances, which fit into a particular, almost telegraphic, form. They may not be heard at first, until the ear becomes accustomed to their pitch and rhythm. This means that to hear them one has to be *listening* for them. Dr Raudive experimented for three months before he heard the first voice, and even then it was difficult to make out what was being said.

He had come to this form of experiment through reading a book called *Rosterna fran Rymden (Voices from Space)* by a Swedish author, Friedrich Jurgenson. Dr Raudive himself published *Unhorbares wird Horbar (The Inaudible becomes Audible)* in Germany in 1968, and this book is a result of his continued research.

There are three basic procedures for obtaining the voice. One is to operate a tape-recorder as for an ordinary microphone recording, says a few words, and leave the tape running in silence to allow the voices to manifest themselves. At a successful recording, voices may be heard when the tape is played back, although it should be noted again that it may have to be played many times before one hears anything other than the sound of the tape. The second way is to record from an "empty" radio wave, or a place where transmitter waves meet with a rushing sound, but it is more difficult to hear voices against this noise. The third is to use a diode plugged into the radio input on a tape-recorder.

The voices which appear on Dr Raudive's tapes might be produced by some kind of mechanical trickery. With this possibility in mind, tests have been done with new equipment, checked by technicians to ensure that no strange devices are used. Working with sometimes sceptical collaborators, Dr Raudive has still succeeded in recording voices, and the book contains testimonies from people one would not expect to be taken in by a fake, physicists and electronic engineers being among them.

The phenomenon does not exist only in Konstantin Raudive's imagination, because the voices can be—and have been—heard by other people. The idea that all these people might be having a hallucination would not explain how the sounds from one tape can be recorded onto another—syllables can even be separated so that they are heard more accurately.

When a microphone recording is made, only those sounds can be recorded which are audible to people sitting round the microphone—except in such a para-normal case as this seems to be. If the voices are chance snatches from ordinary radio frequencies, how does one explain the peculiar rhythm they use, their unusual speed, the repeated use of the experimenter's name, the references to people and objects in the recording room, and to dead relatives and friends?

Having eliminated the possibility of deception or error, two hypotheses remain: that these voices are communications from transcendental entities; or that the experimenter's unconscious was somehow transmitting voices, inaudible to the human ear, on electromagnetic waves. The latter possibility is ignored by Dr Raudive, who seems to be convinced that he is receiving messages from the dead.

Influence of The Subconscious

But tests conducted in connection with the American Space Programme show that there are definite signs of subconscious influence of one's own body—whenever a subject answered "yes" to a question there was a minute simultaneous movement in a particular finger, and whenever he answered "no" another finger moved. It has also been shown that one's psychological state can affect a piece of mechanism—a disturbed mind emits waves which can cause a delicate mechanism to block completely. Dr Raudive is known to have powers of extra-sensory perception—there may be some connection between this and a positive influence on an electric device. Whether or not this is so, the conclusion that the dead are trying to get in touch is premature. Much more research has to be done first, to discover the process of the appearance of the 'voices'.

The contents of the tapes themselves seem fairly banal. The voices claim to be those of the experimenter's dead mother, relatives, friends, colleagues, some unknown names and other famous ones (Hitler, Lenin, Jung). Names are often given at the end of a sentence, as in a telegram. The author says, "These short sentences are rich in meaning." And he gives an example—

> *'Neodoma zirgi'. Latvian: 'Horses don't think.' One might complete the sentence by adding: '...because they do not possess the mental ability.' Here it seems I am told that I cannot expect too much from people who lack certain mental or spiritual qualities.*

Such interpretations do more harm than good to Dr Raudive's work. Fortunately, most of what is on the tapes is quoted without comment. **The quality of what the voices say does not affect the importance of the phenomenon.**

Of course, the best kind of verification in this case is to do one's own tests. One experimenter in Bombay has tried for several months to tape voices, using Dr Raudive's procedure. A rhythm is audible, but nothing more except, on one occasion, a lone voice. A man whose brother-in-law had died spoke into the microphone, asking whether he was happy in the after-life.

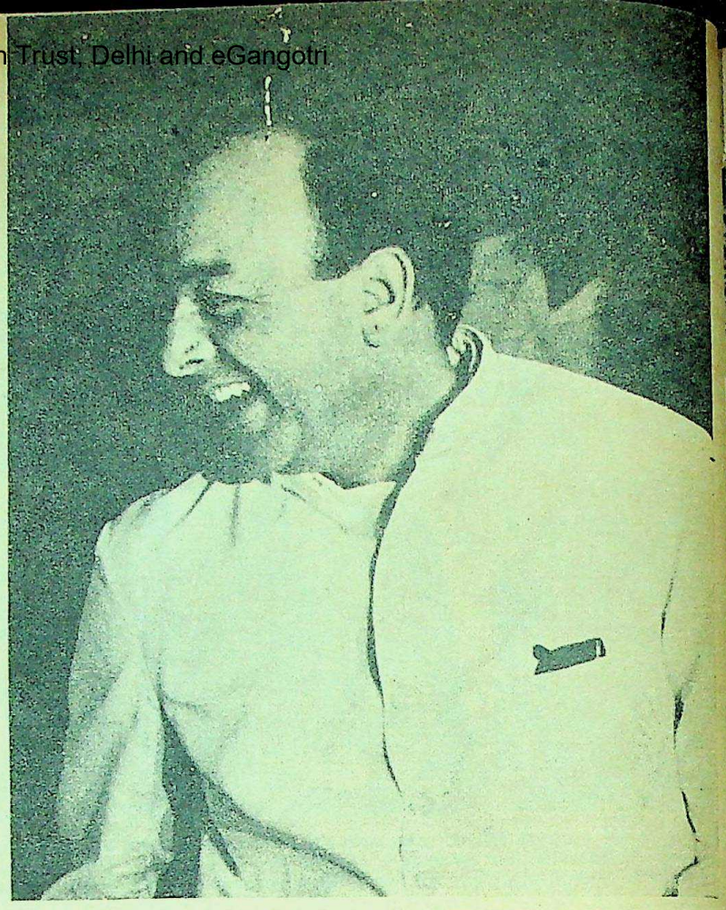
The tape was played back.

"Oh, yeah!" said the voice.

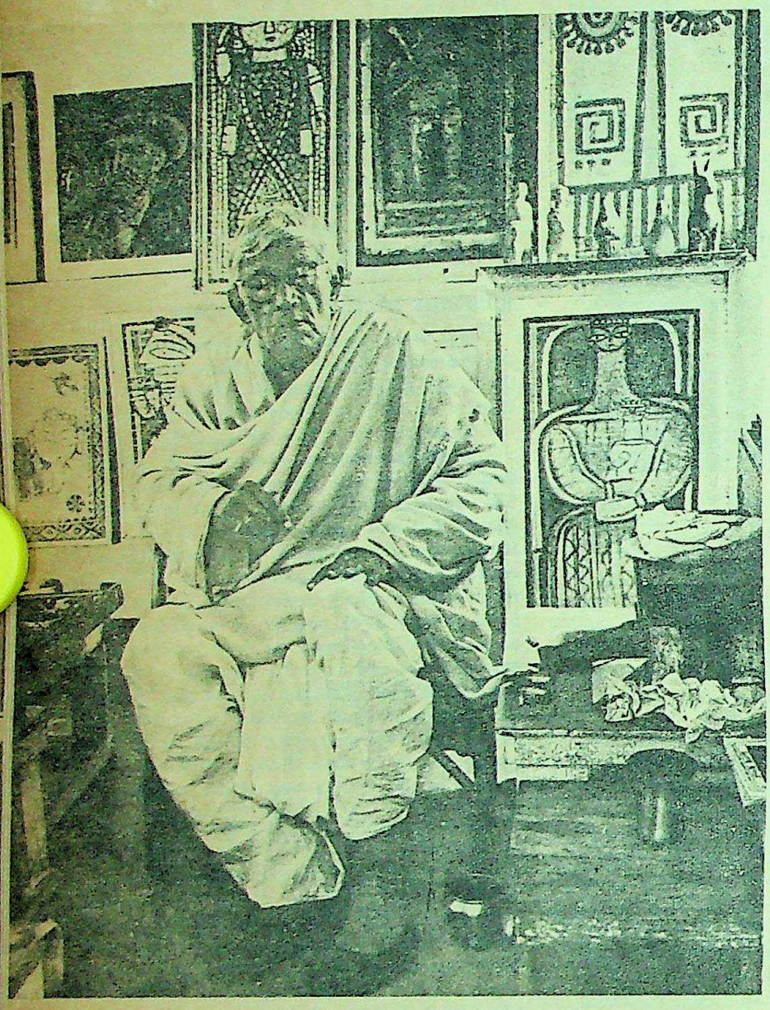
CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

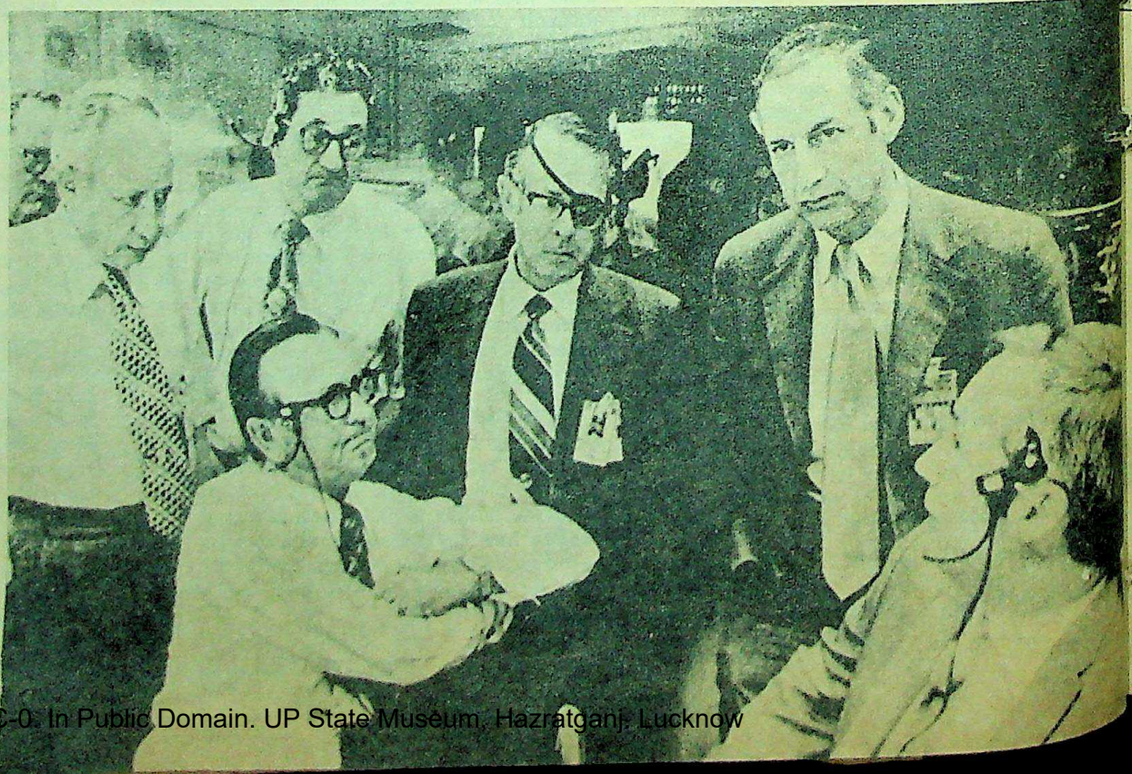
IN THE NEWS



HE'LL RETURN AS HAPPY—INSHALLAH! D. P. Dhar, Chairman of the Policies Planning Committee of the External Affairs Ministry, left for Murree, Pakistan, to hold emissary-level talks with Aziz Ahmed, Secretary-General of the Foreign Ministry, Pakistan. These talks precede a summit meeting between the two countries and are the first direct contact between India and Pakistan after the recent war. Mr Dhar said he had come with "an open mind and an open heart to talk and to listen". President Bhutto's greatest anxiety is to secure the release of 93,000 Pakistani POWs. He offered to return 600 Indians held in Pakistan.



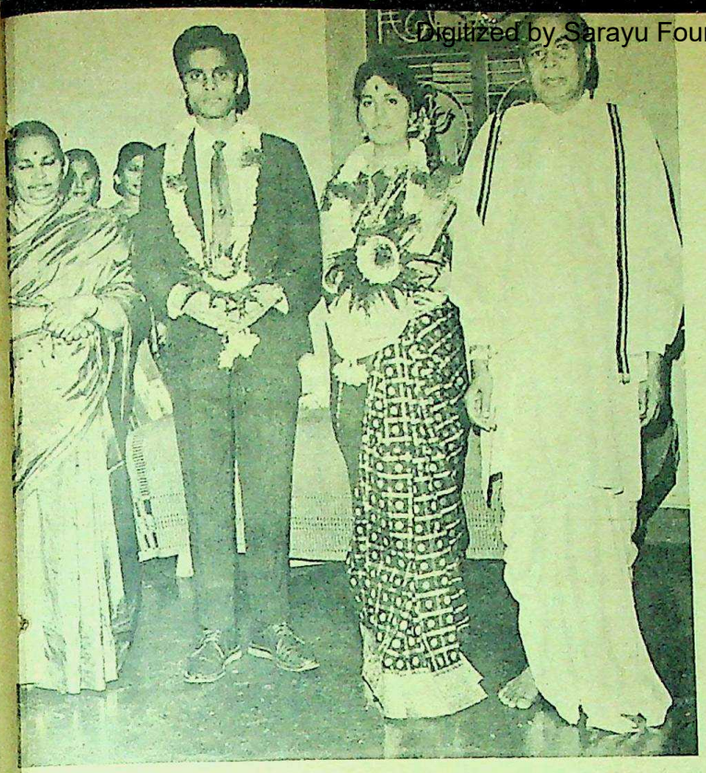
DEATH OF A MASTER. Jamini Roy (84), the Grand Old Man of Indian painting, died in Calcutta. Jamini Roy's work brought the Indian folk idiom well translated into modern art and won him world fame.



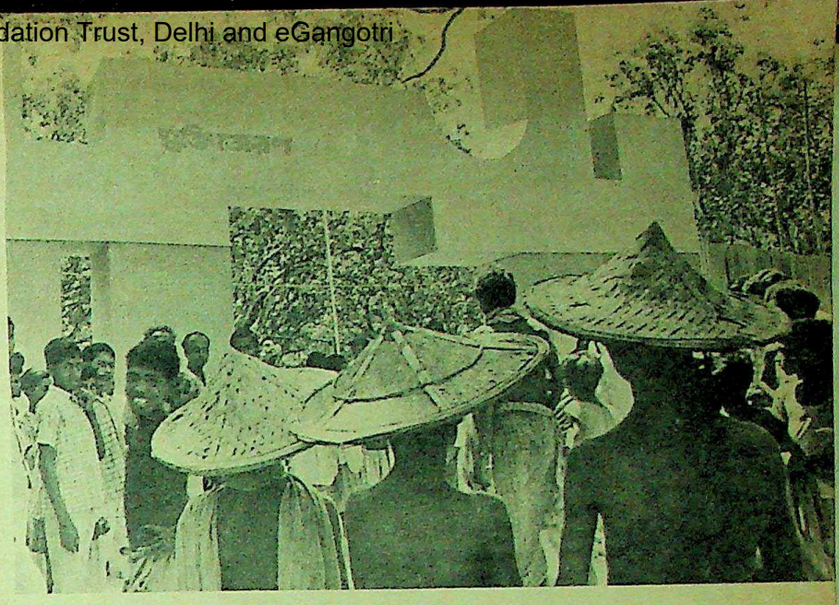
GEE! THIS WILL DRIVE US LOONY! Worried NASA officials pick their brains in Mission Control when a malfunction in Apollo 16's main propulsion engine caused a delay in the scheduled lunar landing. Astronauts John Young and Charles Duke, however, did land on the moon and installed an instrument to measure magnetic fields. The third astronaut, Thomas K. Mattingly, remained in the commandship, Casper, where the problem had developed. The 1.2 million dollar (Rs 3.74 million) heat flow experiment, which would have measured the heat rising from the moon's interior, had to be abandoned because Duke accidentally snapped a cable of the experiment's electronic unit

CC-0. In Public Domain. UP State Museum, Hazratganj, Lucknow

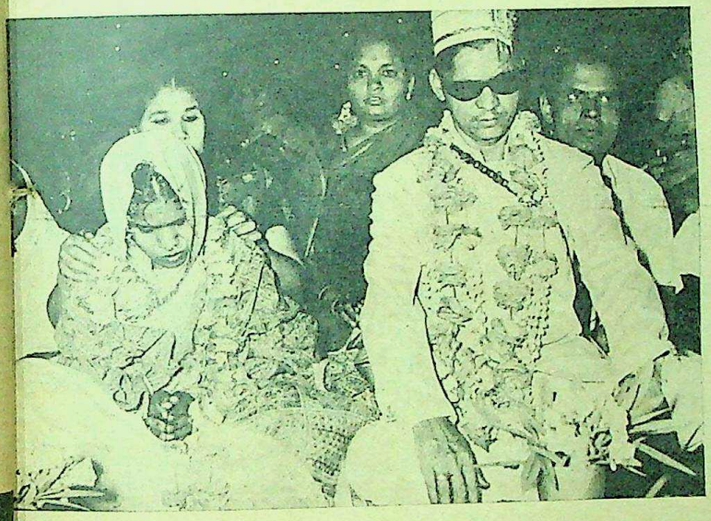
Digitized by Sarayu Foundation Trust, Delhi and eGangotri

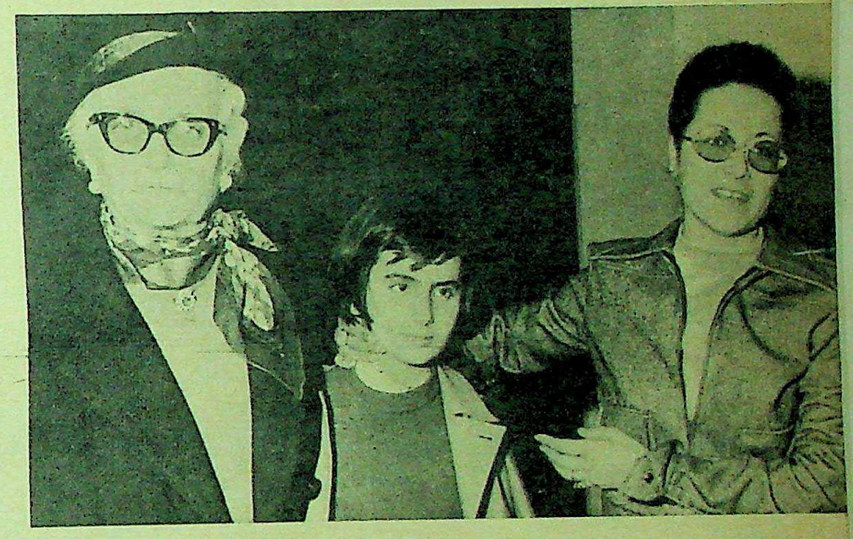


GOVERNOR'S DAUGHTER WEDS. Anuradha, daughter of Dr B. Gopala Reddy, Governor of Uttar Pradesh, married Dayakar Reddy, son of Dega Sundarama Reddy. The marriage took place at Shri Kasturidevi Vidyalaya, Nellore. The couple are seen here with the bride's parents.



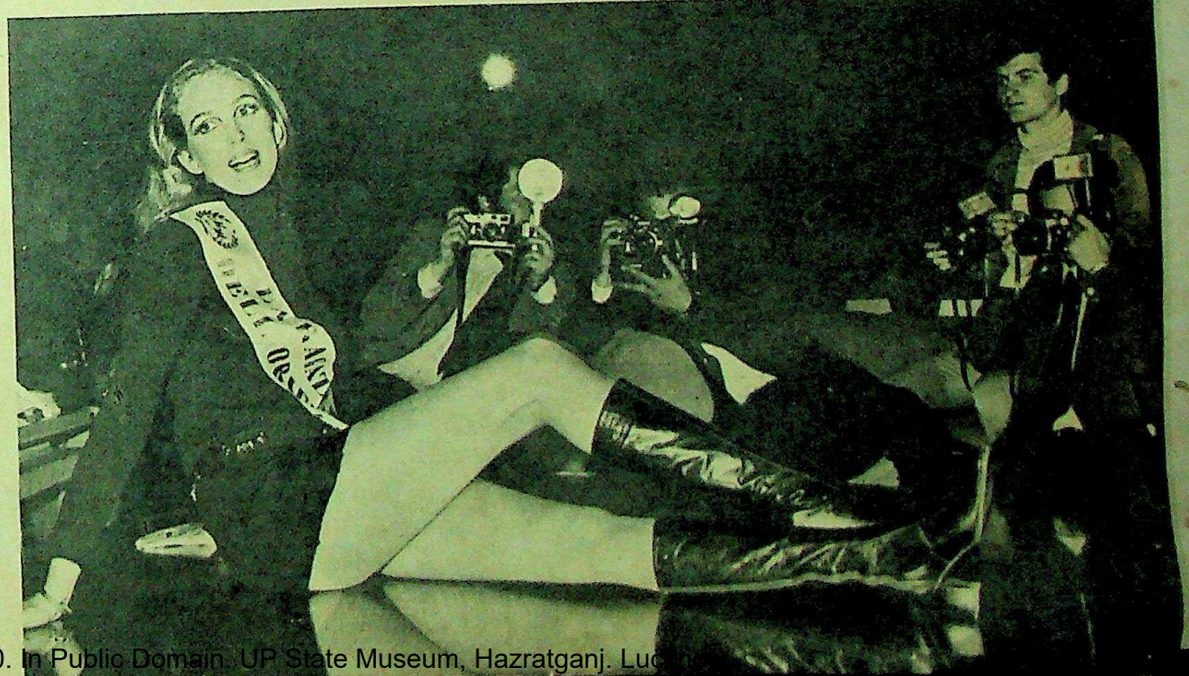
THAT WAS THE YEAR THAT WAS. The first anniversary of the proclamation of the People's Republic of Bangladesh was celebrated at a short and simple ceremony held in Mujibnagar, Kushtia District. Enthusiastic crowds attended, but stormy weather prevented the arrival of Ministers from Dacca.





PRISONER OF LOVE. Giuliani Meogrossi (right), woman Director of the Men's Prison in Rome, is said to have had a love affair with one of the convicts, Marino Vulcano (39), sentenced to 14 years of prison for killing a woman. The Director is seen here with the convict's mother, Gea Germinati, and his son, Valentino.

THEY WILL SEE EYE TO EYE. In Lucknow, Kumari Kamla, a blind inmate of "Shanti Nilyam", married Badri Prasad Dube, a blind teacher of the Deaf, Dumb and Blind School, Indore. The marriage was arranged and solemnised by the U.P. State Branch of the Indian Red Cross which runs the "Shanti Nilyam," a workshop for adult blind and other handicapped women.



WATCH THE BIRDIE. Italian actress Giovanni Asti (22) was elected "Camera Girl" in Rome. She displays her legs—and a little more—as she poses for cameramen in a micromini. We trust her reflexes are good enough.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

BEAUTIFUL BOMBAY...

—Jitendra Arya

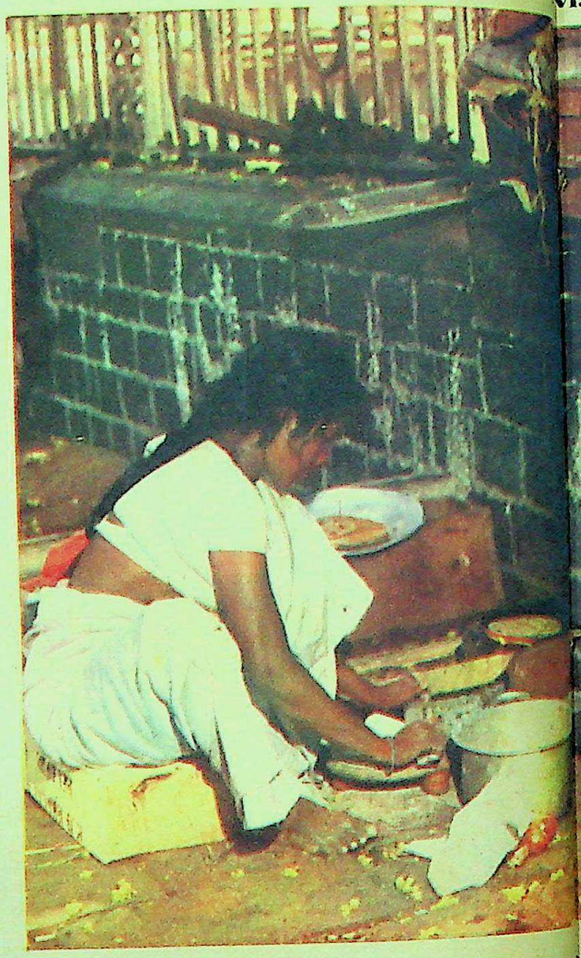
A BURST OF FLAME. Gulmohar trees in flower over Malabar Hill. This has always been the "in" place to live, with the Governor's House situated there since 1882. Below: Marine Drive—where once lived the film stars and other celebrities.

—S. N. Kulkarni

UGLY BOM Y

"Urbs Prima In Indis"—**the First City o skyscrapers, slums, industrialists, beg pimps and whores. There are two theo name, Bombay. One that the Portug splendour, exclaimed, "Bom Bahim" other that it is derived from Goddess**

omplete ory work origin of olding l bay). vi.



KERBSIDE KITCHEN. Bombay needs 5,00,000 n the n years—10,000 of them to shelter slum and pavemen e estima is Rs 37.5 crores. Less than a century ago, rice and fr in area are among the most congested today—Bendhi Bazar, d and G

—Ramesh Sanzgiri

CC-0. In Public Domain. Panini Kanya Maha Vidyalaya Collection. ratgangotri.nic.in

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

OMY

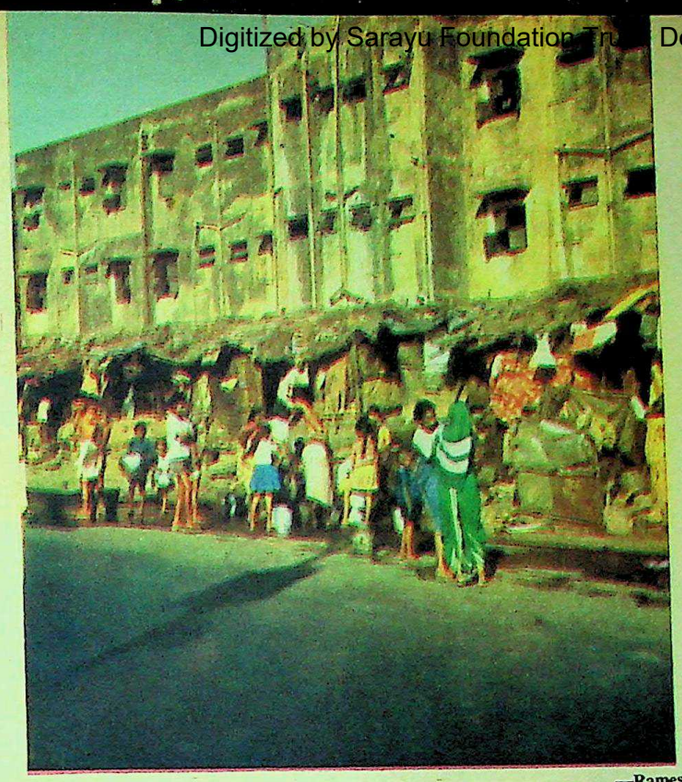
rst City of
lists, beg
two theor
e Portug
Bahim"
Goddess
vi.

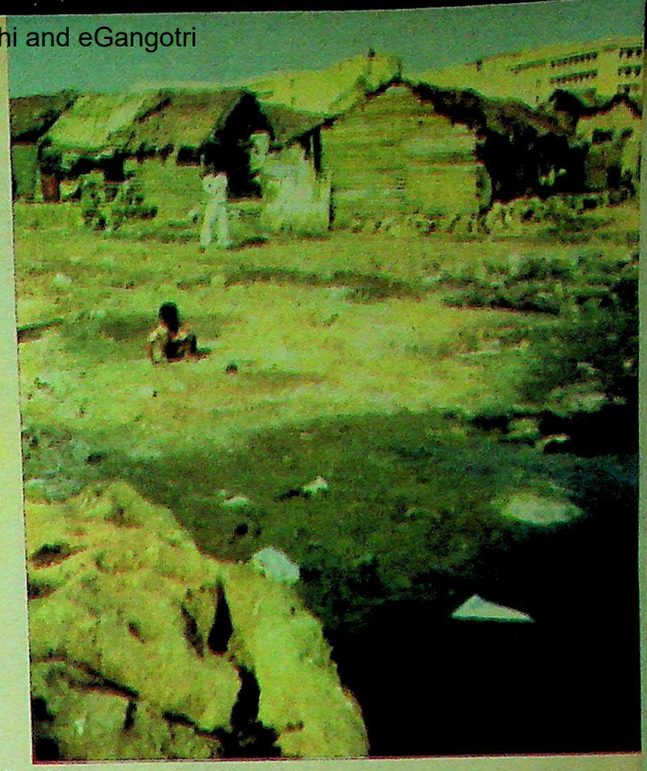
mplete with
ry workers,
origin of the
olding its
bay). The

—Balkrishan

eds 5,00,000
and pavemen
go, rice and
Bendhi Bazar,

the next ten
estimated cost
in areas which
d and Gamdevi.





—Ramesh Sanzgiri

"JHOPADPATTIS" or hut settlements have become a permanent feature of our city life. Political parties, in quest of votes, stand in the way of slum clearance. One hopes, in desperation, for another such calamity as the bubonic plague of 1896. This proved to be a blessing in disguise to eradicate slums in those days.

INSANITATION BREEDS ILL HEALTH ALL AROUND. The slum clearance programme has never been sustained long enough to succeed. Denied basic amenities, the slum dwellers "steal" water from the mains and defecate anywhere they can.

—Ashvin Gatha

MODERN BUNGALOWS, well-designed and laid out, accentuate further the haphazard growth of Bombay. It is not unusual to see clusters of hovels near such buildings. Under the flat system, brokers and investors fleece the citizen. For a two-room flat, one has to pay a pagdi that ranges from Rs 20,000 to Rs 50,000, depending on the locality.

THE MADDING CROWDS. Railway stations, market places, recreation centres are all so crowded that one is eternally pushed around. Sidewalks are claimed by beggars and vendors, pushing the pedestrians on to roads already choked with vehicular traffic. Bombay is bursting at the seams.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

when you need a fan buy a SINGER

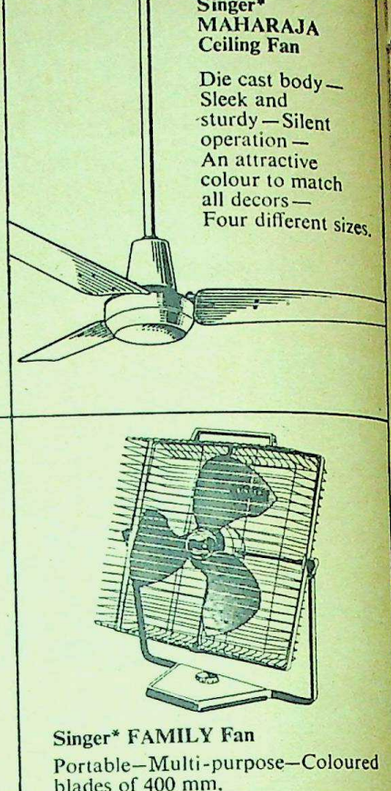
For hot summer days depend on a Singer fan for a cooling breeze, day in and day out.

See the complete range and the new Singer "MAHARAJA" series at your nearest Singer shop or dealer. With every Singer fan a two year guarantee and reliable SINGER service.

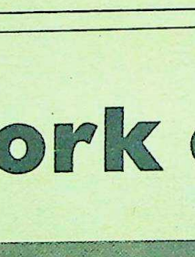
SINGER SEWING MACHINES *

* A Trade Mark of The Singer Company

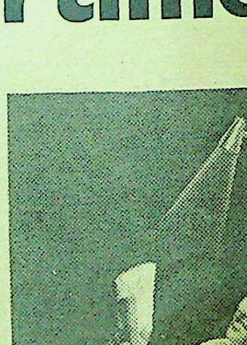
Singer* MAHARAJA Table Fan
With multi-action oscillation — Aluminium die cast body — Finger touch piano regulator — Attractive silver grey.



Singer* MAHARAJA Ceiling Fan
Die cast body — Sleek and sturdy — Silent operation — An attractive colour to match all decors — Four different sizes.



Singer* MINI Fan
Just 28 cm high — Adjustable stand — Chrome plated guard — With coloured plastic blades — Two speed regulation.



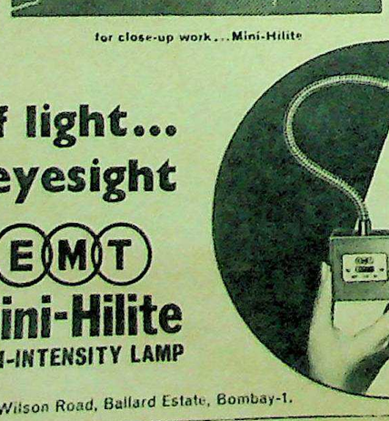
Singer* FAMILY Fan
Portable—Multi-purpose—Coloured blades of 400 mm.

Good things come from SINGER

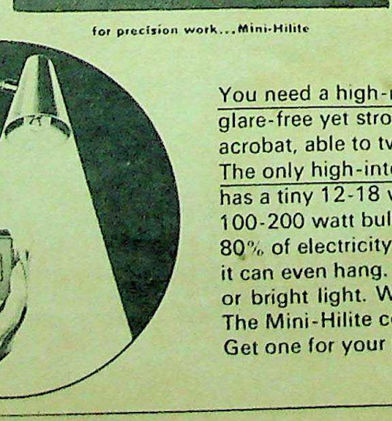
maa. ssm.

Do your eyes work overtime?

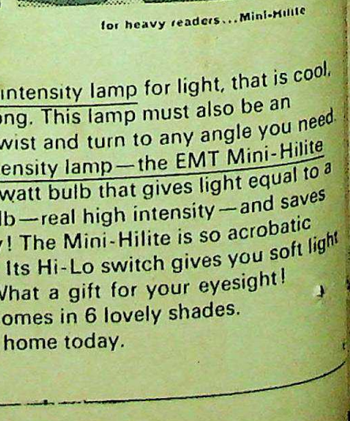
for students...Mini-Hilite



for close-up work...Mini-Hilite



for precision work...Mini-Hilite

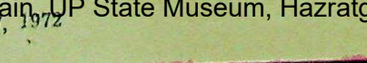


for heavy readers...Mini-Hilite

Give the gift of light... save eyesight

Price Rs. 35 plus taxes. For packing and postage Rs. 3 extra. Send Rs. 15 by M. O. the rest by V. P. P.

EMT Mini-Hilite HIGH-INTENSITY LAMP



You need a high-intensity lamp for light, that is cool, glare-free yet strong. This lamp must also be an acrobat, able to twist and turn to any angle you need. The only high-intensity lamp—the EMT Mini-Hilite has a tiny 12-18 watt bulb that gives light equal to a 100-200 watt bulb—real high intensity—and saves 80% of electricity! The Mini-Hilite is so acrobatic it can even hang. Its Hi-Lo switch gives you soft light or bright light. What a gift for your eyesight! The Mini-Hilite comes in 6 lovely shades. Get one for your home today.

EMT ELECTRICAL INDUSTRIES 4 Wilson Road, Ballard Estate, Bombay-1.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust. Delhi. eGangotri

"We Will Make A Better Bombay"

—Continued From Page 15

Q.—Do you think the construction of more roads will meet the transport requirements of Greater Bombay? Or are there other schemes such as an underground railway or water transport?

R.—I think water transport is out of the question because there is too much silting in the creeks. The Railway Ministry is considering a proposal for an underground system of corridors for Bombay. A study team is working on its techno-economic feasibility. Tentatively it is suggested that the eastern corridor should run from Raoli to Fort Market with the grade-separated junctions at Raoli to join the existing suburban railway line at Kurla and Bandra. This corridor will be of 11 km. The western corridor will start from Kurla and pass through Bandra-Kurla new reclamation area, covering Bandra, Mahim, Worli, Jacob Circle, Abdur Rehman Street, V.T., and Backbay Reclamation area. It will be 26 km. The total cost is estimated at Rs 250 crores. The new, dynamic Municipal Commissioner, Mr M. W. Desai, told me the other day that an alternative scheme could be the construction of fly-overs across the railway lines in the Island. I do not know whether it could be feasible technically and economically.

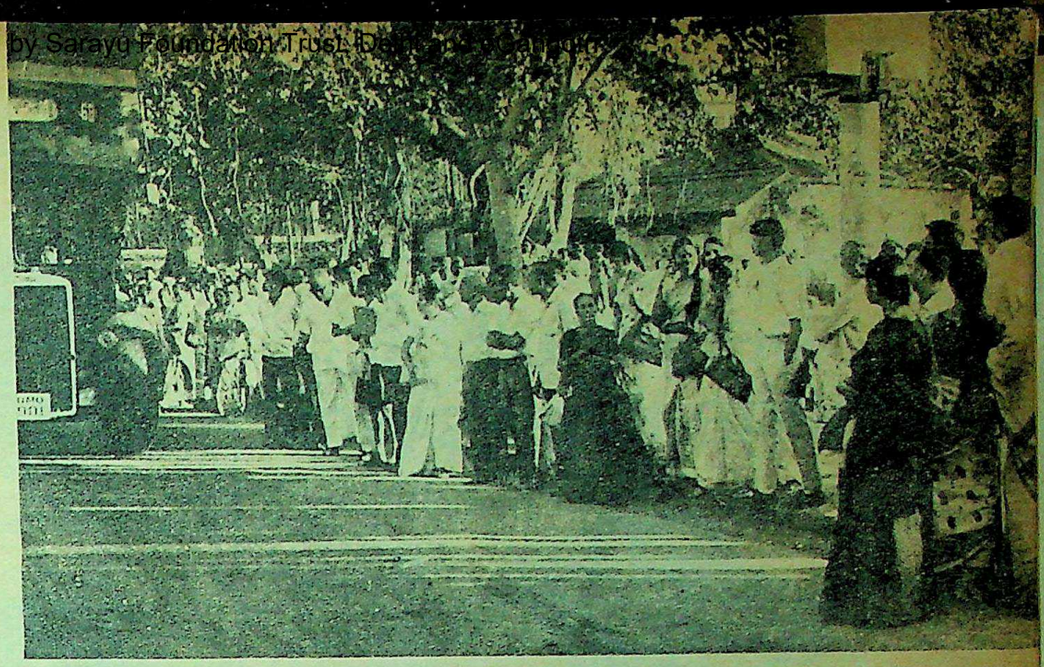
Comprehensive Town-Planning

Q.—Have you any other schemes for the development of the city?

R.—The Bombay Development Plan which was sanctioned by the Government on January 7, 1967, is to my mind one of the best efforts at town-planning that has ever been undertaken. It envisages the provision, in all its varied aspects, of basic amenities such as recreation grounds, roads, schools, etc., for a population of 70 lakhs in an area of 170 sq. miles—by any standard a gigantic task. Of the 76 lakhs, more than 30 would remain in the congested areas of the city and the other 40 lakhs would live in the suburbs. **Our main aim has always been to make the metropolitan environments agreeable to different sections of the population, particularly the middle- and low-income groups.** That is why, under the development plan, the recreation areas have been increased from the present one quarter of an acre per 1,000 people to about half an acre per 1,000 persons in the suburbs.

More sites for schools and educational institutions have been provided. Roads are proposed to be widened, junctions improved and many new free-ways and highways are to be constructed. There has also been proper zoning of lands, with shifting of non-conforming industries from the predominantly residential localities and dispersal of industries in a manner which would minimise water and air pollution and help in the creation of better hygienic conditions for the workers. A statutory board for the prevention of water pollution and a vigilance committee for air pollution have already been established.

Q.—Isn't the Plan being mutilated by releasing hundreds of sites reserved for public purposes, such as gardens, playgrounds, schools, etc.?



THE PASSENGER EXPLOSION. The Bombay Electric Supply and Transport Undertaking (BEST) runs 1,500 buses; still there are endless queues. Twenty lakhs commute by train every day (Western and Central Railways) and another twenty-one lakhs by bus. The city has 15,000 taxis.

R.—That is not true. Out of hundreds of such reservations in the last five years about 44 plots have been released. Still I am looking into these cases and finding out if any wrong release has been made. I am all for putting a stop to such relaxation. Bombay should not be allowed to be suffocated any further.

Q.—Is it true that the Wilbur Smith Report has been put on the shelf?

R.—Far from it. Their report envisages a comprehensive 20-year roadway plan with a system of free-ways, express-ways and major roads estimated to cost about Rs 150 crores. According to this road network, the island itself is proposed to be encircled by free-ways and bisected by an express-way whereby all areas in the city would be within one mile from a free-way or an express way. In all, some 28 miles of free-ways, costing Rs 66 crores, 13 miles of express-ways, costing Rs 12 crores, and 73 miles of major improvement routes, costing Rs 18 crores, among others are proposed to be executed in four stages, each of about five years' duration. It is proposed to undertake the following works in the near future:

1) Malabar Hill Tunnel and West Island Freeway up to Haji Ali;
2) West Island Freeway from Carnac Road to Reay Road;
3) Link roads joining express highways in suburban areas, viz., Bandra-Dharavi, Andheri-Ghatkopar and Goregaon-Mulund;
4) Chembur-Mankhurd link road to join approach to Thana Creek Bridge; and
5) Aquisition of land for the Eastern Island Freeway and Engineering surveys.

Work on some of these projects is already on hand. After the study of Wilbur Smith and Associates, the Bombay Metropolitan Regional Planning Board recommended the Twin City project across Thana creek and Bombay harbour for decongesting and dispersing population and industries. This project is now being implemented by the Government.

Q.—But I understand that this is only a paper plan.

R.—No. The necessary machinery for its execution has been in existence for more than two years. A public limited company called CIDCO—the City and Industrial Development Corporation of Maharashtra—has been formed with one of our senior officials, the able and enterprising Mr J. B. D'Souza, as its Managing Director. A good deal of planning has been done and some preliminary work executed. However, we need more than 50,000 acres of land for this project. **Aquisition proceedings have been slow because of political pressure by the Opposition. However, the Chief Minister, Mr V. P. Naik, has made it clear that the State Government is committed to this project. I am sure land would soon be acquired on a sizeable scale. Once that is done, there would be nothing to prevent the rapid emergence of the much-awaited and looked for Twin City, which is bound to ease the pressure and tension on Bombay.**

Q.—Are you confident of making a success of your development plan?

R.—That is, as the Americans say, a 64,000-dollar question. For the successful implementation of the plan, we would require about Rs 1,000 crores, out of which about 150 crores would go for land acquisition, about 300 crores for water supply and drainage schemes and 150 crores for roads and transportation and the rest for other developmental purposes. How to acquire funds? The Bombay Municipal Corporation hasn't the capacity; the resources of the State Government are not only limited but scarce. The Centre must come to our rescue. But will it? In 1964, when Mr T. T. Krishnamachari was Union Finance Minister, he assured us of some measure of financial assistance. **But since then no substantial help has either been mooted or has come to us from the Government of India. Our only hope is the Prime Minister who, fortunately for us, has a soft corner for Bombay and is keenly interested in its all-round development.**

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Gleem Shampoo leaves your hair silky clean—and beautifully manageable as well.

G24-A

Hairstylist Dolly Khambata of Dolfré, Bombay, says: "I trust Gleem Shampoo to condition every type of hair and make it easy to style. Also, my clients love its lingering French perfume."

Gleem Shampoo has a rich lather that cleans hair gently, thoroughly. Gleem lathers luxuriantly even in hard water. Leaves hair bouncy, silky, manageable. Whether you have long hair or short hair, Gleem makes it look the way you want it. Beautiful.

LEADING HAIRDRESSERS RECOMMEND

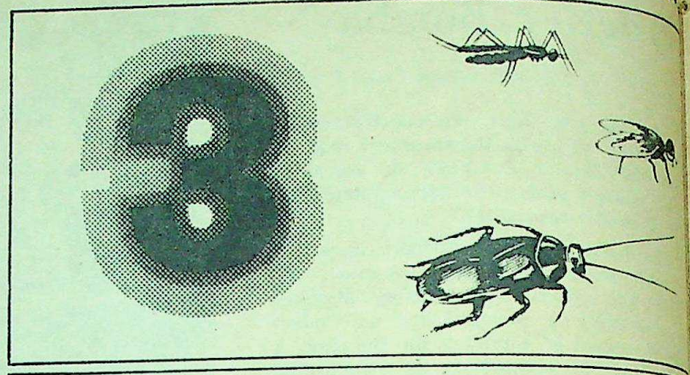
Gleem SHAMPOO

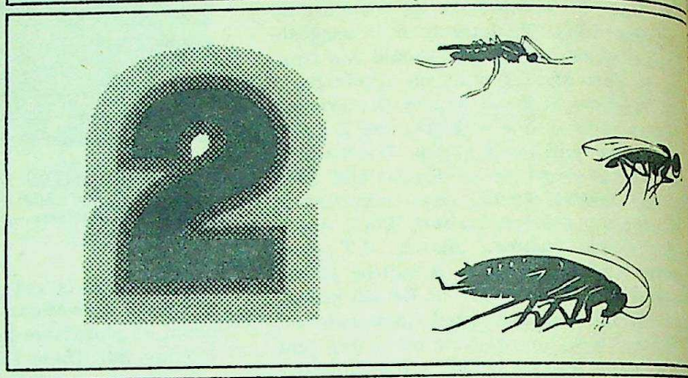
—works up a good lather in hard water as well as soft.

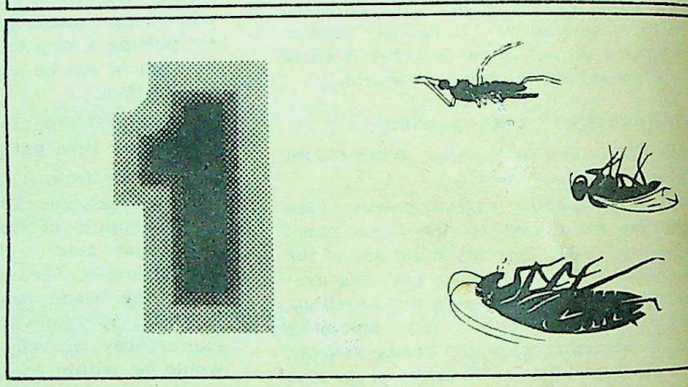
Now available in three sizes.

Geoffrey Manners & Co. Ltd

count down







quick actio

Baygon® spray

for mosquitoes, flies, cockroaches and other insects.

... effective as

BAYER

Bayer Quali
Pesticides

15-B/802(732)

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

The Other Bombay

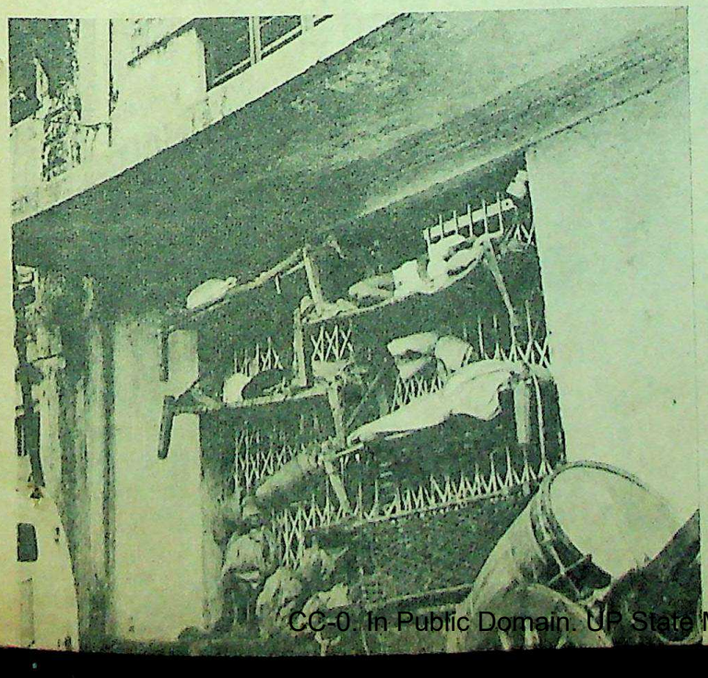
by F. D. COLAABAVALA

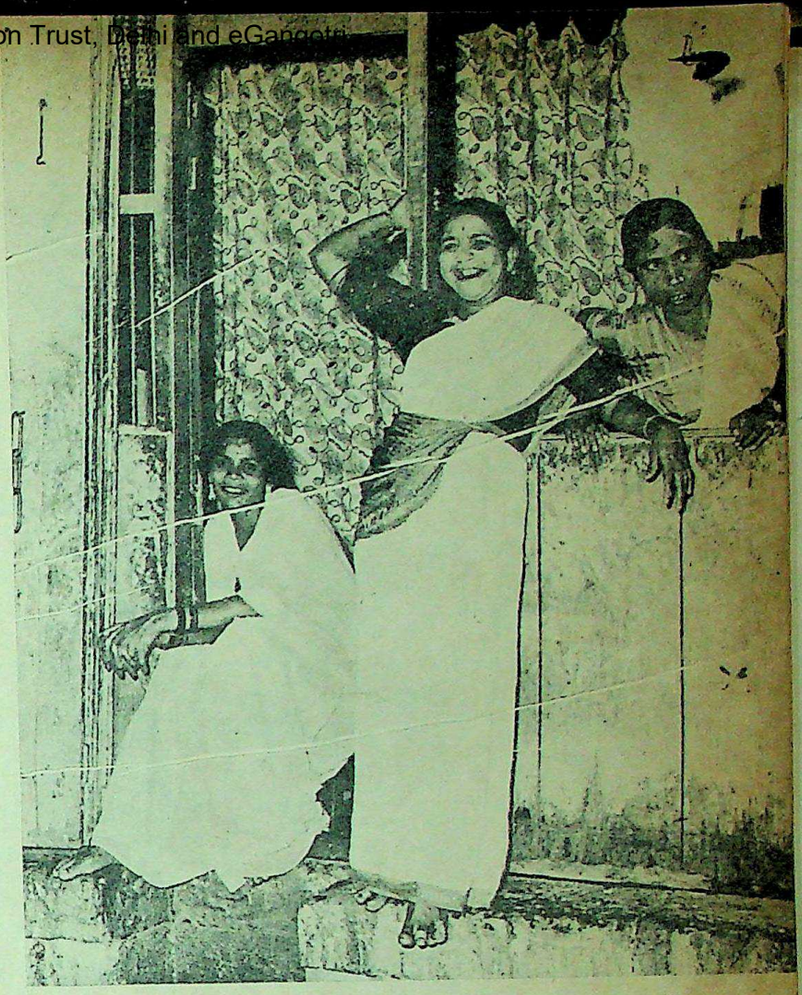
Bombay is the wickedest city East of Suez. Once famed as the Gateway to India, it has today become the Gateway to Hell.

Every day ten persons die on the streets of Bombay. There are 7,000 prostitutes in cages and 10,000 in numbered houses. More than 700 singing girls, 1,000 eunuchs, 15,000 pimps and 10,000 "yars" (protectors).

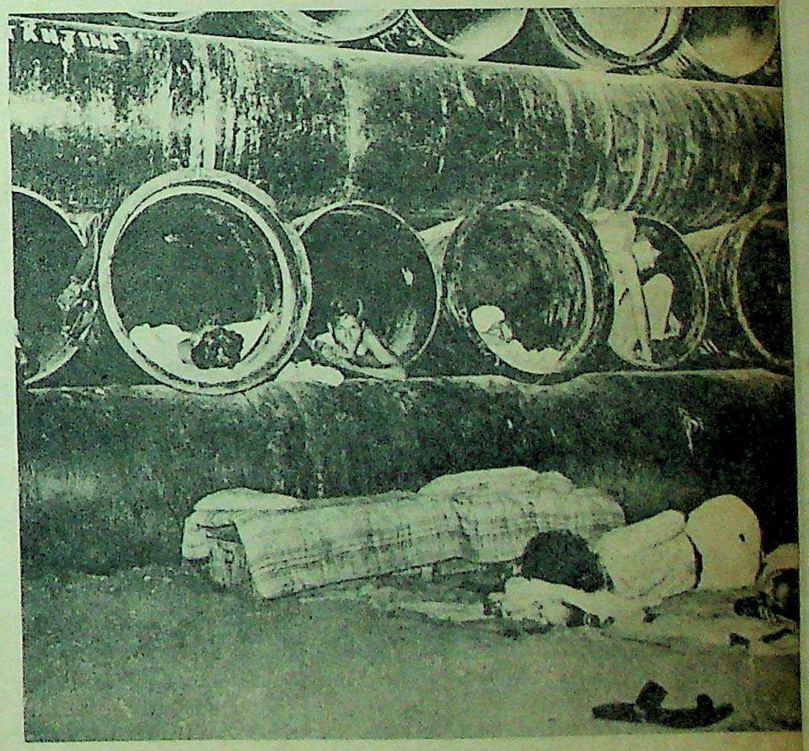
There are 40,000 shady characters involved in the distilling illicit liquor, running gambling dens, pushing narcotics, operating "massage" parlours and a host of other rackets. The daily turnover of their business is Rs 4,00,000.

THE FEAST! In a city where life is essentially a dog-eat-dog affair, food is difficult to come by. The average income of lakhs of people is a bare 27 paise a day. Here dogs and humans share a garbage-can "meal".





THE SHAME OF BOMBAY. 7,000 prostitutes, standing or squatting in the doorways of their tiny, dark cages, displaying themselves, whispering endearments, or screaming obscenities, all to lure the passers-by. They live in squalor and filth, five to six in a dingy cage, with only an improvised curtain of soiled saris to conceal the "bedroom" where they entertain their customers. Veneral disease is rampant.



THREE TIER SLEEPER! Bombay requires thousands of houses to accommodate its slum, pavement (left) and pipe (above) dwellers. Even many buildings that stand are a death trap. One in three Bombaywallah lives in a building that might topple any moment, crushing them to death.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

India And The Muslim World

by SYED MAQBUL AHMAD

The Muslim countries were long dominated and exploited by the European Powers. Their wars of independence and struggle for freedom ran parallel with the freedom movement in India. Their leaders and Indian leaders had admiration and sympathy for each other. Today India and the Muslim world face many similar problems.

THE term "Muslim world" usually covers all those countries which are governed by the Muslims and where Muslims are in a majority. These include the entire Arabic-speaking countries of West Asia and North Africa—Morocco, Algeria, Libya, Egypt, Syria, Lebanon, Iraq, Jordan, Saudi Arabia, Yemen, Sudan, Kuwait and the other Gulf states—as well as Turkey, Iran, Afghanistan, Pakistan and now Bangladesh; and Malaysia and Indonesia. However, if Islam is to be the criterion to define the Muslim world, then sizable Muslim populations are found in countries like China, the USSR and India also. But, for the purposes of this article, we will generally exclude the latter.

India's relations with West Asia and North Africa go back to very ancient times. But trade and commerce formed the prime objectives of these relations; Indian cotton called *sindhu* (Greek: *sindon*) was exported even at that remote period of history. As the centuries rolled by, cultural and diplomatic exchanges also increased. Similarly India's commercial and cultural relations with Indonesia and Malaysia have a long and interesting history. Islam with its Indian traditions migrated to this region from India in the 14th and 15th centuries.

The origins of India's present-day political relations with the Muslim world, however, lie in the 19th century, when the colonial powers began their military expansion in the East to carve out markets for themselves and to build up empires. Beginning from the Napoleonic invasion of Egypt in 1798, the European Powers invaded one country after another and, by the end of the 19th century, the Ottoman Empire had been considerably weakened. In India, the 1857 struggle for Independence marked the beginning of British domination. Similarly, the Dutch had carved out the empire in the East Indies about the same time. Thus India and the Muslim world had practically lost their independence and entered a new era of Western domination and economic exploitation.

STREET SCENE IN CAIRO. Carpets are sold on the streets as well as in ultra-modern department stores. Old and New Cairo present a mixture of Oriental and French cultures. Many cities of Northern Egypt bordering on the Suez Canal and the Red Sea (Port Said, Ismalia and others) are now deserted.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

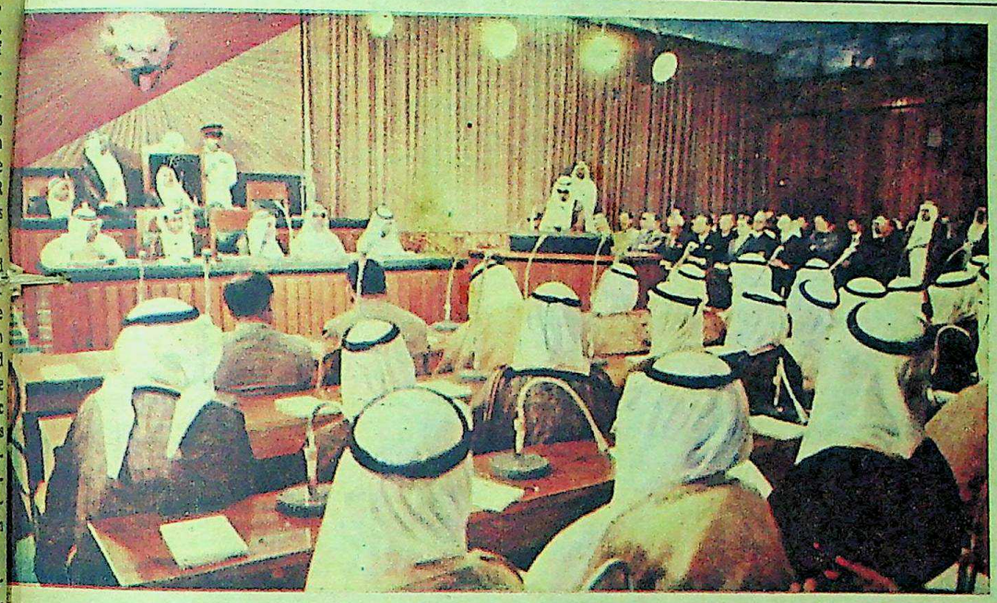
Digitized by Sarayu Foundation Trust, Delhi and eGangotri

As a reaction to the foreign rule, a new leadership emerged during the second half of the century which struggled against Western political, intellectual and economic enchroachments, on the one hand, and for social, educational and religious reforms internally, on the other. A kind of national awakening took place, though of an embryonic nature, which ultimately matured after World War I.

Among the most outstanding leaders of the 19th century were the pan-Islamist Jamal al-Din al-Afghani, whose influence spread all over the Islamic East as well as India. He was instrumental in creating a nucleus of intellectuals who took the lead in the later period. Sheikh Muhammad Abduh of Egypt struggled for educational and religious reforms and the impact of his thought was felt all over the Muslim world.

In India, Sir Syed Ahmad Khan and others introduced Western education and worked for social and religious reforms. Sir Syed's enlightened views, commonly called the Aligarh Movement, exercised a deep impact on Muslim society throughout the later period of the century and the first half of the present century. There existed throughout this period intellectual links between the leaders of India and the Muslim world and they influenced each other in many ways.

THE LEBANESE celebrate the election of Suleiman Franjieh as the new President of the Republic. Urban women in most Arab countries wear the European dress and are modernised.

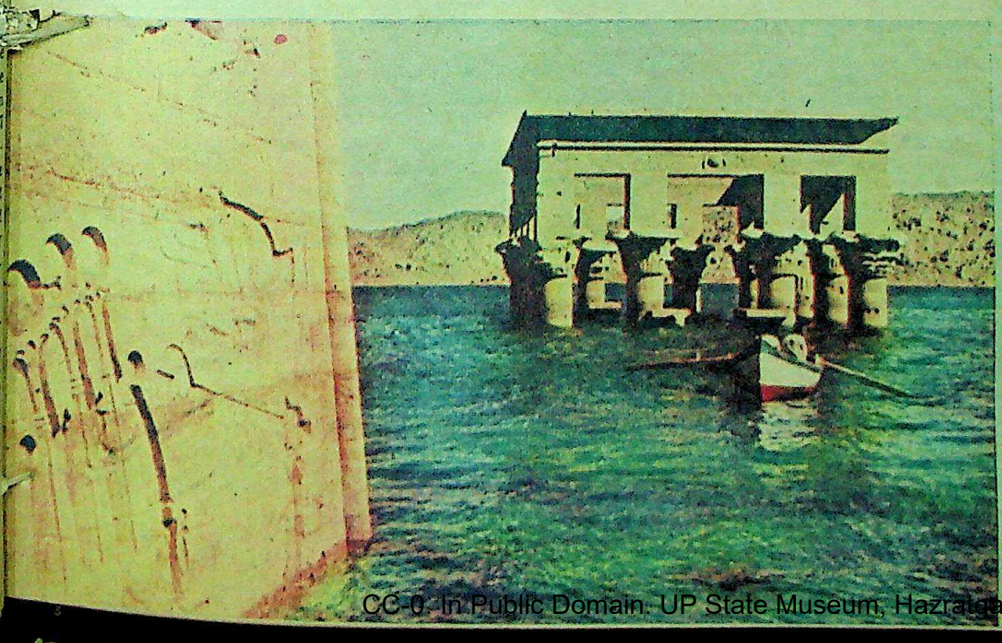


KUWAIT PARLIAMENT IN SESSION. The Gulf states are of strategic importance in Middle East politics. Kuwait has the most comprehensive welfare services for its citizens.

At the turn of the century, the spirit of nationalism gained further strength and political consciousness grew among the masses. The political ties between the leaders of India and those of the Muslim world grew stronger, the Indian leaders expressing solidarity and sympathy with the Arab cause of independence and the Arab leaders reciprocating the sentiment. When the then Egyptian leader, Mustafa Kamil, visited London in 1906, glowing tributes were paid to him by the Indian community there. On Mustafa Kamil's death, Hasrat Mohani, the well-known freedom fighter and Urdu poet, issued in 1908 a special number of the *Urdu-i Mu'alla* which contained an article by "Suhayl". Hasrat Mohani suffered four years' imprisonment for publishing the article but he did not reveal the identity of its author.

After World War I—in which the Turks fought on the side of the Germans—the political situation in the Muslim world and in India changed considerably. The Ottoman Empire, the "Sick Man of Europe", disintegrated, and Turkey, under the leadership of Kemal Ataturk, emerged as a modern nation. **The Arabs revolted against the Turks but the promises given to them by the British, of an independent Arab State in Arabia, were not fulfilled. The Arabs were thoroughly disillusioned. As a result, Arab nationalism took roots and grew in strength gradually. At the same time, the British**

—Continued



THE ASWAN HIGH DAM is one of the greatest achievements of Nasser. It will turn large desert areas into fertile land. The Dam waters surround the ancient monuments on the Island of Philea. The monuments are being salvaged with the help of UNESCO and are being reassembled on a high plateau elsewhere. The Dam, initially undertaken on assurance of American aid, was in fact built with Russian assistance.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust. Delhi and eGangotri

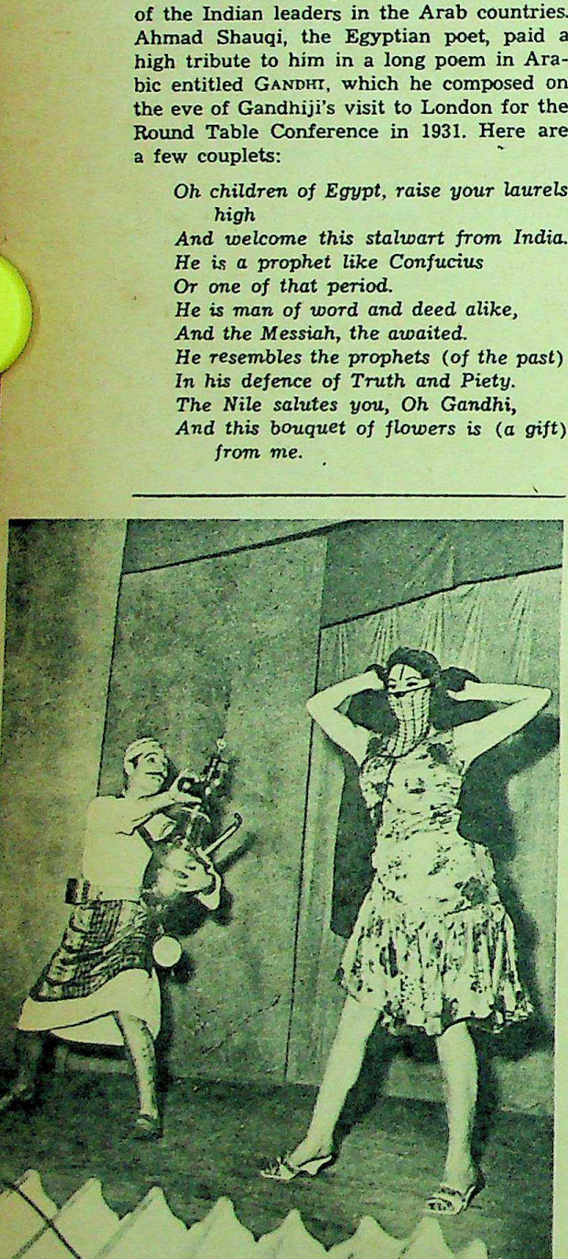
promised a homeland to the Jews under the Balfour Declaration.

The Indian National Congress, under the leadership of Gandhiji, took root among the masses towards the 1920s and spread in the countryside, just as the Wafd Party of Egypt, founded by Sa'd Zaghlol, became a mass party about the same time. These political upheavals, during and after World War I, brought the Indians and the Arabs close to each other.

During the period between the two World Wars, a number of Indian national leaders inspired the Arabs and other Muslims. Gandhiji, Motilal Nehru, Maulana Abul Kalam Azad, Maulana Muhammad Ali and others became household names in the Arab world in the same way as Sa'd Zaghlol, Nahas Pasha and other Arab leaders became famous in India.

Gandhiji was by far the most popular of the Indian leaders in the Arab countries. Ahmad Shauqi, the Egyptian poet, paid a high tribute to him in a long poem in Arabic entitled GANDHI, which he composed on the eve of Gandhiji's visit to London for the Round Table Conference in 1931. Here are a few couplets:

Oh children of Egypt, raise your laurels high
And welcome this stalwart from India.
He is a prophet like Confucius
Or one of that period.
He is man of word and deed alike,
And the Messiah, the awaited.
He resembles the prophets (of the past)
In his defence of Truth and Piety.
The Nile salutes you, Oh Gandhi,
And this bouquet of flowers is (a gift) from me.



FOLK OPERA IN A CAIRO THEATRE. Egypt has a flourishing cultural life with many ballets, opera companies and modern Arabic theatre. Belly-dancing, for which the Middle East is world-famous, is confined to nightclubs and tourist spots.

STUDENT NURSES IN KABUL. Urban women of Afghanistan discarded the veil only a few years ago and are fast catching up with the rest of the more advanced Middle East. Co-education has become common.

Gandhiji seemed to have had the deepest regard for Sa'd Zaghlol. According to Abbas Mahmud al-Aqqad, in an interview with an Egyptian official in London, Gandhiji spoke of Sa'd Zaghlol in the following terms:

"I have followed the example of the life of this respected personality from 1919 up to the present time. I count him as a model and a master. Again, Sa'd does not belong to you alone. He is for all of us."

No "Slave Mentality"

Jawaharlal Nehru's first contacts with the Arab freedom fighters were made as early as 1927, when he met a number of Arab leaders at the Brussels Conference against Imperialism and Colonial Oppression. Being inspired by their zeal against colonialism, Nehru wrote to the Congress: **"The Arabs from Syria and North Africa were very different. Typical fighting men who understood independence and fighting for it, and cared for little else, and were wholly untainted with the slave mentality of the more intellectual races."**

From this period onwards, the Indian National Congress always passed resolutions expressing India's solidarity with the Arab cause of independence.

At the Calcutta Session in 1928, the AICC passed a resolution expressing India's "full sympathy with the Arabs in their struggle for emancipation from the grip of Western imperialism". In a message to the Congress, Chaddy Ben Mustafa, the Tunisian leader, said that India's fight against British colonialism was only an "episode in the great world movement for liberation of the oppressed people".

Again, welcoming the Wafd delegation at the Tripura Session of the Congress in 1939, Subhas Chandra Bose said: **"India feels proud in welcoming our brothers from Egypt. It symbolises the solidarity of the movements for freedom in Egypt and India."** **He expressed India's admiration of the Arabs for their "courage, determination and sacrifice".**

The leader of the delegation, taking note of the rise of the Muslim League at the time, declared that religion and politics must be two entirely different aspects of life and that efforts must be made to frustrate colonial designs. The delegation refused to attend a meeting of the Muslim League specially arranged in its honour.

Nothing can serve as a better example of India's solidarity with the Arab freedom struggle than our full support to the Palestinian Arabs for their struggle against Zionism and Imperialism. From 1935 onwards, when the first Palestine Committee was formed in Allahabad by Mr Ajmal Khan (after his return from Saudi Arabia where he had chanced upon a pamphlet in Arabic enumerating British atrocities committed against the Arabs of Palestine), the cause was continuously popularised in India and a great many leaders upheld the Arab cause and agitated against Zionism and British injustice.

"Palestine Belongs To The Arabs"

In 1938 Gandhiji wrote in the *Harijan*: **"I have all my sympathies with the Jews. But sympathy does not blind me to the requirements of justice. The cry for a national home does not make much appeal to me. Palestine belongs to the Arabs in the same sense that England belongs to the English and France to the French. It is wrong to impose the Jews on the Arabs."**

Jawaharlal Nehru, writing in *The Hindu*, Madras, in 1938, declared: **"Palestine is an Arab country and Arab interests must prevail there."**

The Indian National Congress passed resolutions supporting the cause of the Palestinian Arabs.

The common bonds of friendship and solidarity that India had established with

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

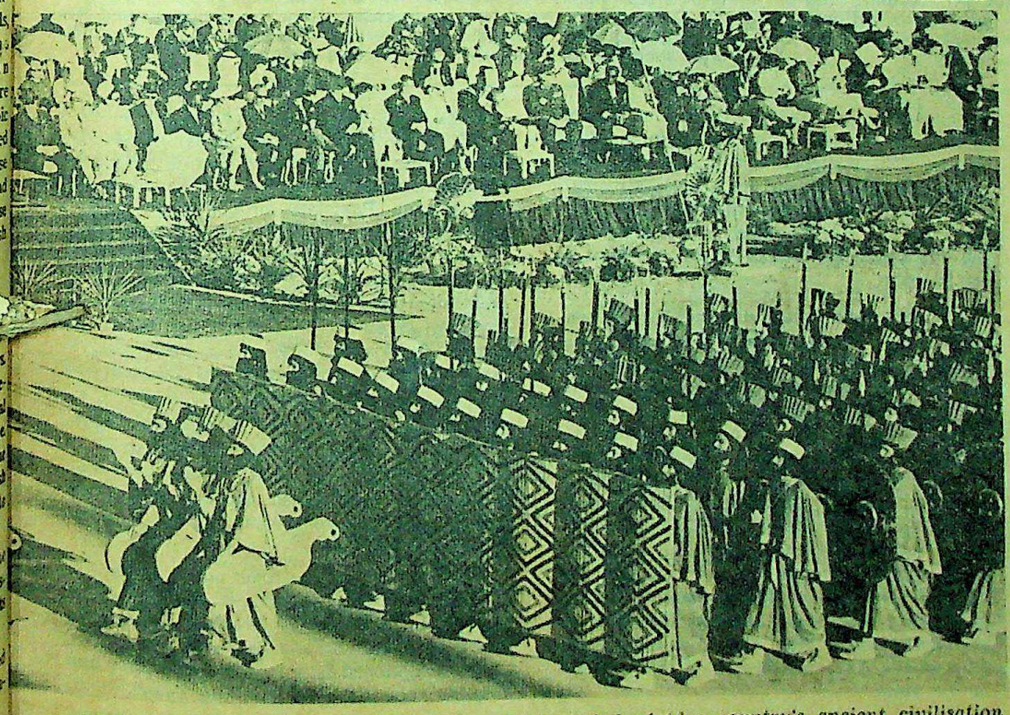
the freedom fighters of the Arab world during the days of independence struggles in the first half of the present century formed the basis of closer political cooperation and collaboration in the larger context of world politics. After World War II, when the Soviet and the American power blocs appeared on the horizon of international politics, the newly independent nations of Asia and Africa were obliged to adopt a policy of neutrality and non-alignment if they were at all to consolidate their hard-won freedom and reconstruct their home economies.

Jawaharlal Nehru once again took the lead and became the chief architect of India's independent foreign policy. He believed that slogans of peace and freedom were meaningless unless India was economically strong and that India should stand by the weak and the oppressed. He was not highly impressed by the military strength of the two Super Powers and asked the people not to be frightened of "the military might of this or that group". Thus was laid the foundation of the policy of non-alignment.

After the 1952 Revolution in Egypt, Gamal Abdel Nasser emerged as the unchallenged leader of the Arab nation—a dauntless fighter against colonialism and imperialism and the initiator of the concept of Arab Socialism. He represented the anti-feudal and the progressive forces of the Arab world. Nasser threw in his lot with Nehru's ideology and the two became champions of the oppressed peoples of Asia and Africa and promoters of the policy of non-alignment and anti-imperialism.

In 1949 the five Arab countries represented in the United Nations joined with India to form what came to be known as the Afro-Asian group. Krishna Menon played the leading role in this respect. In 1955 the Afro-Asian Conference was held in Bandung, in which 28 nations participated. The main theme of the Conference was "preservation of peace, international cooperation and prevention of bipolarisation of power politics". It endorsed the five principles of peace and co-existence and the assertion of the independence and dignity of the Afro-Asian world.

IN LIBYA A KING IS DEPOSED AND HIS EFFIGY PARADED IN THE STREETS. In 1969 King Idris was dethroned in a bloodless coup while he was away in Turkey for medical treatment. The fire-eating Colonel Gaddafi now runs this oil-rich North African country.



IN IRAN KINGSHIP IS CELEBRATED as the symbol of the country's ancient civilisation and modern progress. The Shah and Shahbanu and their guests witness the march past of soldiers dressed as Cyrus the Great's army which conquered half the world 2,500 years ago.

Besides, India and the UAR, Indonesia, Saudi Arabia, China and Pakistan played significant roles at the Conference towards the evolution of the new concept of non-alignment. Eight years later, Abdul Khaliq Hassouna, the Arab League General-Secretary, welcoming Dr Zakir Husain at the League headquarters in Cairo, said: "Indo-Arab cooperation has been a corner-stone for the edifice of Afro-Asian cooperation. Together with a number of countries, they have adopted a policy of non-alignment which supports truth, justice and maintenance of world peace."

As time passed by, the above principle gained strength and became more meaningful. India and the Arab countries stood by each other on international problems relating to peace, like disarmament, nuclear power, etc. They kept out of the military blocs and accepted economic aid only if it was without political strings. They took a firm stand against colonial or imperialist intervention or aggression wherever it occurred and expressed solidarity with each other. **For instance, when India took military action in Goa against the Portuguese colonialists in support of the Goan struggle for independence, Egypt refused to allow Portuguese ships to pass through the Suez Canal.**

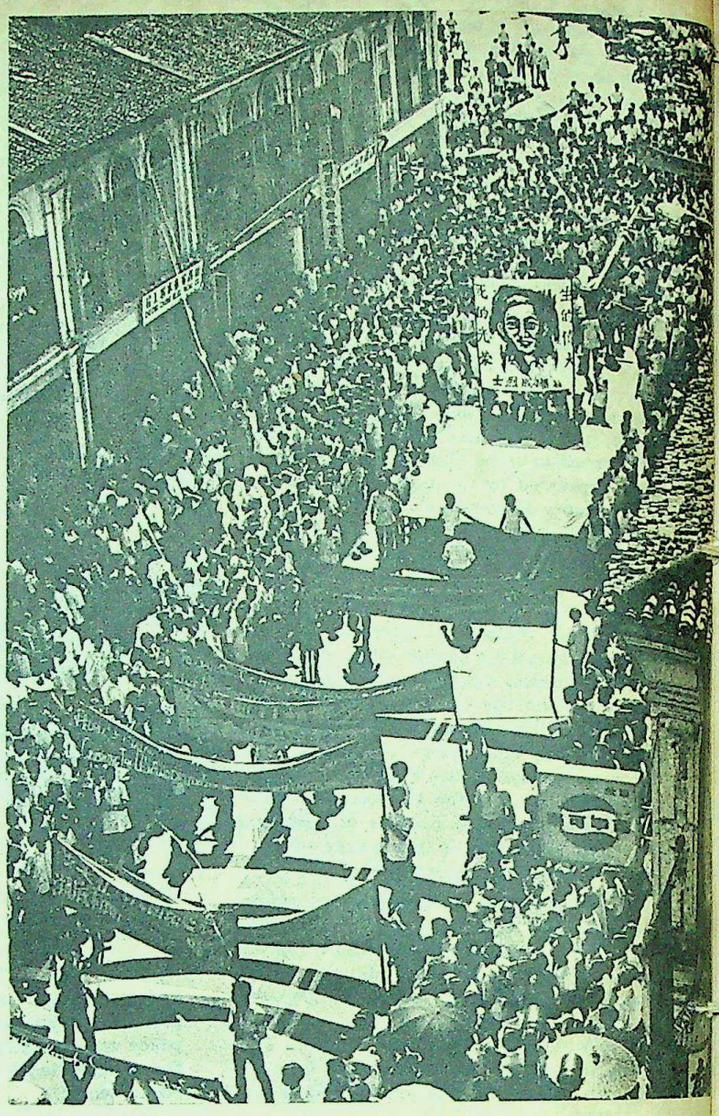
Similarly, India protested against the French intervention in Bizerta in 1961. In 1956, when Britain, France and Israel committed aggression against Egypt, India reacted strongly. Jawaharlal Nehru denounced

—Continued

CC-0. In Public Domain. UP State Museum, Hazratganj, Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

INDONESIAN WOMEN have a variety of colourful costumes and headgear. Like Indian women, they continue to wear their national dress. Also, they do not wear the veil. The women of the Hindu minority of Bali are famous for their graceful dances.



AT KUALA LAMPUR, Malaysia, leftists join the funeral procession of a Labour Party youth who was killed when the police opened fire at a political rally. Malaysia is a prosperous country with a multi-racial society which includes many Indian emigres.

it as an act of naked aggression and warned the Big Powers of its dire consequences. Krishna Menon exposed the hollowness of the aggressive policies pursued by the imperialist powers, while Nawab Ali Yavar Jung, then Ambassador of India to Egypt, played a significant role during the crisis in Egypt.

India had always supported the liberation struggle of the Algerian people against the French and, when freedom came to them, India was the happiest country. Nehru paid glowing tributes to the freedom fighters of Algeria and praised their spirit of determination and sacrifice. Krishna Menon ridiculed the French concept of considering the Algerians to be Frenchmen by saying:

"We Indians lived for many centuries as a dependency. We were called at one time 'British subjects'. This was bad enough but nobody dared call us 'Englishmen'."

It can hardly be denied that Nehru had the deepest regard for the Arabs and hoped for their full cooperation and support with India in the political and economic fields. Speaking at a Seminar on Indo-Arab Relations in Delhi, he once said: "We meet not as newcomers but as old friends—friends of ages past—and that is why in the present period our contacts have grown so rapidly." Again: "Co-existence is a passive thing. What we want is an active co-discovery." And the Arabs equally paid the highest tribute to him. On his visit to Saudi Arabia, he was hailed as *rasul al-salam* ("messenger of peace").

The second phase of Indo-Arab relations may be said to have begun with the Chinese aggression against India in 1962, barely two years before Nehru's death. This event marked a slight deviation in the usual Arab policy of full support to India. Although the UAR played an important role as mediator and made every effort to bring about a peaceful solution of the conflict, public opinion in India expected a more positive stand from the Arabs. **One could explain the Arab stand by the fact that the conflict involved, on the one hand, a friendly country like India and, on the other, a socialist country like China, whose influence in the Arab world was on the increase at the time.**

Besides the Chinese factor, Pakistan has been another factor in determining India's relations with the Arab and the Muslim world. This was noticeable in the neutral attitude of the Muslim Governments towards the India-Pakistan War of 1965; the Muslim world was obviously affected by the anti-Indian Pakistani propaganda over a number of years and by the pan-Islamist appeal that she always made to the religious sentiments of the Muslims. A similar sentiment was played up by Pakistan at the Islamic Summit Conference in Rabat—to which India was fully within her rights to seek participation—because of the political nature of the Conference.

The Pakistan factor has once again played its role in the Muslim countries in India's military support to the liberation struggle of Bangladesh. On this, there has been a strong pro-Pakistan feeling in the Muslim world.

In contrast to the Arab policy, India has consistently supported the Arabs against Israel. In 1967, when Israel attacked the UAR employing "Pearl Harbour" tactics, India denounced Israel as the aggressor and exposed the USA for backing Israel.

Let us now see where India stands politically, in the light of her foreign policy, vis-a-vis Turkey, Iran, Afghanistan,

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Indonesia and Malaysia. India has always shown keen interest in the political developments in these countries since World War I and admired the peoples of these regions for their courage and sacrifice in their freedom struggles. Kemal Ataturk, saviour of modern Turkey, was at one time the symbol of courage and diplomacy for India. When he defeated the Greeks in the battle of Smyrna in 1922 shattering the plans of the Western Powers to subjugate Turkey, the event had a great psychological impact on the Indian struggle for freedom.

In the words of Nehru (who along with other leaders was in the Lucknow Jail): "We celebrated the triumph by decorating our prison barrack with such odds and ends as we could gather and there was an attempt, a feeble one, at illumination in the evening."

It was rather odd but the Indian Muslims' demand for reinstating the institution of Khilafat in Turkey became, in time, one of the main planks of the non-cooperation movement led by Gandhiji in the 1920s. During the period between the two World Wars, Turkey followed a neutral policy but, following World War II, she became pro-West and pro-American. India's political relations with her have therefore been guided by this factor since the War. Similarly India admired the achievements of Reza Shah Pahlavi who overthrew the old feudal regime of the Qachar dynasty in 1925 and turned Iran into a modern state.

But, after World War II, Iran followed a more pro-Western policy in the international arena. Along with Pakistan and Turkey, she is a member of CENTO, while Turkey is also a member of NATO. In the Indo-Pak War of 1965, both Turkey and Iran remained pro-Pakistan and, in the recent Indo-Pak War, they not only supported Pakistan but provided weapons to her.

Afghanistan, on the other hand, has followed a policy of friendship with India, partly because of "Pakhtoonistan" and the tribal areas which form part of Pakistan. Like India, Afghanistan has declined to be a party to cold-war alliances and, in the 1965 Indo-Pak conflict, she remained neutral with pro-Indian leanings.

Indonesia passed through a hard struggle for independence from the Dutch during the first half of the present century; her leaders like Sukarno were inspired by the concepts of national unity and non-cooperation evolved by Gandhiji, though modifying them to suit their genius. India supported the Indonesian struggle against the Dutch. After her independence in 1950, Indonesia, due to her progressive foreign policy, played an important role in the growth of the policy of non-alignment in Asia and Africa. India continued to collaborate with her and made common cause on many issues until in the early 1960s, due to her pro-Chinese leanings, Indo-Indonesian relations deteriorated. But, with the fall of Sukarno, the relations have improved again. Although Indonesia did not take sides in the Indo-Pak War of 1971, she has recognised Bangladesh.

India has had good and friendly relations with Malaysia. During the India-China conflict of 1962, Malaysia came out openly in favour of India. Tunku Abdur Rahman, who is at present Secretary-General of the Islamic Secretariat in Jeddah, is at heart a friend of India. It is due to him that Indo-Malaysian good relations have been maintained. Like Indonesia, Malaysia has also recognised Bangladesh.

Finally, I venture to say that it has been a mistake on our part in the past to determine our relations with the Muslim countries against the background of Pakistan's influence or ties with these countries.

THE AUTHOR, PROFESSOR MAQBUL AHMAD (b. 1919), is Director, Centre of West Asian Studies, Aligarh Muslim University. He was educated at the Universities of Bombay and Oxford; is a member of the UNESCO Committee of Central Asian Peoples' Contribution to Science in the Middle Ages; has lectured at the Universities of Cairo, Beirut, Baghdad, Tunis, etc; and written many books on Islamic history and on medieval Arab authors and scientists. He knows Arabic, Persian, French, German, Hindi, Urdu, Gujarati and Marathi.

It is time we got out of this outmoded method of diplomacy.

Secondly, we have usually lumped the Muslim world together as a monolithic entity without trying to analyse and appreciate whether a particular country is secular or religious; and without considering the internal conflicts (economic or political) within the Muslim world; and the influence of the Big Powers and their political interests. We have also not given much thought to the progressive or the reactionary nature of each state. We have neglected some and concentrated too heavily on the others.

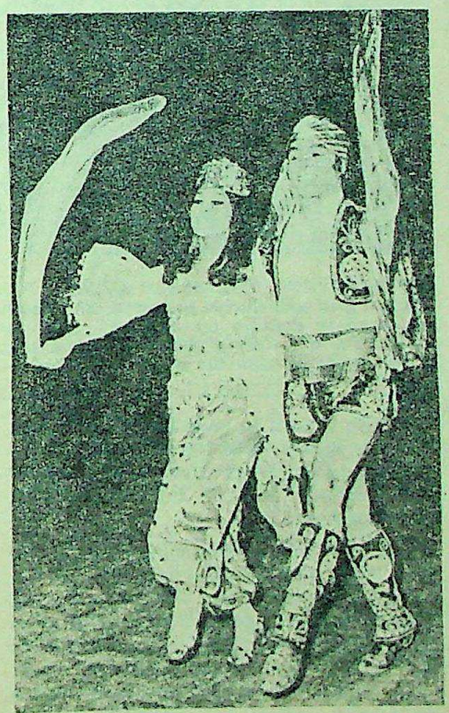
The usual argument, that we are obliged to maintain friendly relations with the Muslim world because of our trade and commerce with them or because of the Indian communities living there, rather clouds the real basis which ought to guide our relations with them.

The main guiding principles of our foreign policy should be: achievement of economic self-sufficiency at home and counteracting the military and political moves of the colonial and the imperialist powers in the region. In view of the more vigorous and realistic economic and foreign policies enunciated by Mrs Indira Gandhi recently, it becomes all the more important to emphasise these factors while determining our relations with the Muslim countries.

Lastly, it may be observed that, in spite of all odds and stumbling-blocks, India has continuously maintained friendly relations and cultural and economic bonds with the Muslim countries. It is necessary therefore that a more vigorous programme of mutual economic aid and exchange of scientific and technological knowhow is embarked upon in the Muslim world wherever it is possible.

Also See Pages 20-21

COLLEGE GIRLS IN BAGHDAD. Iraqi oil was a pawn in the game of European colonial politics before the country became independent. Iraq now faces a newly powerful rival in neighbouring Iran.



TURKISH FOLK DANCERS. Turkey was a major European power for many centuries and had ruled over Hungary, Romania, Greece, Albania, etc, as well as over the Arab Middle East. It lost its empire in 1919.

CC-0. In Public Domain. UP State Museum, Hazratganj, Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

SHARAVATHI AND TARAPUR

A "POWER" CRISIS?

by SWAMINATHAN S. AIYAR

The giant Sharavathi Hydro-Electric Project at the famous Jog Falls in Mysore has often been referred to as the "Pride of Asia". The Tarapur Atomic Power Station has been proclaimed to be the best of its kind. And yet both keep hitting the headlines on account of one breakdown or another. Blunders in design, adulteration of building materials, slipshod construction and faulty maintenance are some of the causes.

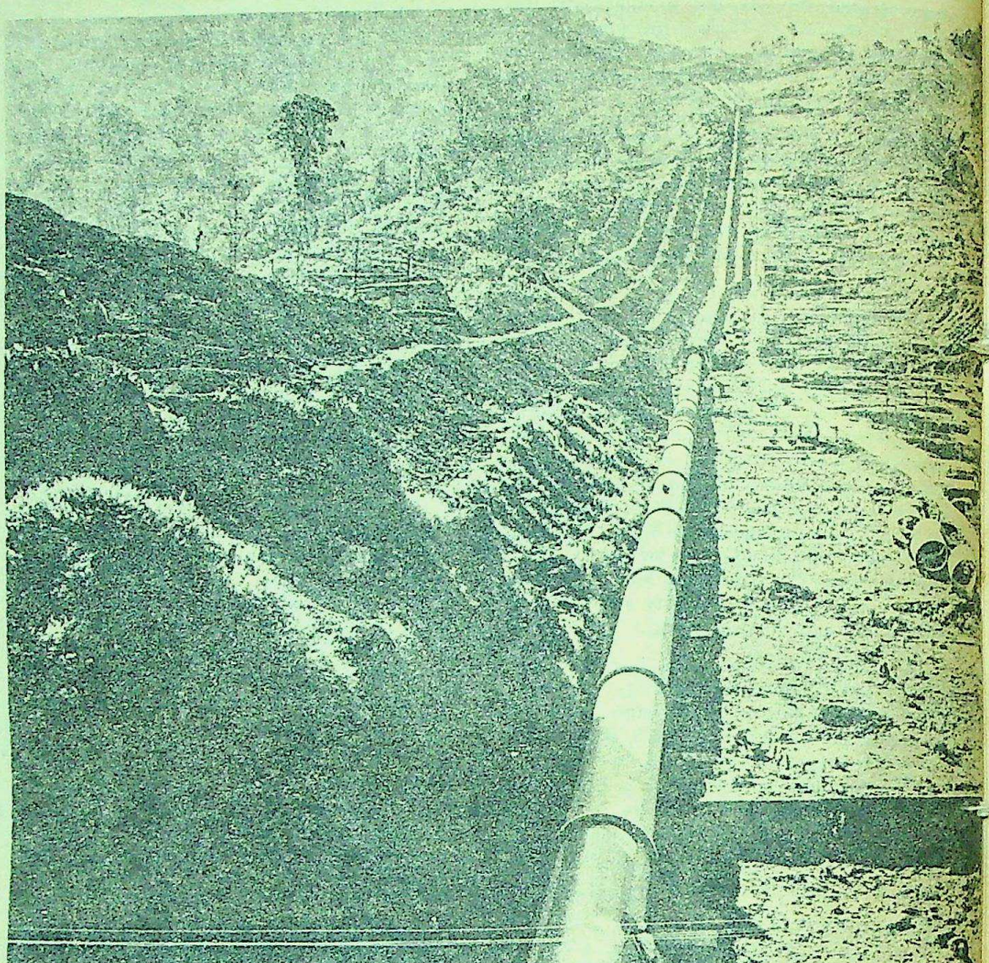
THE construction work on the Sharavathi Project began in 1958. But it did not take long to discover that the contractors were mixing sand, jelly and other adulterants with cement to build it. This could not have occurred without the connivance of the supervising engineers. However, the initial outcry did not result in any action against the miscreants.

By mid-1960 it became clear that things were much worse than anticipated. The Vigilance Commission was asked to carry out a detailed investigation. It submitted a report only in January this year. The Mysore Government is still "considering" it. Meanwhile, some of the leading characters in the controversy, including a former Chief Engineer, have died of old age.

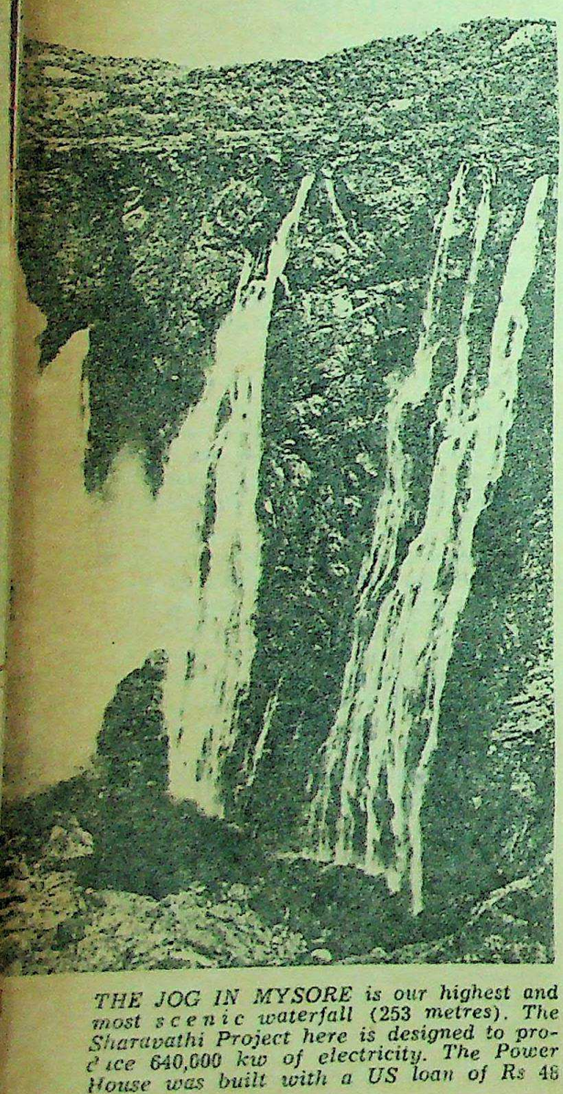
The Sharavathi complex has two dams: the Linganmakki, across the river, and the Talakalale, across its tributary. Water flows from the Linganmakki Reservoir to the Talakalale Reservoir through a specially constructed water channel. From the Talakalale Lake, two power tunnels carry the water down the precipitous slopes of the Eastern Ghats to the Power House, more than 800 feet below. Not one of these parts of the complex has escaped damage.

In the Linganmakki Dam, big chunks of masonry around the sluice-gates have eroded due to bad design. Because of the huge cavities, it is difficult to raise the sluice-gates even to 7 feet: no engineer dare raise them to their full height of 14 feet, as they can become "irreparably stuck".

The design of the dam is poor—it is also impossible to shut down the sluice-gates one



PIPELINE FOR THE FIRST GENERATOR. This was commissioned in 1964, feeding the Mysore grid with 89,000 kilowatts. Sharavathi's potential was scouted as early as 1918 but remained in embryo for 20 years—until two explorers chanced upon this unusually flat area which was a watering place for elephants, tigers and cheetahs. It has now been turned into a Power House with the giant generators.



THE JOG IN MYSORE is our highest and most scenic waterfall (253 metres). The Sharavathi Project here is designed to produce 640,000 kw of electricity. The Power House was built with a US loan of Rs 46 crores.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

The Muslim Press

by SYED AUSAF SAIED VASFI

First a committed bureaucracy and a committed judiciary. Now the Prime Minister is thinking of a committed Press. The author observes that, on the Bangla Desh issue, the Muslim Press refused to be swayed by the "torrents of sentimentalism" unlike the national Press. Why should the authorities consider its writings "unpatriotic"? Why should honest dissent be regarded with suspicion?

THE INDIAN PRESS faces challenges to its size and freedom from four quarters: advertisers, political parties, Parliament and foreign missions. In addition to these, the Muslim Press faces a threat from yet another important source—the Government.

While in the case of the national Press freedom is the only aspect involved, in the case of the Muslim Press the very existence of several small periodicals and papers is threatened.

Out of the 90 prosecutions launched in 1969, as a result of the National Integration Council's recommendations made in June 1968 in Srinagar, 66 were against Muslim editors. From the ownership angle, out of the 57 papers involved, 38 were owned by Muslims.

Earlier the axe of the ill-famed Defence of India Rules fell on ten papers, edited and owned by Muslims and three Muslim journalists—one of Moradabad and two of Calcutta. One does not know what the Internal Security Ordinance, promulgated on May 7, has in store for Muslim editors and leaders.

Indian Muslims and Bangla Desh

Recently the Muslim Press came under adverse comment for its "Bangla Desh policy". A disturbing report comes from Calcutta. Writing in the May 15, 1971, issue of *The Times of India*, Sankar Ghosh concludes his dispatch thus:

> "The West Bengal Government has taken a serious note of the *vitriolic* writings in some of the Urdu papers which are *wholly out of tune* with the general attitude of the people and the Government of the State." (italics mine)

Reportedly, the Press Information Bureau of New Delhi too has taken note of some "unpatriotic" and "wholly out of tune" writings on East Bengal happenings in certain local papers owned and edited by Muslims. Thus it looks as if calculated moves are afoot to regulate the Muslim Press from the backdoor.

If India is a democracy, an open society —and certainly it is—how is it that motives are attributed to sincere differences of opinion, and why is honest dissent looked upon with suspicion?

The present short-sighted policy is a dangerous departure from the line adopted by Nehru. Addressing the A.I.N.E.C., he observed on November 3, 1950:

> "I have no doubt that even if the Government dislike the liberties taken by the Press and consider them dangerous, it is wrong to interfere with the freedom of the Press... *I would rather have a completely free Press with all dangers involved, in the wrong use of that freedom, than a suppressed or regulated Press.*"

It is of the utmost importance, feels the Press Council, that the Press should be safeguarded against any taint or even "semblance of influence", interference, pulls and pressures.

But Prime Minister Indira Gandhi speaking in November 1966 posed a question in a manner that suggests how her mind works on this issue: *"How much liberty should the Press have in a country like India, which is fighting a war against poverty, backwardness, superstition and ignorance?"*

The simple question that arises here is: if a developing country like India could experiment with democracy, with 70% of its people illiterate, why should press freedom, the bulwark of democracy, be shackled?

The Prime Minister's leanings towards a committed bureaucracy and a committed judiciary are too well known. But it was revealed only recently that she prefers a committed Press also! This policy, bordering on regimentation, may be in keeping with Socialism. But it is definitely against well-known norms of democracy. Are not Muslim editors entitled to their conscience and views?

On Bangla Desh, the Muslim Press has consciously refused to be swayed by the incessant torrents of sentimentalism, while the national Press gave in to emotional temptations. **It would be hyprocritical to say that the break-up of Pakistan would not affect Indian Muslims as a minority and India as a large part of the subcontinent. The Muslim argument is that any encouragement to a secessionist movement of a foreign Muslim country would initially go not only against the local Muslim interests, but, in the broader perspective, against India's national and international interests also.** I am at a loss to understand which part of this argument is "vitriolic" or "unpatriotic" or anti-national?

The national Press also realised too late in the day that by persistently front-paging exaggerated accounts of the East Bengal situation and the action taken by the West Pakistan Army, it had "fallen from grace".

A Black Mark

The Statesman, which was second to none in highlighting the victories of the Bangla Desh forces, wrote in an article by Kuldip Nayar (May 5): "There will always be a black mark against the Press for the coverage of the happenings in Bangla Desh. In the first few days whatever came to hand was published. It is true that the freedom-fighters put up a great resistance—much more than anyone expected—but many reporters allowed emotion to prevail over judgment."

The Muslim Press, on the other hand, can claim with an amount of satisfaction that it did not resort to any trick to boost circulation at the cost of national interests. By observing healthy traditions—in the face of obvious pulls and pressures—the Muslim Press has shown a high sense of journalistic ethics and political insight.

By unnecessarily playing up the issue, the national Press has made the problem more intricate. By arousing public sentiment unwarrantedly, it has put the Government in the dock. If the Government, in deference to the wishes of the Press and the people, acts, it may be taking a great risk. If it does not act, it stands condemned in the eyes of the Press and the public.

Refugees have caused not only a law and order problem in West Bengal and Assam but a severe strain on the resources of Meghalaya, Bihar and Tripura. The main cause of the influx is, no doubt, military action by West Pakistan forces. But our Press and Radio cannot shirk their responsibility in this regard.

Our "diplomatic offensive" to "arouse world conscience" appears to have flopped. A recent Press report says that the response of our efforts in world capitals has not been what, according to our calculations, it should have been.

For this Rabat of greater magnitude, our national Press is no less responsible. No amount of whitewashing and window-dressing can absolve it of its guilt and responsibility for the present mess.

For and Against Bangla Desh

Urdu papers—representing Muslim opinion in India—which are opposed to Bangla Desh and are critical of popular sympathy for it include—

Dawat, *the Jamaat-e-Islam's official paper;* Sangam *of Patna;* Nasheman *of Bangalore; and* Jamait Times *of Delhi.*

These are outnumbered by papers which are sympathetic to Bangla Desh or are critical of Pakistani action. They include—

Asre Jadid, Rozana Hind *and* Azad Hind *of Calcutta;* Mulk-o-Millat, Angarey, Al Jamait *and* Waqiat *of Delhi;* Ajmal, Inquilab, Aaj *and* Khilafat *of Bombay;* Mussalman *of Madras;* Siasat Jadeed *of Kanpur;* Sathi *of Patna;* Nazim *of Rampur; and* Afkar *and* Nadeem *of Bhopal.*

Source: Link

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

To Recognise Or Not To Recognise

by SUBRATA BANERJEE

Apart from New Delhi and West Bengal, there has been little reaction to the happenings in Bangla Desh. To many, Bangla Desh is as remote as Viet Nam. In fact, those who have reacted have done so from a humanitarian point of view, perhaps with little understanding of the political issues involved.

DURING the first few weeks of the heroic resistance against West Pakistan's military terror in Bangla Desh, our mass media seemed to have lost its judgement. Every story that came from across the border was broadcast without adequate verification. This was mainly due to our general suspicion of Pakistan and our instinctive sympathy for the suffering people of Bangla Desh. Exaggerated reports have created a lack of confidence. This is helping to strengthen the so long muted attitude of ambivalence towards Bangla Desh.

The ambivalence is reflected in the different political trends in our country. An armed uprising on the border of politically unstable West Bengal conjures up for some visions of revolutionary contagion spreading to India. According to them China is playing a double game, and a time will come when she will gobble up the whole of Eastern India. They are also afraid that the example of Bangla Desh will encourage secessionist tendencies in our country too. For others it is difficult to believe that the pusillanimous Bengali can fight a Viet Nam type of liberation war. Hindu chauvinists cannot forget the partition massacres, and are confused at the Jan Sangh's vociferous demand for the recognition of Bangla Desh. They find a vicarious pleasure in seeing Muslim killing Muslim.

Indian Muslim opinion is naturally very confused. In the context of the communal situation, Pakistan always seemed to them a potential source of strength. Naturally they are very reluctant to see Pakistan divided and weakened. Many have relatives in West Pakistan. The well placed have relatives who have been directly involved in the exploitation of East Bengal. And yet the mounting and conclusive evidence of Muslim killing Muslim is disturbing. It is impossible for the Indian Muslims to take an objective and rational view of developments.

Ambivalence

This ambivalence has been further strengthened by the neglect of the political parties to educate the people in the basic issues involved. This failure is inherent in the political bankruptcy that pervades our country. The various shades of Communists are making the usual noises expected of them. Never having made a revolution, they cannot quite understand how a reformist bourgeois leader, such as Sheikh Mujibur Rehman, could unleash an armed struggle. The Sino-Soviet cold war also colours their attitudes

The Jana Sangh has suddenly become concerned about democracy and the poor suffering Muslims of Bangla Desh. They would like nothing better than a shooting war between India and Pakistan. Together with the Swatantra Party, representing India's big business interests, they dream of replacing the Punjabi industrialists of West Pakistan in independent Bangla Desh.

It is significant that apart from New Delhi and West Bengal there is very little popular reaction to the happenings in Bangla Desh. To many it is as remote as Viet Nam. Those who have reacted have done so from their innate humanitarianism, with little understanding of the political issues involved and their bearing on our own future. They had spontaneously rallied to the cause of Bangla Desh and now feel demoralised. The banner headlines no longer carry tales of incredible heroism. The credibility gap has come home to roost, when sympathy, understanding and assistance are most necessary, with the character of the fighting having changed from positional warfare to guerrilla actions.

For over two months now the people of Bangla Desh have been engaged in an unequal battle. They have formed a government and are trying to consolidate their hold over the countryside. The West Pakistanis hold the towns, but have failed to set up a puppet administration so far. The world powers are only now beginning to realise the enormity of the suffering of the people of Bangla Desh. They too are inhibited by their own selfish geo-political interests.

The Government of India has been making loud noises and is trying to cope with the situation created by the unending influx of evacuees. In this situation its ability to evolve a more positive policy towards Bangla Desh is inhibited by the widespread prevalence of the attitude of ambivalence. To recognise or not to recognise that is the question.

Secessionist Revolt

In some respects the case for Bangla Desh is really simple. The situation of a secessionist revolt that has developed is the result of the refusal of the military-bureaucratic complex of West Pakistan to hand over governmental authority to the popularly elected representatives of the people of East Bengal. The roots of the conflict, however, go deeper. As far as India is concerned the issue is not so simple.

In this situation it is heartening to find a few distinguished scholars, political scientists, legal and constitutional experts, politicians and journalists taking up the task of educating the public in the issues involved. The speed with which they have

—Nikhil Bhattacharyya

OVER FIVE MILLION REFUGEES have already crossed into India. And they are still pouring in as the Pakistani repression goes on. The Indian Government has pledged Rs 60 crores for relief. Aid is now coming from the world over. Some Rs 23 crores have already been sanctioned by several countries, through the United Nations.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

produced their well-studied contributions is an indication of their sense of involvement and responsibility. Studying the developments in Pakistan objectively, backed with all available facts, practically all of them have reached the conclusion that no effort should be spared to help the creation of an independent Bangla Desh. This is not only in the interest of India, but also in the interest of peace, stability, and rapid economic and political development in South Asia.

G. S. Bhargava in *Pakistan In Crisis**, first published in 1969, in this second revised edition, provides a comprehensive and analytical study of developments in Pakistan since its establishment. Based on his first hand experience as a journalist in that country it provides an effective introduction to the two symposia, *Bangla Desh: Background and Perspectives* and *Bangla Desh: Struggle for Nationhood.*

The study of developments in Pakistan reveals a dismal failure of a search for identity by a ruling clique representing the upper echelons of the bureaucracy and the army, and conflict between the two wings, since its very birth. The situation that has developed today is the inevitable result of these inter-related factors. As Mohammed Ayoob rightly points out the first general elections under adult franchise have destroyed the very basis of this system. And it was inevitable that the first break in the chain should be at its weakest link, East Bengal.

Last Desperate Bid

From the very beginning the struggle of the people of East Bengal for autonomy has really been a struggle for the liberation of the whole of Pakistan from the exclusive domination of a single nationality and of the permanent executives, civilian and military, over representative institutions. Unfortunately the political leaders of East Bengal have never really projected their movement on the all-Pakistan level. The ruling clique, whose very existence without a mass base has depended entirely on the economic exploitation of East Bengal, has always been aware of the overall implications of the autonomy movement. Hence its desperate attempt to crush it for all time to come. In Bangla Desh today the ruling classes of Pakistan are really waging a war for their own existence.

Rasheeduddin Khan has rightly raised the valid question whether a *"coup d'etat* administration supported by an army-cum-bureaucratic elite" can be considered "the legitimate authority in Pakistan, East or West." How can such an administration, which lacks constitutional and legal validity, deny a sovereign people the right to constitute its own government with the leadership elected through adult franchise according to the law of the land?

. The legal arguments against recognition have been well refuted by leading constitutional and legal experts such as M. C. Chagla, Krishna Menon and Rahamatulah Khan. **Organised mass murder and the planned eviction of the people should have by now convinced the doubting Thomases that Bangla Desh has ceased to be the internal affair of Pakistan. Chagla has rightly pointed out that the plea of "domestic jurisdiction" cannot be sustained. The UN had refused to accept this plea by South Africa in relation to its policy of apartheid.**

International law in relation to recognition demands the existence of "an independent government exercising effective authority, within a defined area." As Krishna Menon points out the resistance put up by the people is an indication of the existence of an authority that has gained "habitual obedience". And does the writ of West Pakistan really run beyond the major towns it has been able to occupy? Further, as Rahamatulah Khan maintains, **international law has never prohibited absolutely intervention of a humanitarian character. In any case recognition is not intervention. Thus the UN certainly has enough grounds for intervention through collective recognition.**

One of the causes of ambivalence in neighbouring countries regarding Bangla Desh is the fear that a weakened Pakistan would mean a stronger India and this might have dangerous consequences in the power structure in the area. This is really a myth created by the Western Powers and China in their own selfish interests. The emergence of Bangla Desh will destroy the ruling clique of Pakistan, which is today the greatest obstacle in the way of the country's overall progress.

A democratic Pakistan, relieved of its negative ideology of hostility towards India, will make it possible for closer economic and political relations between all the countries of South Asia. As Sisir Gupta has pointed out, peace, stability and economic and political well-being of the Indo-Pakistan sub-continent is a major factor in the independent economic and political progress of all the smaller countries of this region. It will help put an end to Big Power conflicts over this area and stabilise world peace. As Ajit Bhattacharjee rightly says, "If Bangla Desh goes under, the pendulum will swing in the other direction."

Instead of running to the doors of the Big Powers, who have their own over-riding geopolitical interests, we must rallv the third world behind Bangla Desh. It will help us to emerge as a factor in world affairs.

Long-Term Implications

Unfortunately we are not ourselves sure of the long-term implications of Bangla Desh. Dr Singhvi expresses fear of "unsavoury" domestic political consequences. The reference obviously is to the likely demand for greater autonomy for the Indian States, and for revolutionary structural changes. It is forgotten that India is not dominated by a military-bureaucratic clique and a single nationality. What is more, as Dilip Mukherjee points out, we have shown enough flexibility in the past to absorb various conflicts within our democratic constitutional structure.

We are also afraid of getting involved in a major war. As a people we suffer from an unhealthy inferiority complex and an exaggerated notion of the military might of some of our neighbours. We have so much taken to heart the thrashing the Chinese gave us in 1962, that we seem to live in constant terror. We do not realise that no Big Power, except possibly China, wants a shooting war on the Indo-Pakistan subcontinent. Tension, yes. Because that keeps India in her proper place and prevents her from playing her rightful role in Asia. War in this sub-continent can release forces that would completely upset the delicate balance of power in Asia. China too is quite happy helping others fight her wars. In the circumstances, Brigadier Rathy Sawhney rightly discounts the danger of foreign military intervention and points out our military superiority in relation to Pakistan.

The question that is often asked is whether Bangla Desh is politically and economically viable. A people who win their freedom through so massive a sacrifice jealously guard it. There can be no danger of Bangla Desh becoming a political or economic satellite of any country. Ashok Desai provides enough facts to show that it can be politically and economically viable. As far as we are concerned the growing and lingering burden of evacuees from Bangla Desh will prove economically and politically more costly in the long run, than all-out assistance now, short of sending troops, to help Bangla Desh assert its independence.

Final Question

The final question that remains is: can Bangla Desh, with the limited assistance, we can provide, win this unequal war? Aniruddha Gupta has well anlysed the military aspect. Without any aid whatsoever, the struggle may collapse. Under pressure from the Big Powers, West Pakistan may come to some understanding with certain elements of the Awami League leadership. If, however, the emerging leadership of the armed struggle can give a political perspective of social revolution and rally the peasantry, it can bog down the Pakistani army. This will affect the economy of West Pakistan and make a social revolution inevitable in that wing. A joint struggle against the ruling classes will then become possible. This will lead to the liberation not only of Bangla Desh, but of the whole of Pakistan.

We must realise that what is at stake is not merely the freedom of a neighbouring people, but our own future. A democratic, friendly Pakistan, that can emerge only as a result of the victory of the people of Bangla Desh, will ensure stability, peace and economic and political progress in the whole of this sub-continent. The defeat of Bangla Desh will weaken our secular democracy and strengthen the reactionary and hostile ruling classes of Pakistan. This is the real issue. And recognition or no recognition of Bangla Desh, we must act now to win our future.

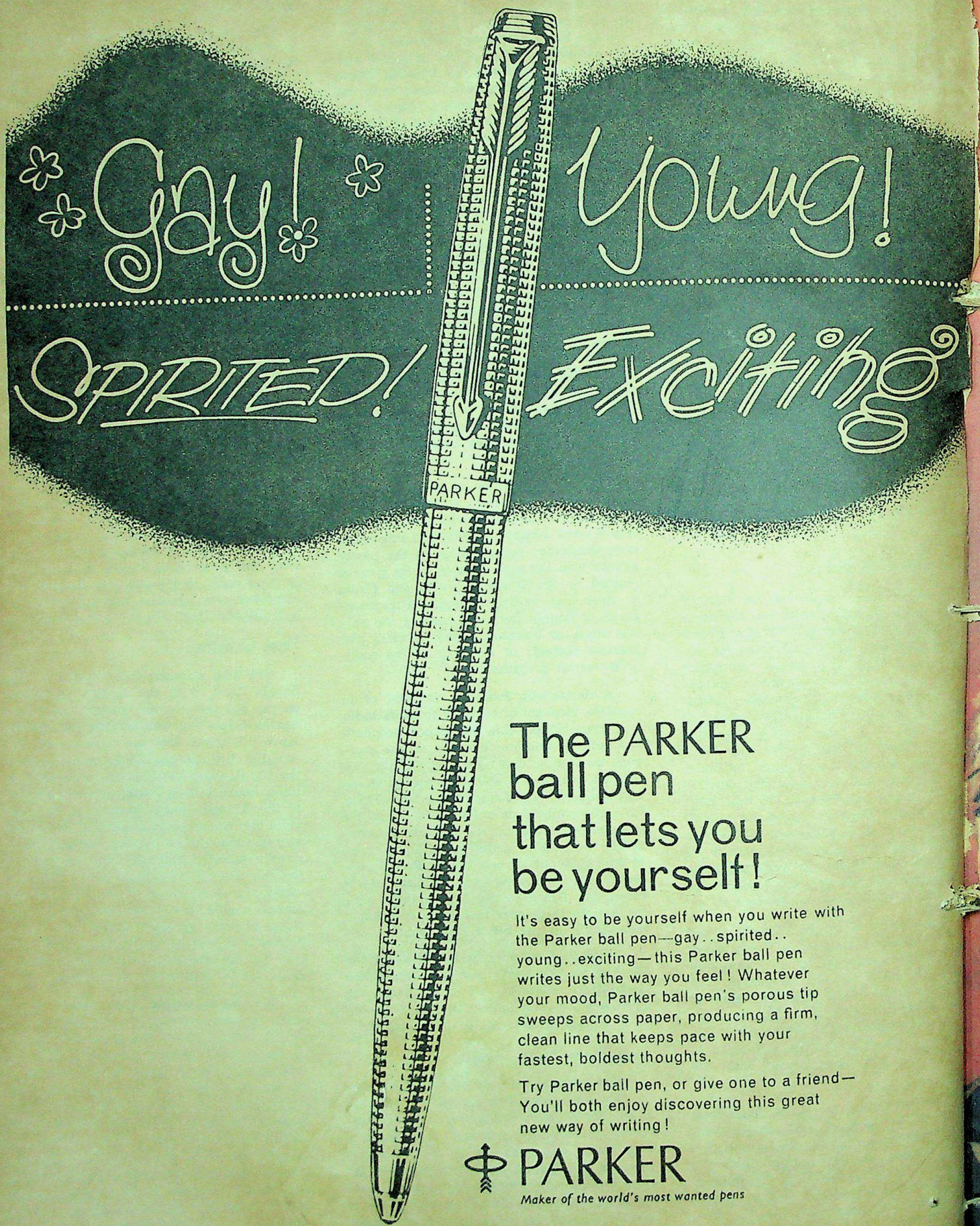
---

* *Pakistan in Crisis*, by G. S. Bhargava, Vikas, Rs 24; *Bangla Desh Background and Perspectives*, Ed. Dr Subhash Kashyap, National, Rs 13; *Bangla Desh: A Struggle for Nationhood*, by Professors of School of International Studies, Jawaharlal Nehru University, Vikas, Rs 20.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

STRONACHS E-9



The PARKER ball pen that lets you be yourself!

It's easy to be yourself when you write with the Parker ball pen—gay..spirited..young..exciting—this Parker ball pen writes just the way you feel! Whatever your mood, Parker ball pen's porous tip sweeps across paper, producing a firm, clean line that keeps pace with your fastest, boldest thoughts.

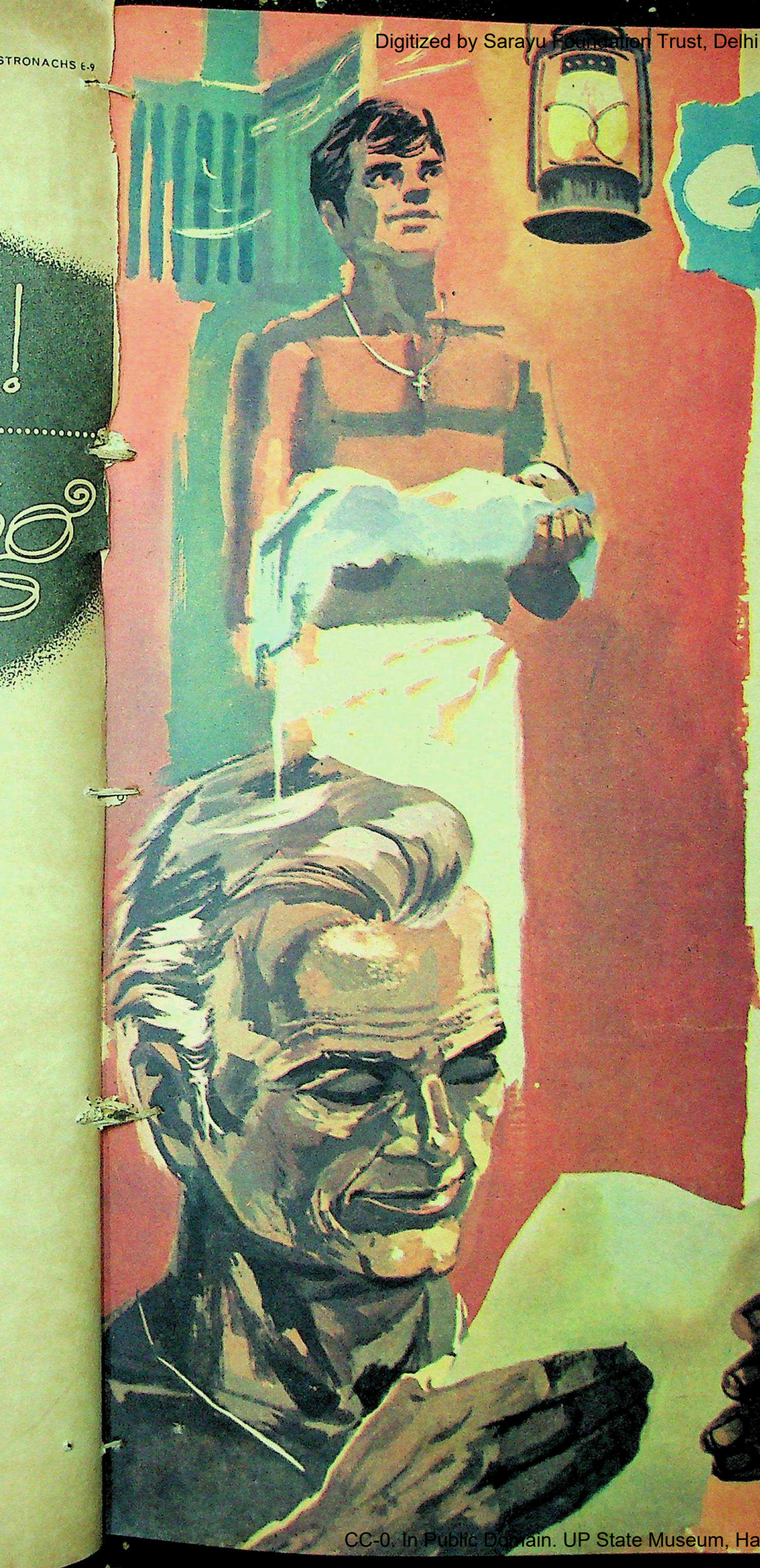
Try Parker ball pen, or give one to a friend—You'll both enjoy discovering this great new way of writing!

PARKER

Maker of the world's most wanted pens

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri



christogu

by S.I. FRANCIS

The wonder of the sraall life which he held in his hand as it drew its first breath always stayed with Christogu. And it was even more wonderful that that little infant should now be grown up, a tall, brawny man, with a child of his own.

CHRISTOGU had had a letter and the whole beach of fishermen in the little village of Pesalai knew about it. It had been some days since the postman had honoured him with a visit and the excitement of the letter had never quite left him. In the toddy tavern, at the end of the day, he would pull it out, drink the toddy and tell everyone that he had got a letter.

"From whom is it?" the fellows would ask, coming and peering, wiping the froth of the toddy from their lips with the back of the black, brawny hands still speckled with the sand of the sea.

"Kunam! Don't you know Kunam? My godchild. The baby. The school teacher's son."

"Who?" they would ask again. And Christogu would become affronted. Who didn't know his godchild?

"Why Anthonie, have you forgotten my godchild?"

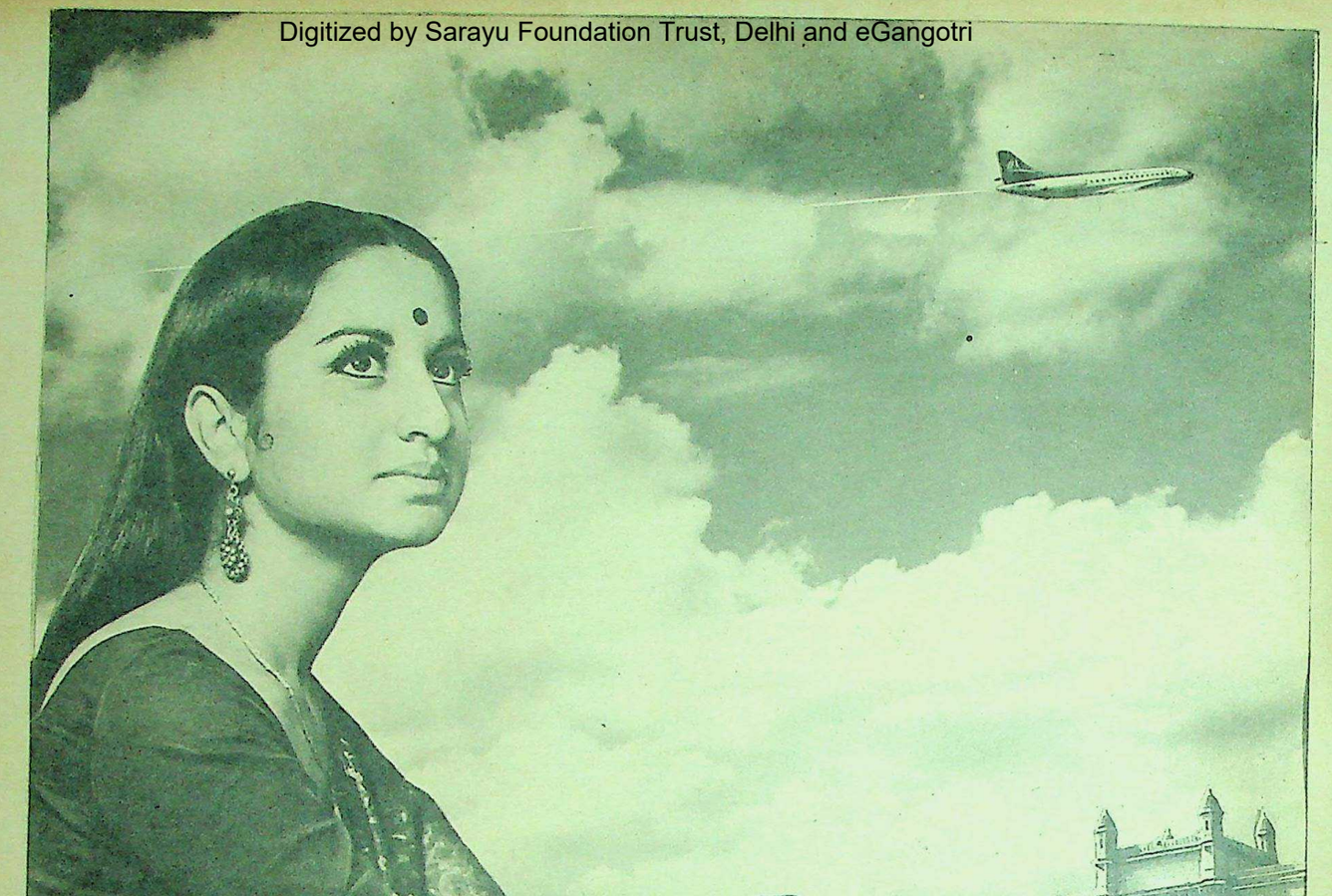
Ah, but they all remembered! It needed only a little explaining. The old house where the boy had been born still stood by the seaside, a ghostly little house, unlit and crumbling. Some of the young fishermen had even petitioned the village headman to have it pulled down as it had become desolate. Dark and eerie in the nights. But Christogu had protested and preserved it. He did not know what had happened to the family. Years after the school teacher had left the village, he heard that she had died somewhere and the boy, his godson, was at school. But now in his pocket was the letter. After all he had been right in keeping the house. The boy was coming back. Even if just for a week-end, and what was more, coming with his wife and child.

It had been decades ago, almost a generation. He remembered that night as if it were yesterday. It had been a stromy night with the North-East monsoon howling across the sea.

—Continued

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri



5,000 metres up in the air ... a career for every smart girl

Your career as an Airhostess starts in the skies at 400 kmph.

We have captured all the excitement for you inside that floating craft. Up in the air, walking up and down the plane, talking to a variety of passengers, attending to their needs, comforting an old gent on his first flight, tending an air sick lady or explaining an awed little kid how he can look 'down' at those clouds — can be sheer fun.

You should be between 19 and 25, on 1st of May '71, unmarried, a Matriculate or equivalent, have a high standard of physical fitness with height between 153 and 170 cms and a proportionate weight to qualify for this career. Apart from this, possess a fresh and smart appearance, poise and graciousness, a pleasing voice, fluency in English and one or two Indian languages, self-confidence and willingness to undertake duties with a smile.

Tempting, isn't this career ? For details of this fun-and-travel job, and an application form please contact

Administrative Manager, Indian Airlines,
Santa Cruz Old Airport, Bombay-29.

Last date for receipt of completed forms 25th May '71.

Indian Airlines

INTERADS — Advt. No. 1/71

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

India At The Crossroads

by RAJINDER PURI

The crisis in Pakistan is a test for India. It will reveal whether after two decades of independence India has come of age and learnt to stand on its own feet. Up to now, India has given little evidence of this.

THE world was waiting for a lead from India. India waited for the world to act. Indian politicians have kept up a pathetic refrain seeking the Soviet Union's help to solve the crisis in Bangla Desh. They are ill-advised. They seem to forget that the Russians have to look after Russian interests, and India must learn to protect its own. The Russians were inclined to treat the Bangla Desh crisis as an internal affair of Pakistan. It was as a concession to Mr D. P. Dhar's strenuous efforts that President Podgorny sent his famous message to President Yahya Khan. Did India stay its recognition of Bangla Desh as a price for this message? Mr Podgorny's message did not help. It merely pushed the Pakistanis closer to China, and hardened Chinese intentions, in competition with Russia, to have a more than equal say in the affairs of Pakistan.

After China's entry into the Pakistan crisis, the Russians have been placed in a dilemma. They would not like to abandon Pakistan to the wiles of Peking. So, while they have to compete with China in wooing Pakistan, they are being forced by Indian pressure to choose between India and Pakistan. The Russians would like, as far as possible, to avoid making this choice. If things remain peaceful it would help them maintain a semblance of neutrality. **The danger is that China would egg the Pakistanis on to an Indian adventure to put the Russians to the test. That is why a war between India and Pakistan appears to be a distinct possibility this year.**

Desperate Gamble

Official circles are inclined to dismiss such a possibility. One can only hope they are right. In their present frame of mind the Pakistani rulers may be prepared for a desperate gamble. To their fevered minds, it is a question of Pakistan's survival. The estimate in official circles is that the Bangla Desh action has so crippled Pakistan economically and militarily that an adventure by it against India is ruled out. But Pakistan is reported to have accumulated enough foreign exchange to last it comfortably three months more. If China could replenish Pakistanis' armour, and certain friendly Islamic countries their oil, they have the manpower and have shown the temperament to launch on a reckless adventure of this kind.

Because of a limited stockpile, it would have to be an attempt at a swift, savage blow, with everything thrown into it, to grab maximum advantage—and then expect hopefully the super-powers to intervene and impose a ceasefire. Pakistan may not succeed in such a mad adventure but it could add to the damage and misery already caused in the sub-continent. That is why India has to remain alert, particularly from May, when the snows melt in Kashmir.

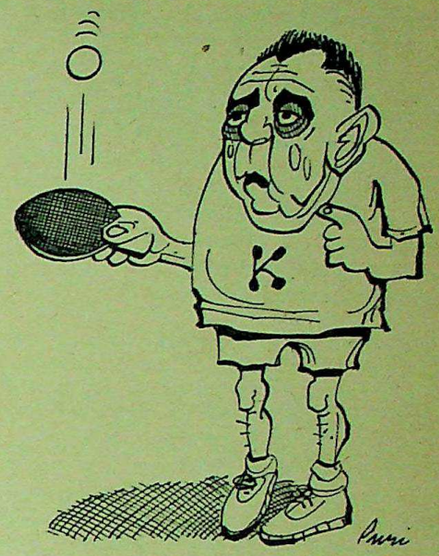
There is the other possibility of course, hopefully held in official circles, that Pakistan may collapse under the weight of its own crisis. The disruption of its economy due to its action in Bangla Desh and the expected clamour for autonomy by its several constituents in the western wing are being held up as evidence of such an impending collapse. If this happens, where would it leave India? Have we prepared ourselves, diplomatically and politically, to fill the vacuum created by a crumbling Pakistan?

New Arrangement

If we do not show the vision, the courage and the generosity to create a new, just political arrangement for the entire sub-continent, **the Chinese and the Russians could be drawn into the affairs of the sub-continent in a big way. Entry by any one of these powers into the Indian sub-continent would inevitably lead to a counter-move by the other.** That would spell political disaster for the Indian sub-continent, converting it into a live battlefield for Sino-Soviet rivalry. India would, in that event, disintegrate and divide over the years into Chinese and Russian spheres of influence. This would be a slow and painful process because the Indian sub-continent has a cultural unity and is a natural centre of power in Asia—even though for 20 years our leaders have framed policies on the assumption that it is not.

It may be recalled that the might of the British empire rested on its control and consolidation of India. It was the exploitation of India's unique strategic position in Asia which allowed British power and influence to radiate to Burma and Singapore in the east and through the Persian Gulf to Mesopotamia, Aden and Suez in the west. The spreading arms of the sub-continent held up the Russians above Afghanistan and propped up a tottering Chinese regime in Sinkiang above Kashmir. And the Indian peninsula was held like a dagger to rule the Indian Ocean. It was through use of Indian troops under British command that the empire asserted its presence from Singapore to Aden, and in Afghanistan and China. The Indian sub-continent remains where it was. Only, its impact has vanished with the departure of its British rulers who knew how to exploit its potential.

This does not call for chauvinism. It calls for an effort to recognise realities and capture a perspective commensurate with world trends. Nation-states are tending to merge into regional centres of power. America, Russia and China have become centres of power. Europe, largely because of the lead given by Charles de Gaulle, may yet become a centre of power independent of American hegemony. **India and Pakistan, united under a new political arrangement, could become such a centre of political and cultural influence extending from Bahrein to Bangkok, and from Kabul to Colombo.**



"Sniff—who'll play with me, fellers?"

The future of the sub-continent will be affected by our response to the crisis in Pakistan. Even if Pakistan were to remain united, its weakened condition may favour an Indian diplomatic initiative. Already we seem to have missed the better opportunities to resolve the Bangla Desh crisis through peaceful diplomacy or military action. In the days to come, whatever the dimensions or nature of the challenge that we may have to face, our priorities should be clear. We must make every effort to ensure that the affairs of the sub-continent are resolved through the efforts of the people who live on it. The alternative to this would be increasing interference by the great powers into the affairs of India and Pakistan, rendering their eventual dismemberment and disintegration a foregone conclusion.

The crisis in Pakistan may well have brought India to the crossroads of its destiny. It may help it realise Gandhi's dreams and Nehru's ambitions to make it the centre of a great and good influence in the affairs of the world. Or, this crisis could be the start of its final political disappearance into the jaws of the great powers that hover around it. History, in the garb of the Bangla Desh crisis, confronts India with the choice to survive as a giant or to collapse as a nation.

Those who fear bold diplomatic or military action because of the heavy price that we may have to pay, or because of the relatively feeble military power at our command, might bear in mind a truth repeatedly confirmed by history: in the last analysis, the independence of a people is preserved by their guts and not by guns alone.

CC-0. In Public Domain. UP State Museum, Hazratganj, Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

What India Meant To Me

by LEONARD MARSLAND GANDER

Frustrations and depressions but also a place of inspiration... A horoscope drawn by a reporter, with a final prediction—death by accident this year—still awaiting its test.

INDIA changed the whole course of my life, my habits and my hopes. She educated me and nearly killed me, alternately frustrated and profoundly depressed me, then inspired me to fresh ambitions and infused me with new ideas.

I grope for the apt word to describe the radical upset of my English way of life caused when I was astonishingly and unexpectedly appointed by the late Sir Stanley Reed, one time Editor of *The Times of India*, to the post of Chief Reporter early in 1924. Dramatic, exciting, traumatic. They are all too hackneyed, too inadequate.

At the time I had completed a four-year apprenticeship on an East London bi-weekly paper called the *Stratford Express* and was earning £4 5s a week. I was desperate for a change, almost suicidally so. After six years somehow I had to break away from the limited orbit of suburban affairs, inquests, local concerts, police courts, petty fires, council meetings. But I had no desire whatever to go to India. **I had heard of that vast remote country, part of the Empire on which the sun never set and I thought how lucky the Indians were to be ruled by a race so indulgent and so gifted as the British. Forgive me; I have to tell the truth.**

First Obsession

The fact is that my education by English standards had been somewhat sketchy and mostly free. I did not go to a Public School or a University. I went to East End elementary schools; then won a small scholarship by the skin of my teeth to a much better school and took home the £10 bursary in triumph to my adoring mother. Then an elder brother paid for me to go to the City of London College, a specialised college mainly concerned with equipping boys and girls for office work.

Father had died. There was nobody to stop me. So at 16 for some extraordinary reason I announced to an astonished but totally indifferent world that I was fed up with school and examinations—did not want failed B.A. after my name or any other initials, except perhaps the V.C. I was going to be a journalist. No one in the family had ever been connected with newspapers and it is extremely difficult to explain my obsession.

But it was so difficult to get a newspaper job I must have written to every paper in the United Kingdom. Those that took the trouble to reply gave me a polite brush off. But I was helped by one thing. It was August 1918, towards the end of World War I, and man-power was running low. So eventually I got started on the *Stratford Express*.

Though on the doorstep of Central London, so to speak, to get a job on a London paper without proper provincial experience seemed impossible. I had refusal after refusal, rebuff after rebuff. Once I wrote to my hero Bernard Shaw to ask his advice. Shaw answered everything; his correspondence was prodigious and his postcards with the magic initials "G.B.S." were famous. Incidentally I have what I believe to be the last one he ever wrote at 94 in 1950 but that is another story, as Kipling said.

Anyway Shaw said: "Stick to your local paper until you can obtain a footing in Fleet Street through friends or acquaintances." This didn't satisfy me at all. One day I saw a small advertisement in the *Daily News* for a reporter on an Indian newspaper. It didn't say what paper or where. **India? I had heard about the Mutiny and the Black Hole of Calcutta; about John Company and how Clive with small forces was alleged to have routed huge armies; about maharajahs and fakirs; Kipling, cobras, snake charmers and elephants with fantastic memories, weird creatures which I had also seen at the zoo.**

Bori Bunder Calling !

Above all I had heard about the terrific heat. It didn't attract me at all. But the advertisement fascinated me and I wondered whether I would have the courage to accept this job, never dreaming that, having made the supreme sacrifice of applying, I might not get it. So with nervous reluctant fingers I wrote out my application. It was a staggering shock to my ego when I received no reply. Not a sausage. Not even a bare acknowledgment.

Then I made one of my periodical sorties into Fleet Street to receive the usual brush-off from the *Times*, the *Telegraph*, the *Daily Mail*, the *Daily Express*, and the *Daily News*. How the hell did anybody get started, I wondered? I was wandering disconsolately down the street when I noticed on an upper office window the words "Times of India, Bombay." Well, better than the Black Hole of Calcutta, perhaps. Maybe it was the paper that didn't answer my letter, I thought.

So I raced up a narrow dingy staircase, burst breathless into an outer office and demanded to see the manager. Strange to say I succeeded, but then the manager was an unusual person—W. T. (Skipper) Coulton. "Do you know anything about India?" "No, sir." "What is your experience?" I told him. Well to cut it short he referred me to Sir Stanley Reed whose idea was to find a young man (I was 21) who would make India his life work.

So I got the job on a fabulous salary of Rs 500 a month, then the equivalent of £37 10s, more than twice what I was paid by the *Stratford Express* with the promise of the added privilege—a doubtful one I found—of living rent-free over the office at Bori Bunder.

I am conceited enough to believe that Sir Stanley did not make a mistake about character or ability, but I think he was mistaken about my qualifications. I believe that he thought I lived and worked in Stratford upon Avon and was therefore in some rather obscure way connected with the Bard of Avon, William Shakespeare; he also thought that the City of London College was a pucca Public School, confusing it with the City of London School.

So in March 1924, after a glorious and hilarious voyage first-class in the British India ship S.S. MANELA, with Sandhurst boys freshly commissioned to the Indian Army as high-spirited boon companions, I arrived in Bombay. It was a shock, a grievous shock.

Mass Of Humanity

All night the MANELA lay off the seething city with its phosphorescent glow and foetid air. I lay tossing sleepless in my bunk, sweating profusely and beginning to wonder whether I had not made a terrible mistake. The rise in temperature was from 40° Fahrenheit at Tilbury to 90°; there was a peculiar smell of staleness everywhere, of ordure and of humanity in the mass, of burning and of incense—or so it seemed to me.

In the morning, when we docked, things were worse. All my pleasant companions of the voyage hurriedly disappeared. Peacock, the sub-editor who was supposed to meet me, hadn't turned up. Perhaps this was just as well. James Peacock, as I discovered later, was a debauched Scot from the *Glasgow Herald*, a man with thick pebble glasses, lank black hair, a bulging forehead, ill fitting false teeth, and an unhealthy freckled complexion. He was also, I must hasten to add, a man of an exceptionally generous disposition, a clever journalist, and one who could write blank verse with Bardic facility. Anyway he had one of his habitual nights "down the road" (which meant Grant Road, the brothel quarter) and he was *nai hai*. Nursing his hangover he turned up too late. I found my own way, a deeply worried youth to *The Times of India* at Bori Bunder in a gharry, drawn by a half-starved horse.

The East End of London from where I had come was no paradise, but the poverty, disease and despair were hidden behind the brick walls. First glimpses of Bombay appalled me and I suffered from disastrous home-sickness. But when I first met my Indian reporters my heart lightened; I felt a warming glow of surprise and admiration. I didn't speak one word of their languages; they all spoke and wrote English. It is true that I spoke and wrote it better than they did, but then it was my native tongue.

I wondered! How on earth did I come to be put in charge of this eminently civilised, well-educated, polite and amenable body of men? They were well trained in reporting, too.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

I marvelled at the accident of birth and the freak of history which had put me in charge. But above all I wondered how it was that this artistic, imaginative race could not organise itself a bit better to abolish the poverty, the sickness and the mass misery. Why was there so much illiteracy, such grinding poverty?

After the lapse of forty-six years, I still have no ready answer. Caste system? The British had a caste system all their own. I could join the Gymkhana Club because I was on the editorial staff of the *Times* but our printers had to be content with the inferior Commercial Gymkhana. Incidentally in England I hadn't belonged to any Club and was certainly not qualified for the Atheneum. By the way Indians couldn't join the Gymkhana or the Commercial version of it either.

Superstition? Well, my amiable senior reporter Framroze dabbled in astrology, so I asked him to prepare my horoscope. I have it still and I don't believe a word of it. But he predicted my death in an accident in 1971, so will the Editor please pay me quickly for this, just in case?

Mix up of races? What race could be more mixed than the British? Religion? We've had our quarrels but most people now don't have one. It must be the climate.

Of Things Past

I learnt to drink and that cheered me up considerably. I still think pleasurably of those genial circles around tables on the Gymkhana lawn with a moon sailing across a black velvet sky. It was the form to ask for specific brands of whisky and I picked on Cockburn Campbell. Not that I could distinguish an anna's worth of difference between them all but the name sounded good. I joined the Bombay Light Horse and hunted jackal with them—a sport in the fox-hunting variation that in England would have been far beyond my means.

But I did, by Fleet Street standards, a colossal amount of work, especially when left in charge of the *Illustrated Weekly*, in those days almost a one-man band.

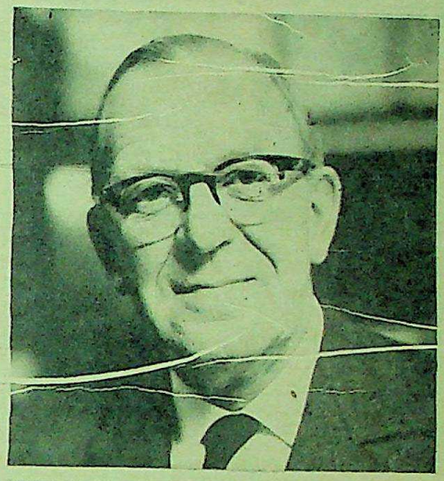
I reported Gandhi's speeches, particularly admiring his smiling aplomb and the convenient fact that he usually presented me with a typewritten copy of his utterances. But I thought of him as a subversive influence and a rebel. Years later during the war I had fixed up an interview with him but arrived at his Malabar Hill residence only to find that he had just been arrested and I, wearing the hated British uniform, was in the middle of a hostile crowd.

But I have always found that the text my mother put up on the wall is a magic formula: "A soft answer turneth away wrath but grievous words stir up anger." I harangued the crowd—those that spoke English—and they let me go to tell the world about the arrest. A wise decision.

Work and that bloody climate eventually brought me down because, as I discovered on my second visit, I hadn't drunk enough whisky. In the war years, thanks to whisky I had no illness worth mentioning.

So, in the 20's after various recurring illnesses—malaria, dysentery, the lot—caused by idiotic overwork, the drastic change of diet and the heat, I eventually found myself in St George's Hospital with liver abscess. **At last a chastened bag of bones, I was packed off back to England, only to find when I arrived that I didn't like it any more—I longed for the warmth, for the strange "kuch perwanai" nonchalance and unjustified gaiety of India and above all I ruminated regretfully over those delectable Anglo-Indian girls.**

My first two years made impressions so deep and lasting that I find it impossible to express them in words. While most of my colleagues and companions were content to eat, drink and indulge in any kind of sport, outdoor or indoor, that was available, I was determined to explore the architectural splendours, to see the Taj, the noble Moghul buildings, to visit the Simla of Kipling, to learn the language, to understand Hinduism and the Muslim teachings. Naturally I failed in all this. My Hindustani is a joke. But



THE AUTHOR was Chief Reporter of The Times of India (1924-26), *before joining the* Daily Telegraph *as Radio and Television Correspondent and also serving as their War Correspondent* (1942-43). *He should be familiar to the readers of the* WEEKLY *as the writer of the London Letter for fifteen years.*

I believe that my written guides to the Taj Mahal and to Fatehpur Sikri are still in circulation—they ought to be.

I wish I could make coherent and constructive comment on the mysticism, the politics, the religions, the wild outbursts of emotionalism that made up and still make up part of the complex mosaic of Indian life. I cannot. It is too confusing, too sprawling. On my first stay I was preoccupied with the demands of daily journalism. During the war when, as a war correspondent, I had more time, more money, I was still intent on the targets of news stories. Journalism and study do not mix.

What does India mean to me now? First it means a huge variegated subcontinent of infinite possibilities with natural resources that still remain to be exploited effectively for the benefit of the majority; a country that ought to be a happy homogenous whole, ruthlessly divided into two countries by the ambitions of rival politicians; a country that has bred some of the finest architects and the most brilliant artists and thinkers that the world has ever known; a country on which the indulgent British made some impression while failing utterly to solve its problems of over-population, hunger and disease, a country where, despite the enlightened teachings of Gandhi and many others, religious bigotry and misguided narrow patriotism still persist.

But it is a glimpse of the obvious that the British first went to India to exploit it commercially. The nabobs, rich and liverish duly retired to Cheltenham and elsewhere with their fortunes to be puppets in Vanity Fair. Few ever thought of making India their home. Certainly I didn't for chronic homesickness was my constant ailment. But I didn't return with a fortune: with £300 to be precise and it is worth mentioning the remarkable fact that in 1926 I was offered this sum—my meagre savings—in gold sovereigns. It was cheaper to take the gold than pay the bank charges.

Vengeance Of Time

Now the vengeance of time has turned the tables. It is the Indians and Pakistanis who are flocking to England to benefit from our higher standards of living, fuller employment and the many benefits of our superior social organisation. The exploiters, in a way, are now the exploited. And it is fair enough except that this is a small country by comparison with the great subcontinent and we too have our problems of ignorant race prejudice, housing shortages, inflation, political conflict. But who would man our hospitals and our transport system and perform many of the lower paid jobs in industry if we had no immigrants?

The Editor asks me about my Indian friends. I shall still count him as one if he uses this article unchanged. I like to think that everybody I met were my friends—my bearers, the coolies, above all the reporters of the "Times". I think still with immense sorrow and regret of my first bearer, an old man past the job really, who warned me repeatedly about the evils of drink and who went back to his village to die. I think of Mahomed, one of his successors, who stood in tears by the lake at Gwalior when his sahib went off never to return. Never? Well Mahomed went back to Maiden's at Delhi, got out his praying mat and sure enough I turned up again. Allah be praised!

I think of the numerous people I met at the High Commission in London—moody, awkward, outspoken, brilliantly versatile Krishna Menon, Gandhi, Nehru, Mrs Naidu....? Well, really only acquaintances.

The Maharaja of Baroda sends me a Christmas card every year. Jamal Kidwai and his charming delicate wife I haven't heard of for years. Well, bless them all.

When I went to India I moved from a pond to an ocean; from a lower middle class suburbia to a U-world of administrators, soldiers, statesmen, first-class journalists, dreamers, philosophers and artists. Professionally I owe India an immense debt. I could have done without the liver abscess, but after all I haven't had a day's illness worth mentioning since and when I went to a Bombay dinner a few years ago there were five old *koi hais* at the top table all in their mid nineties!

(Next Week: Sir Conrad Corfield)

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Going To The Dogs

It costs Rs 100 a month to feed a big dog. His diet includes milk, porridge, eggs, meat or dog food and vitamins. Some 160 dogs, big and small, participated in the Indian National Kennel Club's Dog Show held in Bombay, in March.

Photographs by JITENDRA ARYA

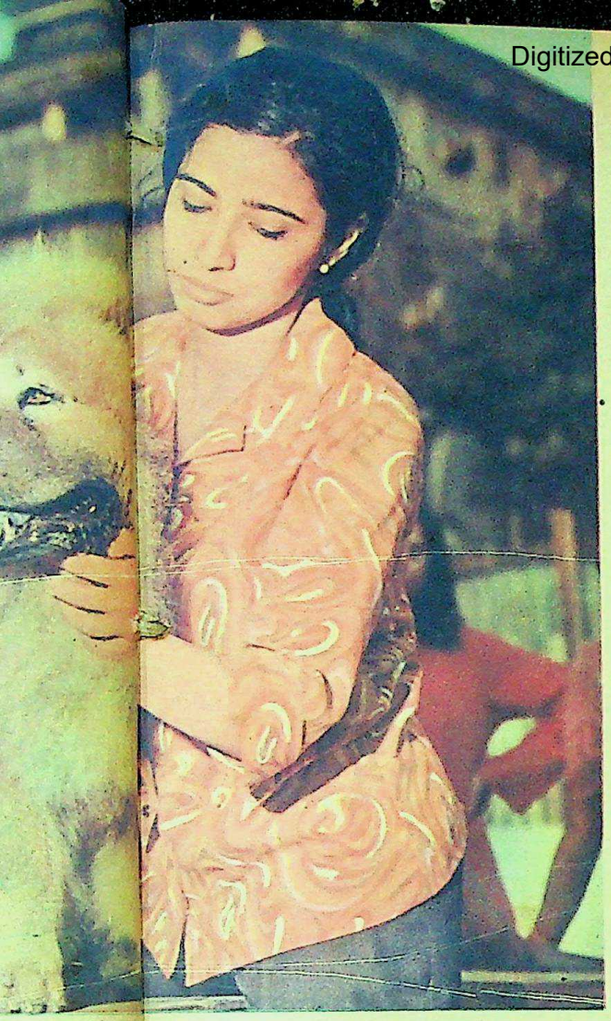
THE WINNING BLACK POMERANIAN ("Mini") belongs to Mrs G. P. Malkani. Pomeranians are small, pretty-faced, shaggy dogs, very popular in India. Mini was chosen out of 32 competitors.

BRUTUS, the champion Boxer trained by Mrs Fali Chinoy. He is a powerful, well-muscled dog, yet very gentle and of friendly disposition. An excellent pet for children.

CHAMPION OF CHAMPIONS, the m Chow bagged the Jehangir Darwala Champ the Bes looks a lion and has a black tongue. Puer Rs blue, fawn, cream or white) is abund raight.

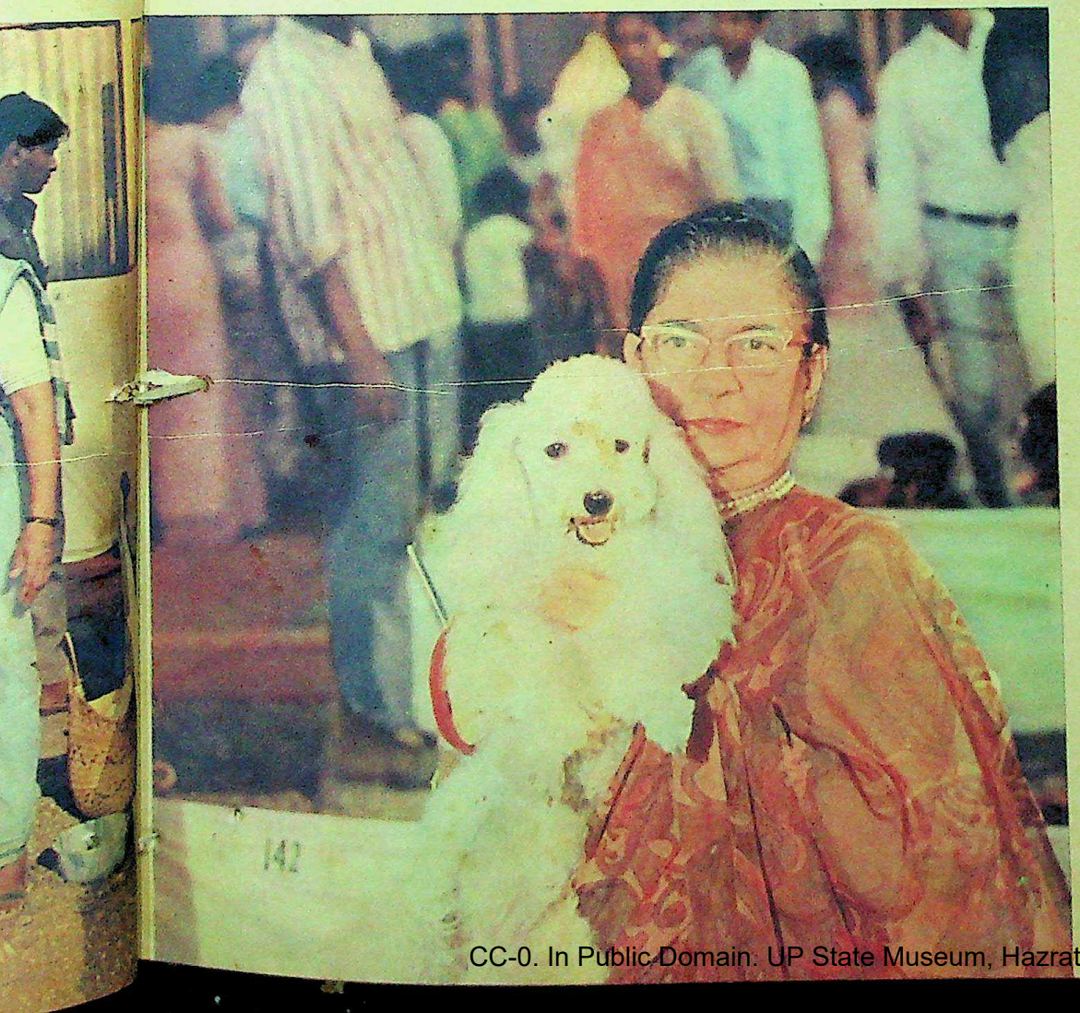
CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri



IPIONS, the m Chow (owned by Miss R. D. Baxter), aruvala Champ the Best Exhibit. This is a rare breed, black tongue. Per Rs 1,000. Their coat (black, red, hite) is abund raight.

THIS LITTLE TOY POODLE (owner Mrs N. F. Agarwal) gave an excellent performance by jumping through a ring, dancing, wearing glasses, balancing on a small block and smoking a cigar. Was adjudged as the Second Best Exhibit in the show. Toy poodles are circus dogs and enjoy performing before an audience.



A SILKY TERRIER owned by Mrs R. Arroll won the Silky Challenge Cup. The breed originated in Australia. It is a descendant of the Yorkshire Terrier from whom he inherits the long, silky coat. A good pet, it is full of pluck.

COKERNUT SHANU, Mrs Bhiwandiwalla's prize-winning miniature poodle. These poodles are between 11" and 15" tall. Popular because they are intelligent and easy to train.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Mohammed And The Quran

Rabi-u-Awwal 12 (May 8) was the birthday of the Prophet. We present a brief introduction to his life and teachings, specially written for the non-Muslim readers.

by Dr HASHIM AMIR-ALI

IT is a common experience of life that nothing can be understood fully by itself. Any phenomenon, to be understood with clarity, has to be viewed in comparison and in contrast with other but allied phenomena. In the world of colours, for example, green and orange can hardly be distinguished by a person who has no experience of red or yellow. In the more complex world of religion one cannot understand Islam entirely apart from other religions, for example, Hinduism and Christianity.

On the main wall of the temple built on the campus of the Banaras Hindu University is inscribed in English a verse from the *Swetasvataropanishad*:

> **Not of Him is there any master in the world**
> **Nor ruler, and verily of Him there is no sign.**
> **He is the Cause, the Creator of all physical lords,**
> **And of Him there is neither progenitor nor lord.**

THE AUTHOR (b. 1903) obtained his Ph.D. in Sociology from Cornell University in 1929. He has served in the former Nizam's Government and taught at the Osmania University, Hyderabad; Viswabharati, Santiniketan; and Jamia Millia, Delhi. His Student's Quran was published in 1961 from Asia Publishing House. His translation of the Quran entitled The Message of the Quran—Presented in Perspective *will shortly be published from the USA and Japan.*

***MOSQUE OF THE PROPHET** and his tomb at Medina. Mohammed was the posthumous child of Abdullah, of the clan of Quraish. He was born at Mecca on August 29, 570 A.D. His mother, Amina, died when he was six. He was brought up by his grandfather and later by his uncle, Abu Talib. At 25 he married a prosperous widow, Khadija. He had his first mystic experience and call to prophethood when he was 40. Persecuted by the Meccans he went to Medina in July, 622, whence the Muslim lunar calendar of the Hegira (Flight) begins. Mohammed said, "Do not deify or worship me after I am gone." He died on June 8, 632. The Prophet's grave remains hidden behind a locked screen. The orthodox Saudis have not changed the centuries-old and tattered curtain over it because any embellishment of the grave would smack of idolatry.*

But, just below the inscription, there is found a mural depicting a crude human figure offering some sort of prayer or sacrifice to the heavens. And on the other walls many more such illustrations abound. My impression, some fifteen years ago, was that the sublime words of the Upanishads shone in striking contrast to the somewhat crude illustrations in line and colour.

Vedic Teaching

"Rammohun Roy," says Mahadevan in his article *What is New in Hinduism* (WEEKLY, March 21, 1971), "preached to the people that according to the Vedas, 'the observance of idolatrous rites can never be productive of eternal beatitude.'" He tells us that an integral clause in the constitution of the Brahmo Samaj was that "no graven image, statue or sculpture, carving, painting, picture, portrait or the likeness of anything shall be admitted" in the prayer hall.

Rabindranath Tagore, I remember, himself arranged a marriage but had refused to attend it simply because the mother of the bride insisted on installing an idol in her house during the wedding ceremony. There was, as far as I know, never an idol at Mahatma Gandhi's prayer meetings and whether there are any at Vinobaji's discourses I do not know.

In any case, to understand Islam in relation to Hinduism one must never forget that idol-worship (like prostrations before tombs of holy men) is only a popular form of Hinduism. Monotheism, the essence of Islam, is found, in Hinduism as well. In this introduction to Mohammed and the Quran, therefore, the majority of my readers may well meet a long-lost friend rather than a harsh competitor or even a stranger whom they are meeting for the first time.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

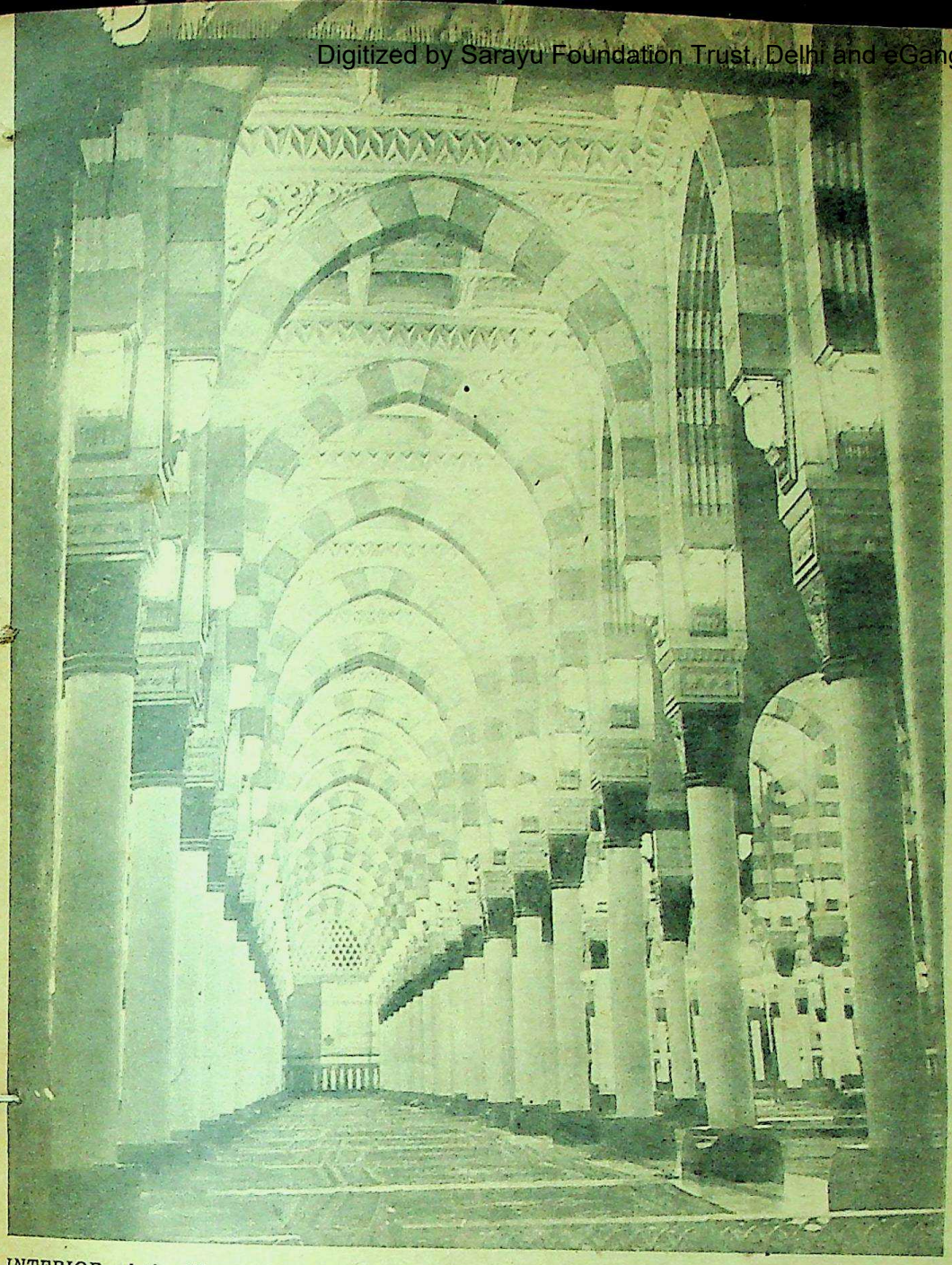
ed his Ph.D.
niversity in
mer Nizam's
he Osmania
harati, San-
lhi. His Stu-
n 1961 from
anslation of
sage of the
e will short-
and Japan.

tion, there is
rude human
yer or sacri-
e other walls
abound. My
ago, was that
nishads shone
newhat crude
r.

Mahadevan in
in Hinduism
eached to the
e Vedas, 'the
can never be
de.'" He tells
ne constitution
at "no graven
ving, painting.
ss of anything
yer hall.

emembe
but had
because the
on installing
the wedding
r as I know,
andhi's prayer
e are any at
t know.

Islam in rela-
ver forget that
ations before
a popular form
the essence of
as well. In this
nd the Quran,
y readers may
rather than a
stranger whom
t time.



INTERIOR of the Mosque of the Prophet. He built the first mosque on the site of the present Masjid, and decreed that all races and all peoples; high-born and low-born, rich and poor were equal in the sight of God. His first muezzin was Bilal, a Negro and a former slave. The Quran stressed the Second Commandment: "Thou shalt not make unto thee any graven image." Therefore, idolatry was strictly forbidden. The mosques were to be simple, clean airy and spacious. The injunction is followed to this day.

Say:

Allah, the Eternal Refuge
He is Allah, the One!
of all,

Begets He not
nor is He begotten,
And like unto Him
there can be no other!

(Quran, 112:1-4)

Do you not see the similarity between this Quranic verse and the one quoted earlier from the Upanishads? A dozen such close parallels can be quoted. The sum and substance of them all seems to be the formula which is now enshrined indelibly as the Muslim creed:

NO lord is there but THE LORD!
LA ilaha il ALLAH

The message of the Upanishads, the call of the Prophets of Judea were all echoed in this specific cry that reverberated along the bleak hills from Mecca to Medina in the seventh century of the Christian era and was extended to the rest of the world in the centuries that followed.

This eternal, universal message was thus revived through a single human being. Mohammed, who was impelled by an irresistable urge to awaken humanity:

IQRA!

Call, cry out, proclaim,
Awaken, arouse, announce,
Invite...
In the name of thy Creator!

He who taught through the
power of the pen.
Taught man what he would not
have otherwise known.

(XCVI: 1-5)

And what was Mohammad to announce?
NO lord is there but THE LORD!

What was the difference between this call and those that had earlier emphasised the oneness of God in different places and at different times?

It was this strong negative, this LA, this NO, this uncompromising denial of any other—a denial which is in fact only a supreme form of positively accepting the One and Only—this was the essence of the fresh revival. All else, the ethics and the rituals, were to emanate from, and grow out of, this one basic, eternal and universal truth.

But...lest the human crier, the bearer of the great Message himself attract excessive attention and, like other great ones in human history, himself be deified, there was added an inseparable rider:

Mohammed is only a deliverer of this Message...

It is only when mankind understands in correct perspective this brief formula of Islam,

LA ilaha il ALLAH
Mohammed ar rasul-Allah

it is only then that it will be able to appreciate what Islam is and what the Quran, through Mohammad, wishes to impress on the hearts of all men.

Mohammed! Who was this Mohammed—the Messenger, the bearer and deliverer and reviver of this eternal and oft-forgotten truth? It is said that after the Prophet had passed away, his wife Ayesha was once asked to describe him as a person. "Do you not read the Quran?" she asked. No better answer could have been given than this question. For, truly, this anthology of the messages conveyed to mankind through him is the only genuine mirror in which one constantly sees the personality of this Messenger.

What is the Quran?

Fourteen hundred years ago in a religio-commercial town lying between three cultures, there lived an orphan—noble but poor.

Grazing his uncle's camels he wondered, and wondered at God's bounties and man's ingratitude.

His goodness brought him popularity, trust. At forty, his concern for his people brought him Divine Communion: messages persuading, warning, reassuring, explaining, softly compelling.

This guidance over twenty-three years, transformed the myriad tribal Arabs into heralds of one Humanity.

The records of these Audiences Divine, compiled into 114 Suras, often misunderstood by friends, misrepresented by foes, constitute the Quran.

The Quran says,

Say ye:
"We believe in God
and in that
which has been sent to us
and that which has been sent
to Abraham,
to Ishmael,
to Isaac,
to Jacob
and their descendants;

in that which has been giving
to Moses and to Jesus
and that which has been given
to the Apostles
from their Lord!
No difference do we make

—Continued

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

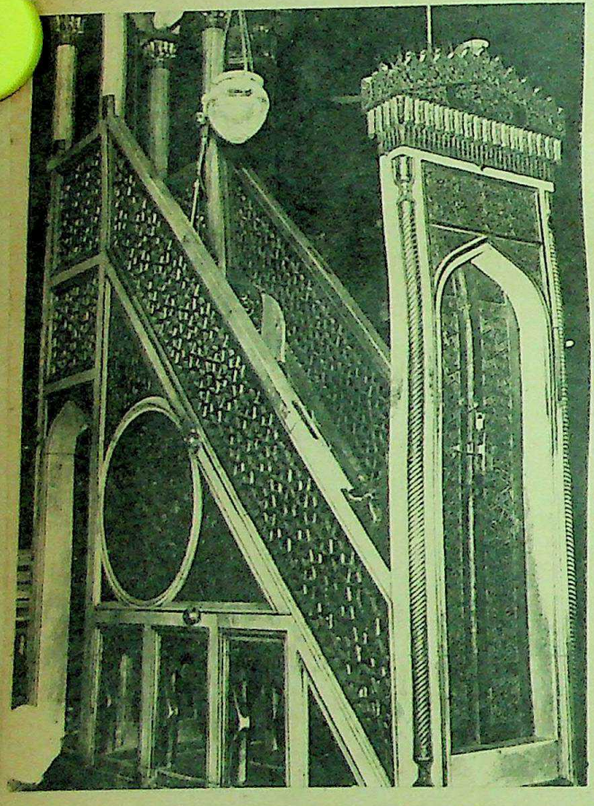
between them:
All of them do we revere.
(II:136)

The Quran also says:

"To every people (X:47), in their own languages (XIV:4), was conveyed in every age (XIII:38), the same Divine message of wisdom and of truth (II:146) through an endless succession of prophets and seers (XL:78).

Mirza Abul Fazl, in his *The Faith of Islam*, comments:

"It is not therefore only to Moses and Jesus and Mohammed that the Muslim owes allegiance: it has been made incumbent on him to revere *all* the prophets of *all* the peoples who have appeared in the different ages of the history of mankind. Thus, along with thousands of others, all the Vedic rishis of old and Rama, Krishna, Mahavira and Buddha of India, Zarathusthra of Persia and



THE PROPHET'S PULPIT. The original pulpit stood on this spot in the mosque which Mohammed had built of mud and sun-baked bricks. The Prophet's sermons, sayings, practices and habits were carefully recorded and constitute the Ahadis *and the* Sunna *which the Muslims hold sacred next to the Quran.*

Confucius of China have alike a place in the hearts of the true followers of Islam."

Also,

The Deity of all of you
is the One Deity:
No other deity is there
but HE!
(Call Him) The Rahman;
(call Him) The Rahim.

(II: 163)

Your different peoples,
are, indeed,
one single people
and I alone
am Lord of all!
Therefore,
fear ye only ME!

But they have split
this single dispensation
into different faiths—
each faith rejoicing
in what it has acquired!
(XXIII: 52-3)

And as for those
who split the Truth
and become factions,
have thou naught to do
with them—
their dealings are with Allah.
He will, in time,
make them realize
what all they did.
(VI: 159)

Some say,
"None shall enter Heaven
unless he is a Jew
or a Nazarene."
Say thou:

THE QURAN

The Quran, Mohammed told his followers, was the Word of God, revealed to him through the Holy Spirit or Archangel Gabriel. It contains the code of spiritual and temporal life of the Muslims. It lays stress on mercy, justice, charity, equaltiy, and the importance of acquiring knowledge.

The Quran has 114 suras or chapters divided into 30 parts. The suras were revealed over a period of 23 years. The sequence of these revelations discloses the major events in the life of Mohammed. In 610 A.D. he received the first Divine message, Iqra: *"Recite and proclaim..."*

During the first five years of his mission in Mecca, the suras present the essentials of the universal faith and emphasise the teachings of the earlier prophets.

The suras revealed in the second phase of the mission cover a period of eight years. This was the time when the Prophet was persecuted by the Meccans. The suras become stronger in tone. They cite examples from the history of the Semitic people.

Social Reforms

The third portion covers the ten years of Mohammed's mission in Medina where he had to migrate in 622 A.D. (which became Year One of the Muslim calendar). Here, after thirteen years of bitter struggle against rejecters (kafirs) Mohammed was acknowledged as the Prophet and leader of Medina. The Medinese suras frame the code of conduct for the new community. During this time, too, the Prophet and his followers, (from Islam *meaning peace, submission to God) had to face a host of enemies. The suras of this period introduce reforms. Marriage is made a civil contract, women are given the right to divorce, and also right to inherit and own property and pay taxes independent of their husbands.*

The Quran says, "Some of the verses are decisive, they are the basis of the Book, and others are allegorical..." and adds that some people can misinterpret the allegories. Some of the suras have been interpreted differently and led to the creation of a vast literature on the Quran. Nevertheless, the Quran remains to every Muslim the perfect guide and repository of all spiritual and moral knowledge, mysticism, law and ethics.

The Quran has been called "the Mother of Books" because it transformed the backward Arabs into the most advanced nation of the Middle Ages. They remained the torch-bearers of civilisation for seven centuries.

Translations

As "a reminder to all the nations" (68:52) the Quran has been translated into most languages. It was first rendered into Latin in 1143 and printed at Basle in 1543. The first English translation appeared in 1649.

The Book is the earliest and the best example of classical Arabic prose. In the words of a recent translator, the Jewish scholar N. J. Dawood, it is "a literary masterpiece of surpassing excellence." In translation much of the sonorous quality of the Arabic is lost.

H. A. R. Gibbs writes, "The Quran is essentially untranslatable. The seer can never communicate his vision in ordinary language. He can express himself only in broken images, every inflection of which, every naunce and subtlety has to be long and earnestly studied before their significance breaks upon the reader—images too in which music of the sound plays an indefinable part in attuning the mind of the hearer to receive the message... An English translation of the Quran must employ precise and often arbitrary terms for the many faceted and jewel-like phrases of the Arabic and the more literal it is the grayer and more colourless it must become."

Hitherto the most popular translations have been Marmaduke Pickthall's The Glorious Quran, *and A. J. Arberry's* The Quran.

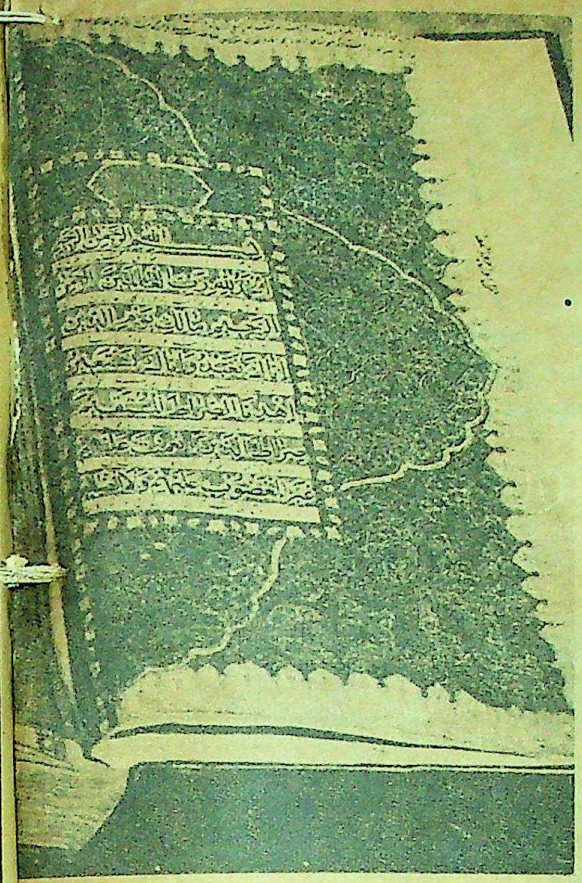
A qari *is one who recites the Quran melodiously.*

A hafiz *is one who memorises the entire Scripture. Blind people often become* hafiz.

A. K.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri



A 17TH-CENTURY INDIAN COPY OF THE QURAN: in the Indo-Iranian style of calligraphy. Its text is in Naskh while the interlinear Persian translation represents the Iranian style of prose which was different from Sabak-i-Hindi or the Indian school. It is illuminated in gold, lapis lazuli, vermillion and pigments of various valuable minerals. Calligraphist unknown. It was once in the possession of a Mughal prince and is an heirloom of Khwaja Ali Abbas of Allahabad. As a collector's item it has been valued at Rs 30,000. The paper is moth-proof.

Text And Calligraphy

During the lifetime of the Prophet there were nearly forty scribes of the Quran. Since he was unlettered, immediately after the verses were revealed they were noted down by the scribes on palm leaves, camel hide, baked mud blocks or any material that came to hand. Later the entire text was copied on parchments and dry omentum of sheep. At the time of the Prophet's death there were nearly 70 incomplete and three complete copies of the text. After the Prophet's death his followers spread over Europe, Asia and Africa and hundreds of copies were made for the use of the new Muslims.

During the reign of Caliph Osman (644-56) reports reached Medina that people in other lands had not been very careful in copying the text and that the scripture was being read incorrectly. The Caliph got the Authorised Version established and sent a copy each to every country of the new Arab Caliphate.

As Islam forbade making of religious images the Quran was embellished with decorative motifs. The text was copied in various ingenious styles of calligraphy. Many pious kings copied the Quran to earn their personal livelihood. The Salarjung Museum at Hyderabad has some beautiful old copies.

In the past bamboo-pulp paper was used. For making costlier copies mineral inks were employed. Indigo, copper sulphate, mercury oxide and ordinary soot gathered from wick lamps were used for making indelible and waterproof inks. Coral or bloodstone powder was the major ingredient of ink when the Quran was written for the blind because the writing in such inks remained a little raised from the surface of the paper and the Braille-like lettrs could be deciphered by touch.

MAHMUD SAROSH

"if ye are truthful
Bring ye proof."

By no means!
Whoever turns his heart
to God
and would do good,
for him there is reward
with his Lord.
No fear doth come to such
nor do they grieve!

(*II*: 111-112)

And let me give you just one example of Quranic ethics:

Virtue lieth not
in bowing
to the east or west:
Virtue lies
in having faith in God;
believing in the future Day;
in angels
(that personify His powers);
in the Law (of God):
and in (the messages of)
His Envoys.

(Virtue lies)
in lovingly expending wealth,
in spite of one's own needs,
on those of kith,
the guardianless,
the handicapped,
the homeless, those who
(are obliged to) ask;
those who're yoked
in helplessness.

(Virtue lies)
in ever-readiness
to do one's duties and
to fulfil
one's every obligation...
Those who keep to promises
when promises they've made;

those who persevere
amidst adversity and pain,
as long as these do last,

these are the genuinely sincere,
these are the truly virtuous.

(*II*: 177)

Many people must be unable to reconcile these quotations with the picture of iconoclastic Islam to which they have long been accustomed. How, they would ask, are you to accept this catholicity, and this humanistic ethics, when you have always regarded the Muslims as ritualistic, dogmatic and aggressive against all other faiths? How can you meet them half way, you ask, when they regard you as kafirs and idolators?

But are many other people any less exclusive? In principle, Hinduism is the epitome of toleration; Likewise, in origin, Christianity is all love and benevolence. But, many a Hindu and Christian call the Muslims *malechcha* and heathen. Is this attitude not identical to that of many Muslims calling others kafir? Throughout history the followers of Christ and Buddha and other apostles of peace have also waged terrible wars!

Therein, lies our greatest tragedy, the misfortune of our generation. Technology has brought us so close and yet we are so far apart from each other simply *because we do not see the Divine link that binds us.*

The simple villager, the unsophisticated illiterate is more fortunate in this respect than we who regard ourselves as the intelligentsia. The Baul minstrel of rural Bengal, for instance, is aware of Him.

I see thy house, Beloved,
but mosques and temples
hide the path...
I hear thy call, Beloved,
but priests and pandits
bar my way...

But to us neither mosques nor temples, priests nor pandits have any significance. Our own egos, our own conceit in regarding ourselves as rational beings habituated to scientific thinking, all these serve as thick and manifold veils hiding Reality. It is not that we cannot see; the tragedy lies in the fact that we do not want to see the miracles that surround us on all sides—the infinite manifestations of the Omnipresent Creator and Nourisher of us all.

So let us together ask for Light and Guidance. Let us read in unison the Quranic prayer which Mahatma Gandhi never omitted, which hundreds of my students, belonging to all religions, have together recited. This is the Sura Al-Fatiha, the opening verse of the Quran.

To command is for Him alone:
the Lord of all communities
(Him whom some call)
The Rahman
(some)
The Rahim.
The final Arbiter of all reckonings!
Thee alone do we serve
Thee alone we pray for help.

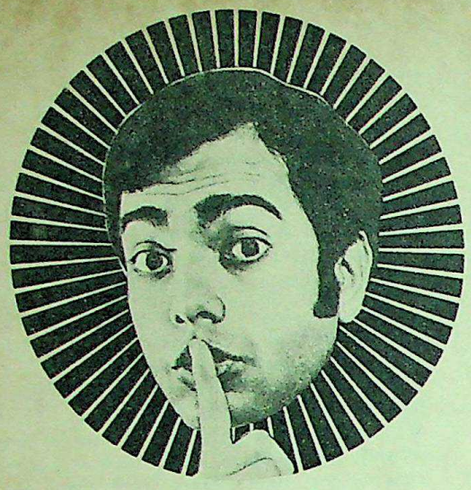
Guide us Thou along the correct path:
the path of
those whom Thou hast blessed,
those who never Thee displease
those who never go astray...

This is the prayer which every Muslim man and woman addresses to the Lord of us all when he or she offers the five daily prayers.

CC-0. In Public Domain. UP State Museum, Hazratganj, Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

mcm/ct\14d

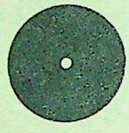


TOP SECRET!

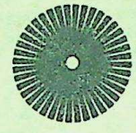
Only new BINACA TOP has a secret dispersing agent to spread the toothpaste to every hidden corner and crevice of your mouth and fight hidden bacteria. So, you get total mouth protection... total cleanliness, total freshness...all day long!

HERE'S PROOF THAT YOU CAN SEE! TRY THIS LABORATORY TEST IN YOUR HOME, TODAY!

Take a glass dish and pour water in it. Sprinkle powdered charcoal or coloured powder on the water.

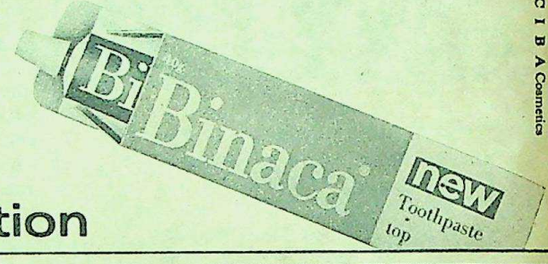


Mix Binaca Top in a little water and pour a drop of this solution in the centre of the glass dish.



See for yourself how fast Binaca Top spreads in all directions... clears the dirt, and leaves a pure, clear surface behind.

C I B A Cosmetics



Binaca® TOP

...the secret of total mouth protection

UPSET STOMACH?

GAS? ACID STOMACH?
HEARTBURN? INDIGESTION?

Chew 2 RENNIE for quick stomach comfort

BEDEKAR

PICKLE MIX

V. P. BEDEKAR & SONS PVT. LTD. BOMBAY-4

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Refugees From East Pakistan

by MAITRAYE DEVI

Refugees who fled East Pakistan in mid-'sixties told the author that although there were no communal riots they came away because of the rumours that trouble might occur. Also, because they could not bear Bengali Muslims, whom they had treated as inferiors, now behaving as equals. Landgrabbers cashed in on their fears, got them migration certificates and grabbed their holdings. The refugees have made terms with their new environments.

WE set out for Malkangiri via Koraput, the administrative centre. Malkangiri is the latest settlement. Nothing would grow here except turmeric and ginger. In the beginning settlers all over the D.D.A. sowed paddy by broadcasting the seeds. This method did not succeed and in any case paddy was not a suitable crop for high lands with little rain. Gradually the crop pattern was changed and the farmers got used to maize. Both paddy and maize cultivation have been very successful for the last three years and some have become quite affluent. Passing through miles of cultivation, we arrived at a village, where thirty families had migrated from Assam. Now these houses look prosperous enough and the stories of their affluence have reached the deserters, who want to return.

Rumours And Trickery

We next visited a few houses in Santipur, including the picturesque house of Jogen Bala. The family's yield this year from six acres of land was 200 maunds of paddy. So the first question about their financial condition was redundant, and I proceeded straight away with the—**"Why did you come away from Faridpur? Was there a riot in your village?"**

"No, there was no riot in Dalipara."

They have seen neither any riot, nor even any Muslim. They have just come away with a proper Migration Certificate, she cannot remember why. East Bengal is far away, a faded memory now.

The villages originally were not named but numbered, and the settlers got into the habit of mentioning numbers, rather than names, though the names are very poetic, like Rabindrapalli, Santipur, Madhupur, Viswagram. In these villages in Malkangiri, when cultivation was not so successful, some people concentrated on dairy farming. Starting with a pair of animals, some have now thirty to forty milch cows. A man was cycling up the climb. We stopped the car to talk to him. He was H. Biswas, a Kayastha by caste. He came away from Jessore in 1964. He had very good yield from his 18 bighas last year and was doing well in his milk trade.

He said, "By the grace of God, I can now lend a few thousands to the needy."

Why did he come away in 1964? He said he felt insecure, as various types of rumour were always afoot and some Muslims, with an eye on the land that the Hindus may leave behind, spread various rumours of riots.

"One Habibur Rahaman of our village was very nice to us. He came and told me that if I transferred the deed of my land in his name that day, he would take the responsibility of my safe exit that very night. He produced the stamped paper. I signed it and was off with my family overnight."

"Did you not realise that all these rumours were spread only to frighten you and grab your land?"

"I did. Yet, I could not risk it."

Later I met others also, who were victims of such tricks. Some crafty individuals exploited the fear complex of the minorities.

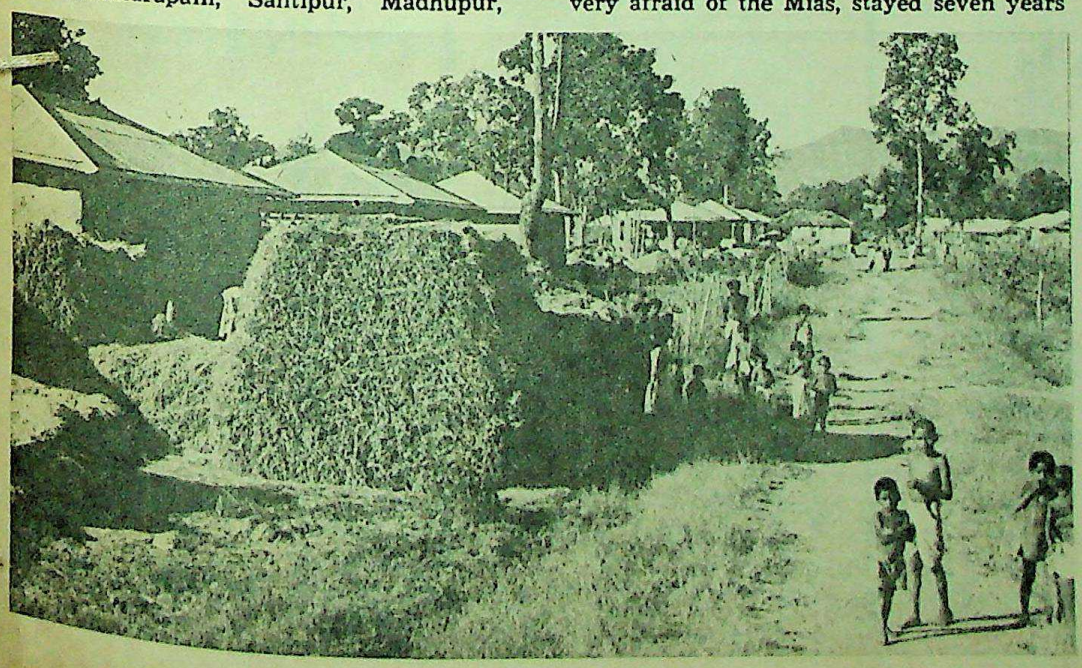
The best dairy farm we saw was in Joynagar village where some people have upto forty heads of cattle. One Barman of Mymensingh, who came away because he was very afraid of the Mias, stayed seven years in Ranaghat camp on doles. By shear enterprise he has become wealthy. In six years, he has farmed, built a house and now owns 30 cows and has sold 20 others. I could see that he was a rich man and did not much care for the good words that were showered on him by the officers. He complained that the schools had not received new book-lists. They are now switching on to Oriya medium. The part of Dandakaranya which is in Orissa must have Oriya medium in their schools, the part of Bastar, has Hindi. **The Bengali settlers' children will now learn Hindi, Oriya and English, but not Bengali. Gradually, within three or four generations, they will forget Bengali, but no one is regretting that.**

The Hindus, who left Pakistan for fear of losing their identity as Hindus, are now facing the most serious danger of losing their identity as Bengalis. Which of the two is more important depends on the outlook on life one has. This reminds me of a modern Muslim writer of East Pakistan, who while discussing the relative importance of religions, national and cultural affinities, writes—"If the question arises as to whether I am a Muslim first or a Pakistani or a Bengali, I should say that I am first and foremost a Bengali. as I can, if I like, give up my religion and become a Christian or take to any other religion and I may also change my nationality, if I so desire, but I can never change the fact that I am a Bengali, as it is a part of myself."

Political Crocs

Among the ninety-two villages in Malkangiri, five belong to Santhals. They do not belong to East Bengal. They had migrated there a few generations back in search of livelihood and settled in Rajshahi. Of these, many were landless and very poor indeed. It was only natural that they would join the refugee exodus, as the rumour was that the refugees were getting land and financial security in India. Many political crocodiles were shedding bucketful of tears on the misfortune of the refugees and their harangue echoed in Parliament, reached Pakistan and helped the land-grabbers there to scare away the already frightened and mentally uprooted ones, who felt they only had to step into India, where they would be looked after, fed, clothed and sympathised, where there were no dacoits, no looters, no killers and where women were never molested.

—Continued



A REFUGEE VILLAGE in Dandakaranya. The Project spreads over two states, Orissa and Madhya Pradesh.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

CARAVAN

the magazine that stimulates

your thinking, gives you new ideas, new angles, on national and international affairs. CARAVAN wages war against orthodoxy, cant, hypocrisy and complacency. It is out to disturb you but it also gives you pleasure by way of short stories, humorous articles and cartoons.

Buy CARAVAN today & every fortnight

Send 25 P. in stamps for a free specimen copy.

DELHI PRESS, NEW DELHI-55

Available with all news agents. Rs. 1.50 per copy. Annual Rs. 30

Students first choice

A KASHYAP PRODUCT

MFG G. S. KASHYAP & SONS
PATAUDI HOUSE, DARYA GANJ, DELHI-6

Every BODY needs protection

Protection.
Against bacteria.
Against perspiration
Against embarrassm
yours and others'.
CINTHOL TOILET POWDER
with deodorant
G-11 (Hexachlorophe
gives you all this.
And more—
fragrance...
flower-fresh fragrance

CINTHOL
the toilet powder th gives total deodora protection.

Interpub/GI

SANTHA
their for

A w
a little
one Mr.
man and
man can

"He
Afterwar
her husb
to a Mu
man, wh
the whol
knight-e
money a
and othe
come bac
why she
wanted t
ed her e
she said,
would be
stories, a
tions. I
not only
against a
that such
yond rep

Biased

We h
frai
deeds we
of the hu
rations h
among
classes.
tween th
nities, w
ignite ri
common
as crimin
tire com

Some
comparis
jabi and
for their
was not
jabis got
compensa

CC-0. In Public Domain. UP State Museum, Hazratganj, Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

SANTHALS FROM EAST PAKISTAN. They did not originally belong to East Bengal but their forefathers had gone their in search of work.

A woman was standing bashfully with a little child. She came from Pakistan with one Mr. A. and they settled comfortably as man and wife. After a few months another man came in search of her.

"He is not my husband," she insisted. Afterwards she admitted he once was her husband, but as he wanted to sell her to a Muslim, she had come away with the man, who gave her protection. Eventually the whole story was proved false, when the 'knight-errant', after using up Government money and disposing of Government cattle and other aid, left her and fled. She has come back to her real husband. I asked her why she invented the story that her husband wanted to sell her to a Muslim. She lowered her eyelids to hold back her tears. Then she said, she invented the story because it would be credible. Everyone welcomed such stories, and nobody questions such allegations. I did not tell her that her guilt was not only against her husband, but also against a nation and the extent of injury that such stories have caused is today beyond repair.

Biased Approach

We have heard a few more stories about [illegible] frailties of human nature, where misdeeds were committed with the connivance of the husband or the guardian. Such aberrations happen at all levels of society, even among the monied, well-bred, educated classes. If any such lapses take place between the members of two inimical communities, we hasten to blame each other and ignite riots. These are not considered as common human failings, but are treated as criminal offences committed by one entire community against the other.

Some Oriya officers told me that the comparison usually made between the Punjabi and Bengali refugees, blaming the latter for their lethargy and lack of application was not fair. The fact is, they said, the Punjabis got a better start. They received good compensation for their property left behind, while the Bengali refugees got nothing but doles, which broke their morale and their urge for self-help. They were also in two minds for a long time—they did not quite give up East Pakistan, and the camps, where they were forced to live, were breeding grounds of corruption. These corrupted the homeless, hopeless people in various ways. Yet, some people, who have lived nine to ten years in camps on doles still have done very well after settling here.

Paralkote is in Bastar district. There is a very large dam in Paralkote. A vast expanse of water has to be crossed in small boats to reach the villages at the "periphery"—a term used specially to mean settlements on the banks. Here they grow plantains, betel, sugarcane and various vegetables.

Bhadralok

The Zonal Administrative Officer here is a cheerful old man and is everybody's 'grandpa'. He took us first to J. Sarkar's house, who after living ten years in different camps, came here in 1963.

Mr Sarkar said, "Why should I lie? There was no riot in our village; only all gentlefolk (Bhadralok) left the village. How could one stay?"

His next-door neighbour, an old man, lived twelve years in Cooper's Camp. He said, "There were no riots in our village. But Muslims became arrogant. They would call out to us—'Hello, Charalor Po (chandal's son) come and eat with us now that your caste-Hindu masters are gone'."

At Ramkrishna Palli, Kusumkumari Mullik's house looked like a picture of affluence. The women wanted handloom and other occupations to fill in their leisure time. From 1960 to 1964, the settlers were undecided whether they would stay or go. Many of them had stayed in camps for years, subsisting on doles, i.e., on unearned money. Now hard work, back-breaking labour awaited them. Kusumkumari told me that the menfolk won't go to the fields. "They refused to work and wanted to subsist on doles. Grandpa would come, talk to us and explain to us. Sometimes he would walk miles through the jungles and arrive here at 6 a.m. 'Get up, hurry up, son, let us go to the field'. And our men would grumble, swear and eventually get up."

I was surprised.

"Did you not meet tigers or bears in those early hours?"

"None," she replied. "Never in my ten long years have I seen a single ferocious animal, barring men."

But as luck would have it, that very day we saw two leopards. The day before, a Bengal tiger jumped on the doctor's wagon. The doctor, however, escaped.

Sold At A Profit

K. Biswas had come here from Khulna eight months back. He had sixty bighas of land in East Bengal. Now each bigha would sell at eight to ten thousand rupees. Who could have thought of it? Some of his brothers are still there. The Mias want them very much to stay on. But they would sell those lands gradually and bring the money to India. It is easily done," he assured me.

"Only one has to oblige the authorities on both sides of the border."

"Did you see any riots?"

"Yes, of course. Otherwise we would not have come. They killed quite a few in another village and even attacked our house. The rioters came from another village and were unknown to local people."

His young daughter-in-law and wife were standing by the kitchen. "Yes, yes, we all saw the rioters coming."

"How is it that you were not harmed?"

"It was all because of Siddique Mia" the daughter-in-law said. "Indeed he was a gentlemen. He chased the rioters with his gun and took us to his home.

" 'Mothers, come with me,' he said, 'if my family lives, you live.' He is a big man and much respected, but the wicked Muslims turned against him. They said that he was an enemy of Pakistan."

As we were proceeding to the car, I whispered to the handsome young daughter-in-law.

"Sister, I beg of you never to repeat 'wicked Muslim', but say 'wicked person', for it was also a Muslim who saved your life."

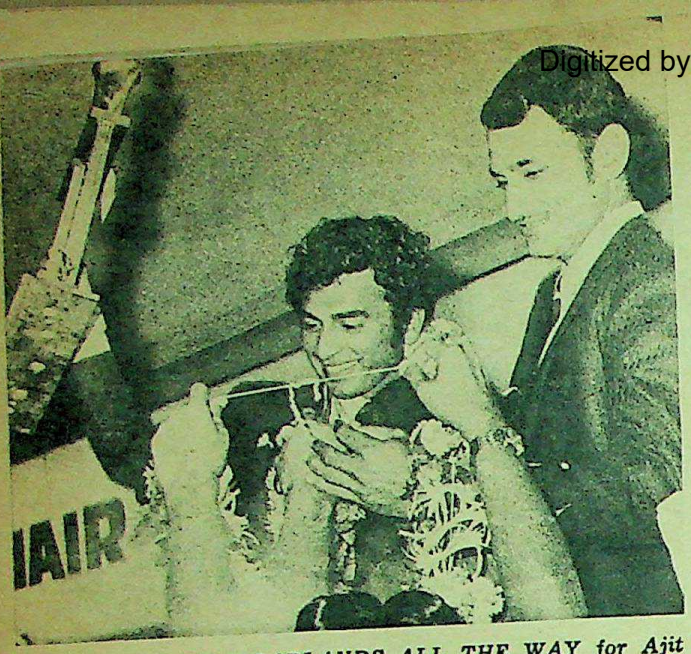
I was in search of people who had been directly involved in riots. Of these, I did not meet any in Dandakaranya. The doctor at Paralkote told me. "Yes, yes there are riot victims in Mana, specially one widow with a severed hand. She has been photographed by all the newspapermen."

In Mana, I did meet quite a few riot-victims, including the woman with severed hands. But with each story of crime, there was a redeeming one. Some noble gesture, some largeness of heart and transcendence of all personal considerations rising to martyrdom. It is a crime against humanity, if the people of our country are kept ignorant of these and only the viciousness and cruelty given prominence and publicity.

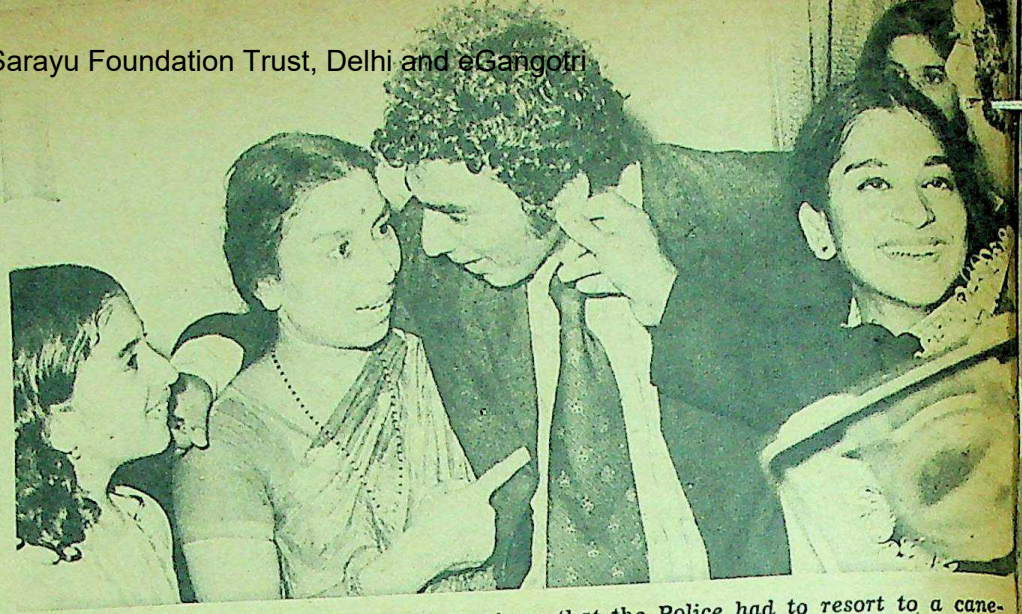
(Concluded)

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri



IT WAS GARLANDS ALL THE WAY for Ajit Wadekar and his men as they coasted triumphantly home from West Indies. Here, on arrival at Santa Cruz Airport, Little Hero Sunil Gavaskar (with Wadekar at right) raises a cheer with the trophy presented to him by the Trinidad Cricket Council for his batting feats in West Indies. A crowd of over 10,000 gave the Indian team a grandstand welcome.



Such was their enthusiasm that the Police had to resort to a cane-charge to save the situation. Right: "Ear! Ear!" With his Caribbean hair-do, Sunil is more of a Mummy's darling than ever. Seen with his mother Meenal at left is Sunil's youngest sister Kavita, 10, and at right is his younger sister Nutan, 17. "Let it go in at one ear and out at the other!" counsels E. A. S. Prasanna.

HOME ARE THE HEROES

by RAJU BHARATAN

Back home with our first ever 'rubber' from West Indies, the Indian cricket team was accorded a most rousing welcome.

WHAT a fantastic homecoming it was! Scenes of wild acclaim with some 10,000 cricket fans thronging the Santa Cruz Airport to accord a grandstand welcome to "The Lucky 13" led by Ajit Wadekar! Never was so much owed by so many to so few. On top of the world they were as the "Everest" brought the conquerors safely to base amidst a roar that had all Bombay awake at six that Sunday morning. From the same base three months earlier, Wadekar and his men had taken off with sinking hope against the murky background of our 5-0 rout in West Indies in 1962. To the same base they now returned with our first ever Windies "rubber" to erase the memory of ever so many dark moments in Indian Cricket.

Yes, the moment of achievement had come. On their own wickets against their own umpires we had beaten Gary Sobers and his men. Our cricket, which had for so long been at the crossroads, had at last turned the corner. Because, for the first time on tour, we had played as a team. Even in the face of his own personal setbacks, Ajit Wadekar had promoted in his men a high sense of team effort. Never had we seen such unity in adversity. Nothing symbolised this teamwork better than the common wave-length on which Skipper Wadekar and Manager Tarapor worked. Between them they instilled in their wards a team sense and a team spirit that transcended all pettiness and found expression in the sustained will to fight back.

It is this fighting spirit that turned all eyes at the airport on Sunil Gavaskar—with Dilip Sardesai having ruefully decided to return only in mid May. Venkataraghavan too had chosen to stay back, so that Sunil virtually had all Santa Cruz to himself. And the delirious enthusiasm with which he was greeted that morning—as at the BCA felicitation function the same evening—was proof that at 21 Sunil is a national idol.

But, when you analyse the series in the light of reason rather than emotion, you get to see that, superbly as Sunil shaped, it is Dilip Sardesai who was the kingpin. **Dilip it was who gave momentum to India's effort with that glorious 212 in the First Test.** Going in at 13 for 2, he was last man out in a score of 387—a score that enabled us to ask West Indies to follow on for the first time ever. Next, in the Second Test that we so splendidly won, Dilip once again stepped in at 90 for 2 and hit a priceless 112 to lift the score to 330 before falling. In the Third Test too he weighed in with 45.

Then, in the Fourth Test at Bridgetown, he led the kind of rally that he alone has done before in our cricket—against New Zealand in the Bombay Test of 1964-65 when he hit that classic unbeaten 200. If that time he had shown us the way from first ball, on this occasion he came in at 64 for 4—only to see it become 70 for 6 in the face of West Indies' forbidding total of 501 for 5 declared. This after Ajit Wadekar had put them in! But, like the Trojan he is, Dilip coolly took on the task of baling his skipper out. At a time when our morale was at its lowest, he lifted the India innings by the bootstraps to 347, once again being last man out with 150 of the best.

Sardesai

So valiant a rearguard must take its toll and Sardesai's bat *did* lose some of its striking power in the Final Test. Still he was

A RED-CARPET WELCOME IT WAS at the Brabourne Stadium the same evening. Leading the way is Sunil Gavaskar, followed by BCA President and Cricket Board Secretary M. V. Chandgadkar, Abid Ali (whose kit with Bedi's had failed to arrive), E. A. S. Prasanna (saying he'll show his spinning hand yet), Jayantilal (with Gavaskar and Sardesai the model of consistency), P. Krishnamurthy, Russi Jeejeebhoy and Ashok Mankad.

Photographs by G. C. Dikshit

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

FULFILMENT. For Sunil's father Manohar Gavaskar, as for his cricketer-uncle Madhav Mantri at right, it is a moment to cherish. The Gavaskars' only son, Sunil left India as just another player but today he is a national idol. Right: If teamwork was the secret of our success, the men to promote it were Manager Keki Tarapor (left) and Skipper Ajit Wadekar (right). Here they come for the BCA function, with (l. to r.) P. Krishnamurthy, Salim Durani, Eknath Solkar and Bishen Singh Bedi behind them all the way.

there with 75 and 21. Only he had graciously handed on the willow to his rightful successor, Sunil Gavaskar, who with his dedication and application is nothing if not a younger prototype of Dilip.

Next to Gavaskar and Sardesai, the most noteworthy advance was of S. Venkataraghavan. In saying this I am not underrating Eknath Solkar's grand contribution *under pressure*. But then from Solkar we expected it. Venkat on the other hand was before tour the object of much cynical derision as the *favoured* deputy of a *favoured* Wadekar. **And how Venkat left his critics tongue-tied! Right up to the fourth day of the Second Test, it was Prasanna who was our spin king. But on that fourth day Venkat emerged as our spin ace—as an off-spinner in his own right arm.** No doubt it was Durani's left hand that removed Sobers and Lloyd. But it was Venkat's right arm that mopped up the tail, which has so often frustrated us after we have broken the back.

Venkat

From that point Venkat never looked back. And in the Final Test he struck vital blows and also had match-saving knocks of 1 and 21. **So, if Sardesai's is the greatest comeback in our cricket since Prasanna spun himself back in 1967, Venkat's rise is no less remarkable.**

Here is where Vijay Merchant deserves full credit for giving our cricket a new impetus. In Wadekar he has given us a captain who has accomplished wonders even while failing himself, leaving us to reflect on how much more he could have done had he found his touch. In Venkat Merchant has given us a deputy who will from hereon keep Prasanna on his spinning toes—something that will serve to bring the best out of the Mysore man. And in "casting" his historic vote against Pataudi, Vijay has given our cricket a new lead and a new direction.

It's been a topsyturvy series in many ways. It started with doubts about Wadekar's leadership qualities but now there are doubts only about his batting. Venkat's place in the eleven was in question but now he has all but overtaken Prasanna. Only because Viswanath was unfit did Sardesai play the first match against Jamaica—to find his rhythm with a 97 that set the tone for our batting throughout the tour. Solkar was in woeful batting touch when he left India and yet played in the Tests three of the grittiest knocks (61, 55 and 65) that enabled Sardesai to stage those fightbacks. And Solkar's fabulous catching (especially in the Second Test we won) was a high spot of the series, though Venkat, Wadekar and Abid too showed their hand close in. On an a v e r a g e, West Indies missed two catches for every one we did. And there were no fewer than 13 run outs in the series—nine of them on the West Indies side. By way of sidelight, the umpires contributed their mite to playing Gary Sobers back into form and how!

Jayantilal, though making only 5 in the First Test (his only one), had a scoreline of 0 and 27; 33 and 56 not out; 21; 59 and 122 not out; 40 and 76; and 65. But injury denied this highly dedicated cricketer a chance in the Final Test to show whether the charge of "lack of technique" against him held good. Bedi, resourceful as ever, bowled his heart out but obviously missed Prasanna. And there was Abid Ali, doing something or other. He removed Kanhai and Sobers and all but brought about a crazy turnabout in the Final Test. If we had won that Test, it would have been a success story with a story-book ending.

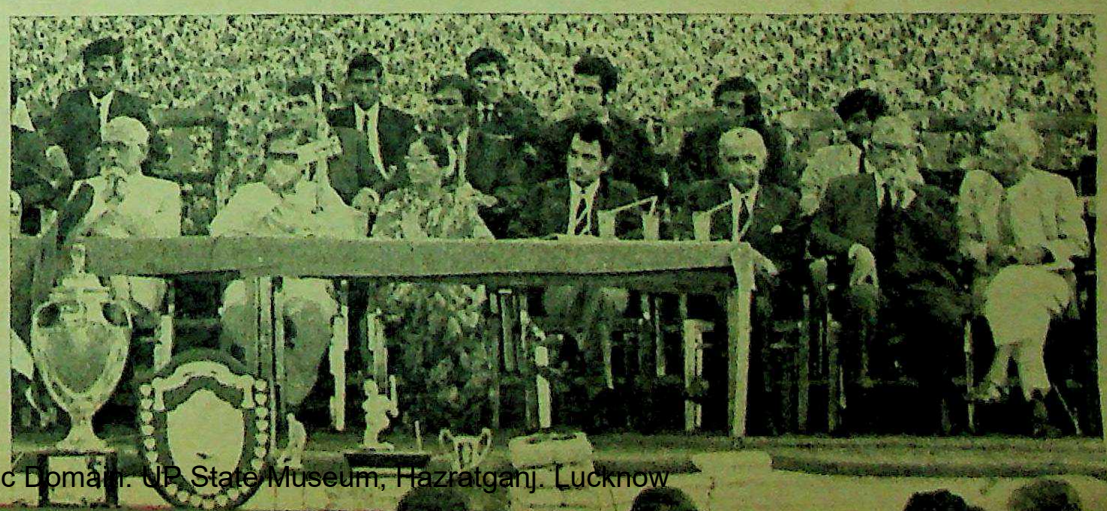
Yes, it was a wonderful series and even more wonderful winning it. It proved that India can do it. But, in the flush of victory, we are in danger of losing our sense of perspective.

As on the national scene, so in sport we have a tendency to overreact. Thus, even allowing for a natural euphoria, it is sheer chimera to think that we will do anywhere near as well in England. The task is about thrice as tough against the pace and bounce of "England 71".

Vijay Merchant struck the right note at the BCA function when he advised our players, "after the receptions", to get down to the serious business of preparing for the challenge of the England tour. Our men have done well. But let us not thoughtlessly lionise them to a point of no return. Gavaskar *has* arrived. But he has still to prove his *staying powers*. True he has the breeding to do so. But so had Viswanath and Wadekar before him. We went through the West Indies tour with virtually two batsmen and two bowlers. Such lop-sidedness just will not do in England, where *each* man must pull his weight.

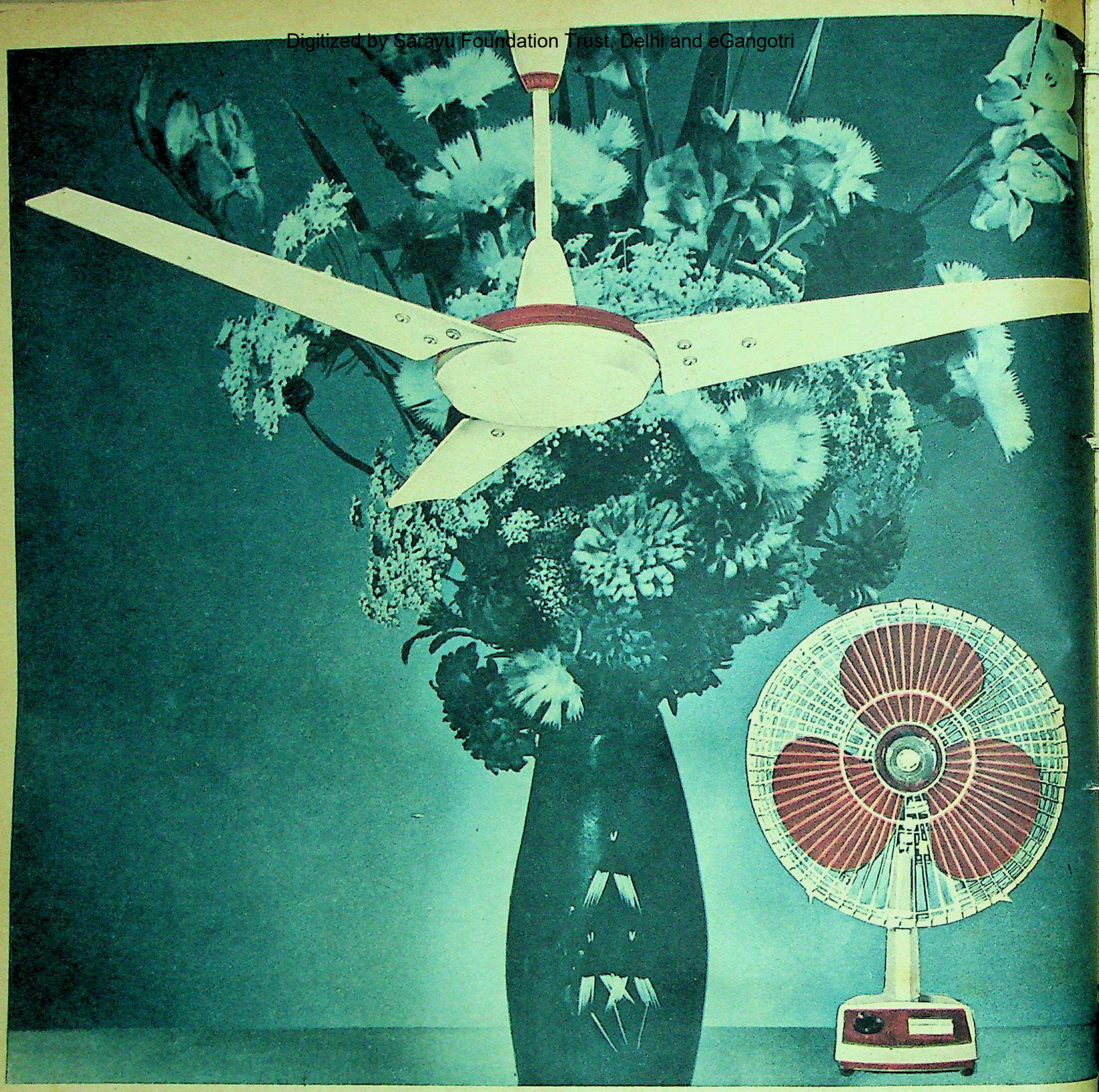
Our victory certainly marks an advance. At the same time, it is also a measure of the decline of West Indies as a world cricket power. So let us not pitch our expectations too high only to come down heavily on the very men we hug as heroes today.

AT THE FELICITATION FUNCTION arranged by the Bombay Cricket Association are seen (l. to r.) Chief Guest Hemchandra Gupte (Mayor of Bombay), Dr Rafiq Zakaria (Maharashtra's Minister for Health who presided), Mrs Gupte, Skipper Ajit Wadekar, his "casting voter" Vijay Merchant (Chairman of the Selection Committee), CCI President Abu Jasdenvala and the Grand Old Man of Indian Cricket, Professor D. B. Deodhar. While praising both Wadekar and Gavaskar, Dr Zakaria also drew pointed attention to the role of Dilip Sardesai (who will be back only around mid May) in India's victory.



CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri



USHA presents

the beautiful duo to set off your decor

CONTINENTAL. SENATOR. USHA offers a beautiful range of ceiling, table and pedestal fans. USHA India's top-selling fan. Tops in looks. Tops in quality. Tops in performance.

BETTER BUY USHA YOU CAN'T BUY BETTER

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

TODAY'S NIGHTMARE TOMORROW'S DREAM

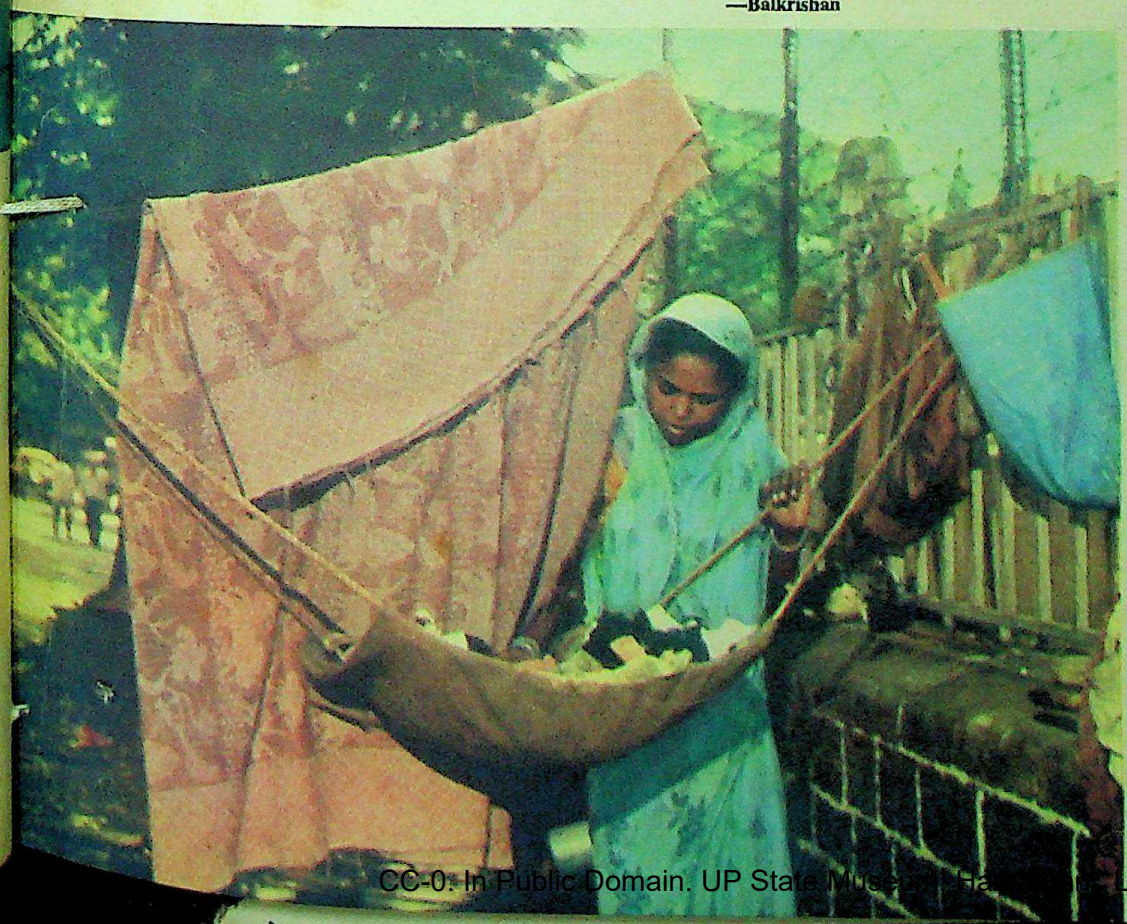
FOR those of us, who have grown up with Bombay, the city is more than a home; it is India in miniature, the India of our dreams—cosmopolitan, sophisticated, secular, democratic and, despite its dazzling wealth, egalitarian. Nevertheless the haphazard and chaotic way in which it has developed confounds economists, town-planners, demographers, civic administrators, Government officials—everyone.

Though not the capital, Bombay is the premier metropolis of India. The largest amount of commerce and trade is transacted here. It manages more industries and employs more labour than any other city in the subcontinent. And still the acute shortage of services and civic amenities is shocking: **The supply of electricity (which, according to Lenin, is the basis of economic prosperity), is only 20 per cent of the city's requirements. Water—another important requirement of industry—is only 31 per cent; transportation and housing, 40 per cent; medical and educational facilities 28 and 52 per cent respectively.**

Most of Bombay's problems result from the unchecked influx of people from all parts of the country, particularly from the rural hinterland. There is a new arrival every seven minutes. While only one person dies every 17 minutes, on an average there are 1,50,000 births each year in the city and suburbs. The influx of people lowers the standard of amenities and creates an acute housing shortage. The rise in population has far outpaced the expansion of civic services.

—Jitendra Arya

DOWNTOWN BOMBAY. Traffic congestion, particularly during peak hours, keeps 900 policemen and 50 officers busy. Bombay has 1,80,000 vehicles. Every month about 50 people are killed and 650 injured in road accidents—the highest rate in the world.



ROADSIDE LULLABY (below). 45,000 people to every sq. km.—this makes Bombay the most densely populated city in the world. Over a lakh live on pavements. Delhi, with 1,600 people per sq. km., is the only city in India within the "safe limit" of 2,500 per sq. km.

—Balkrishan

All the plans drawn up for the development and improvement of Bombay over the years have proved self-defeating because every improvement has brought in fresh waves of people in search of jobs. Any new plan for the development of Bombay, therefore, must have these two aims:

1. To decongest the city by syphoning away some of the major industries to other places;
2. To discourage people flocking in for employment.

The population of the city, which was less than a million at the turn of the century, rose fivefold to 5.75 million in 40 years. This will be doubled by 1991. The increase has resulted in a devastating proliferation of slums together with deterioration of the environs. The heavy concentration of industry and business in the city resulted in

—Continued

CC-0. In Public Domain. UP State Museum, Ha[illegible], Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

straining public finances because of the incapacity of the basic economic structure to grow proportionately.

Overcrowding has caused congestion of traffic on the roads, transport bottlenecks and shortages of housing, water and electricity. It has also made the maintenance of health and sanitation a difficult task. Slums have spanned their quota of delinquents and hoodlums (dadas) who pimp, traffic in illicit liquor, thieve and squabble.

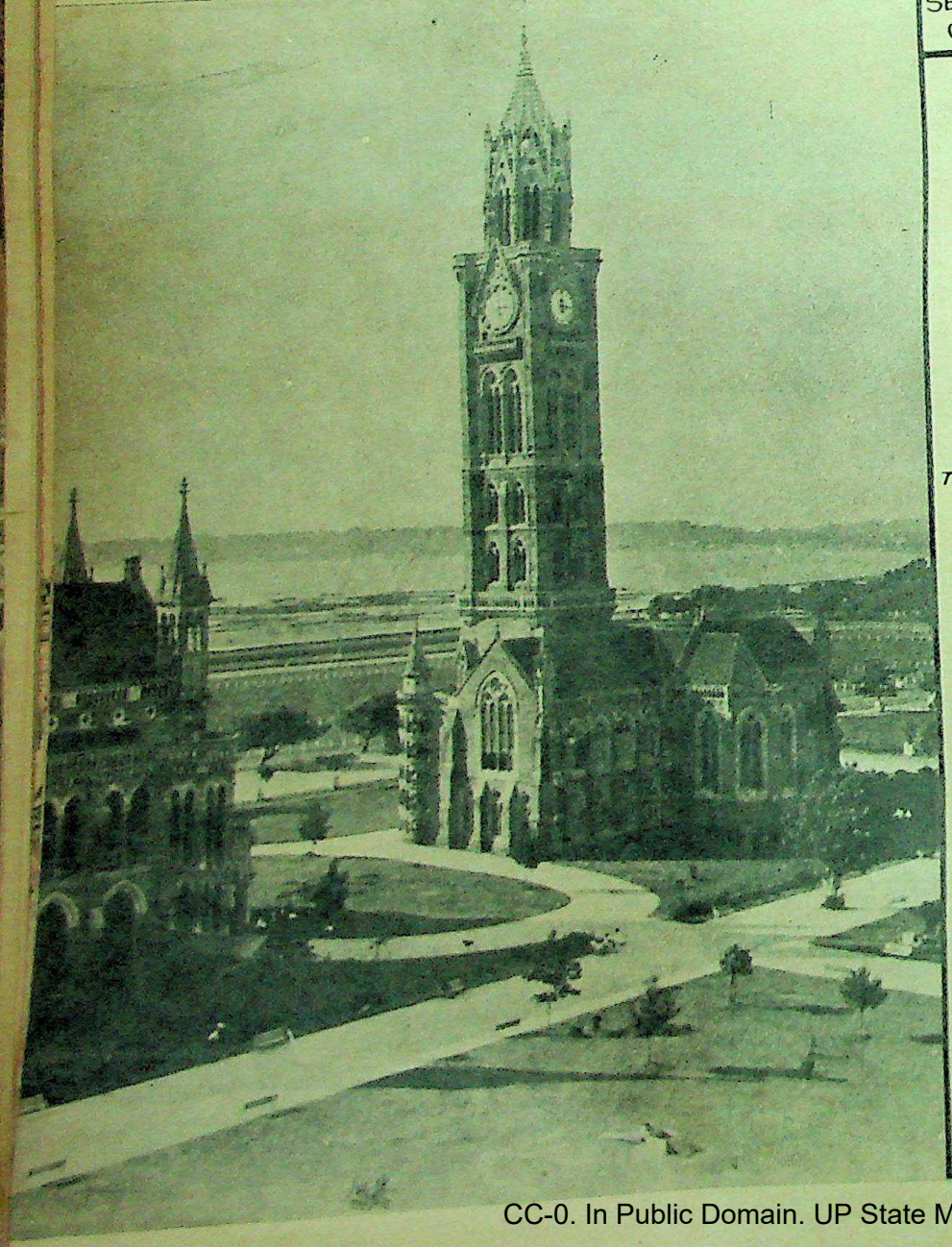
Bombay may well fall to pieces if remedial measures are not taken now.

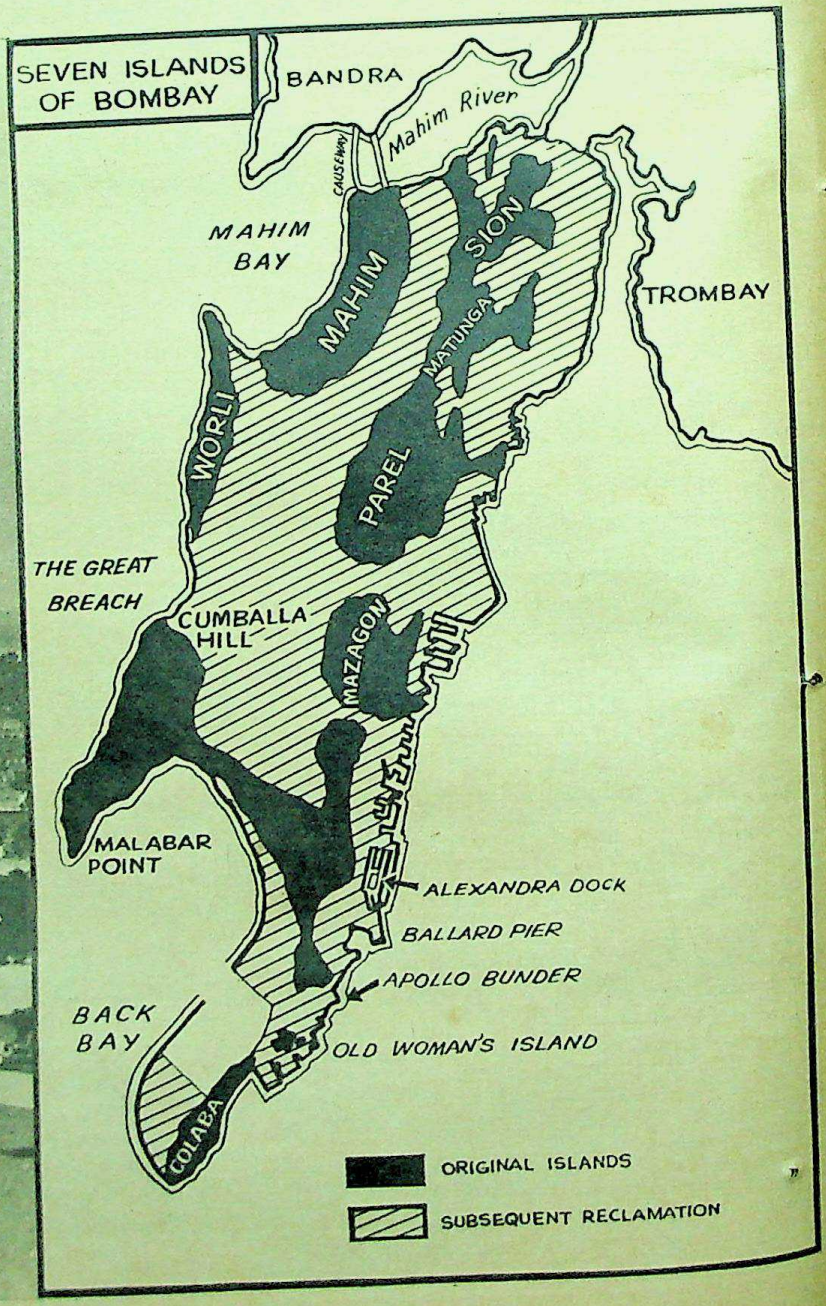
One wonders why the city has not produced a Charles Dickens to portray the dehumanising aspects of growing urbanisation as did the great English writer at the end of the 19th century. We, however, have before us the horrors of modern metropolitan and megapolitan expansion so dramatically depicted by Lewis Mumford, Clarence Stein and other writers of the West.

Classical political philosophers from Plato, Aristotle and Cicero down to the present day have been sceptical of the urban mentality: irreverent, speculative, pleasure-

NO NEED TO PAY THE PIPER. One sixth, that is one million, of Bombay's citizens live in slums; in drain-pipes or huts made of tarpaulin, tin, straw, wood, cardboard or even paper. They have no water or latrines; fresh air and sunlight seldom penetrate the stench that engulfs a slum.

AT ONE TIME this city of seven rocky and marshy islands was beautiful with plenty of water, open spaces and trees. Beyond the 250-foot-high Rajabai Tower there were no buildings right upto the seashore.





CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

loving, self-serving, belligerent and contemptuous of conventional pieties. These are not virtues compatible with republican survival. From Imperial Rome to Imperial London and Paris, the big city was the locus of powerful, illiberal and undemocratic governments, run by ambitious citizens, self-seeking men to whom popular government was repugnant and alien. We have had classic examples in our own city.

What To Do

Bombay's main problems can be listed as follows:

(1) More and better homes—elimination of slums

(2) More buses, taxis, trains—wider and better roads

(3) More hospitals and dispensaries

(4) Clean and plentiful supply of water —clean streets

(5) More schools, colleges, playgrounds and places of recreation.

In recent years two demands have been made specifically: one to take over all slums by an ordinance and the other to set up a central authority on the lines of the Housing and Urban Development Corporation (HUDCO) to deal with the problems of housing and land.

The proliferation of slums is at the root of many of Bombay's ills. There are about 200,000 hutments where nearly a million people live in unspeakable squalor. Of these 42,867 families live on Government lands and the rest on municipal and private lands. Another 100,000 people live on footpaths. Unauthorised hutments have cropped up even in places like the Tata Memorial Hospital compound. People live in huts made of tarpaulin, tin, straw, wood and even cardboard.

The slums lack even basic amenities like water and latrines, and fresh air and sunlight seldom penetrate the stench that engulfs a slum settlement. No better than the slums today are the monstrosities that the British civic authorities perpetrated on this city in the twenties. They go under the name of the Bombay Improvement Trust chawls.

Apathy

In a country where social and economic disadvantages and disparities are ascribed to one's destiny, it is difficult to change conditions overnight. People's social conscience must be stirred. The demand must be not for the improvement of slums, but for their eradication. Every citizen must have a decent home of his own.

The Bombay Municipal Corporation has not found it easy to clear slums. Not only lack of money and legal sanction have stood in the way, but also political pressure. The slum dwellers wield a powerful weapon: the vote.

In 1954, the Municipal Corporation Act was amended to enforce effectively schemes to clear the slums. Measures were formulated under the Second Plan for slum clearance with a subsidy and loan from the Central Government. Slum families with an income of under Rs 250 a month were offered tenements at low subsidised rents. Industrial workers, dishoused as a result of slum clearance, were to be provided alternative accommodation, irrespective of their income. By the end of the Second Plan, 900 tenements had been constructed and allotted to eligible families. Since then, 1,330 tenements have been constructed. During the Third Plan period, another 6,338 were completed.

Clear Out The Slums

In 1968, the Maharashtra Government allotted Rs 1.24 crores to shift hutment dwellers—occupying sites required for public works—to alternative sites. But this project has made little headway.

The State Government has plans to reclaim and develop land at Kondivate, Borivli, Mandapeshwar, Versova, Anik and Malavani in the Bombay suburban district for settlement of hutment dwellers in Greater Bombay. In all, about 124 acres will be reclaimed. The scheme is expected to cost Rs 1.2 crores.

Under it a plot of 16' x 10' of developed land is to be offered to hutment dwellers—with ostensible means of livelihood—residing in slums prior to April 17, 1964. They will be charged a concessional licence fee of Rs 5 per month for the plot in addition to the usual municipal taxes. As many as 12,400 families have benefited by this scheme.

The first Master Plan for Bombay was drawn up in 1948. It was officially buried

—Continued

STORY OF BOMBAY

Koli fishermen are the earliest known inhabitants of Bombay.

Around 1000 B.C., the Aryans were known to have traded with Persia and Egypt from the shores of these seven islands which were then called, "Heptanesia".

The islands were part of Asoka's empire. The Chaulkyas ruled here and left their mark in Elephanta Islands.

Early in the 16th century, the Sultan of Gujarat ceded Bombay to the Portuguese. British merchants, who had realised the strategic importance and the commercial potential of the island town, tried to capture it in 1626 with the help of the Dutch, but failed. In 1652, they made another attempt to persuade the East India Company to buy it from the Portuguese. Again they failed.

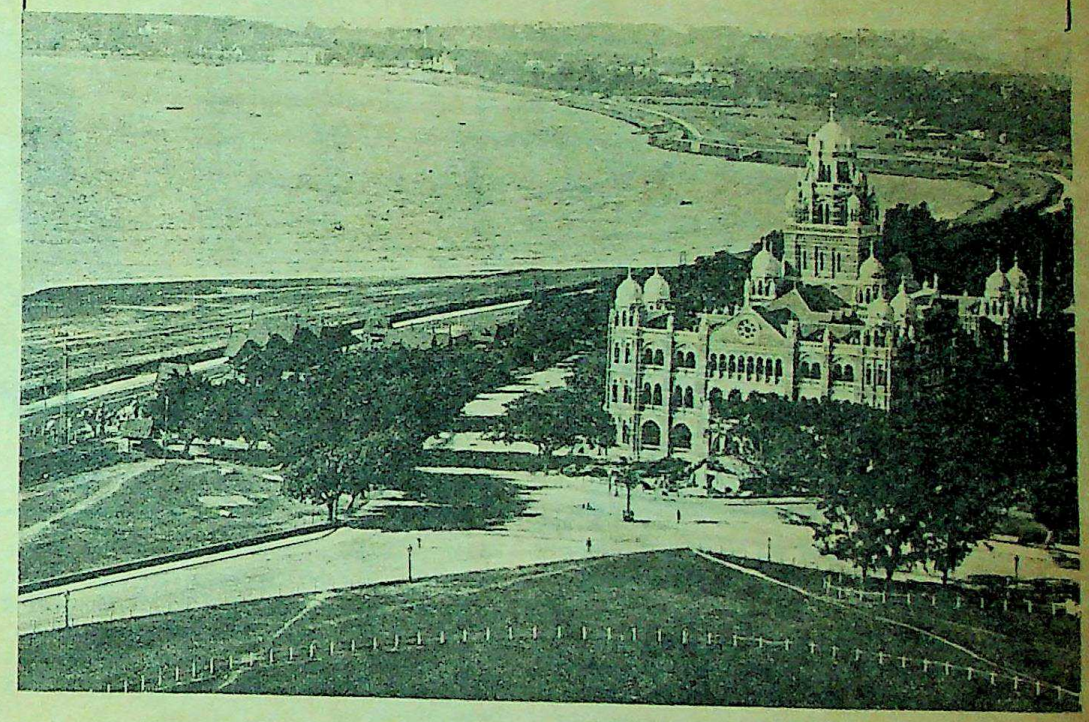
In 1661, Catherine of Braganza, sister of the King of Portugal, was married to King Charles II of England. Bombay was given to her as part of her dowry.

King Charles was very charmed by this gift. He hurriedly sent his ships and soldiers to take possession of it. But he was soon disappointed with the marshy, malarial islands. Within four years of having taken possession of it, King Charles transferred Bombay to the East India Company on a yearly rent of £10.

The Directors of the Company foresaw the commercial possibilities of Bombay and hoped to make it a great entrepot between Asia and Europe. They started to develop it. Gerald Aungier, the second Governor of the island, can truly be described as the founder of Bombay. During his regime, the population increased to 60,000—six times more than what it used to be under the Portuguese.

Gradually, the port became more and more important. The breaches between the islands were filled and Bombay became a compact mass of land except for Colaba which was brought in much later.

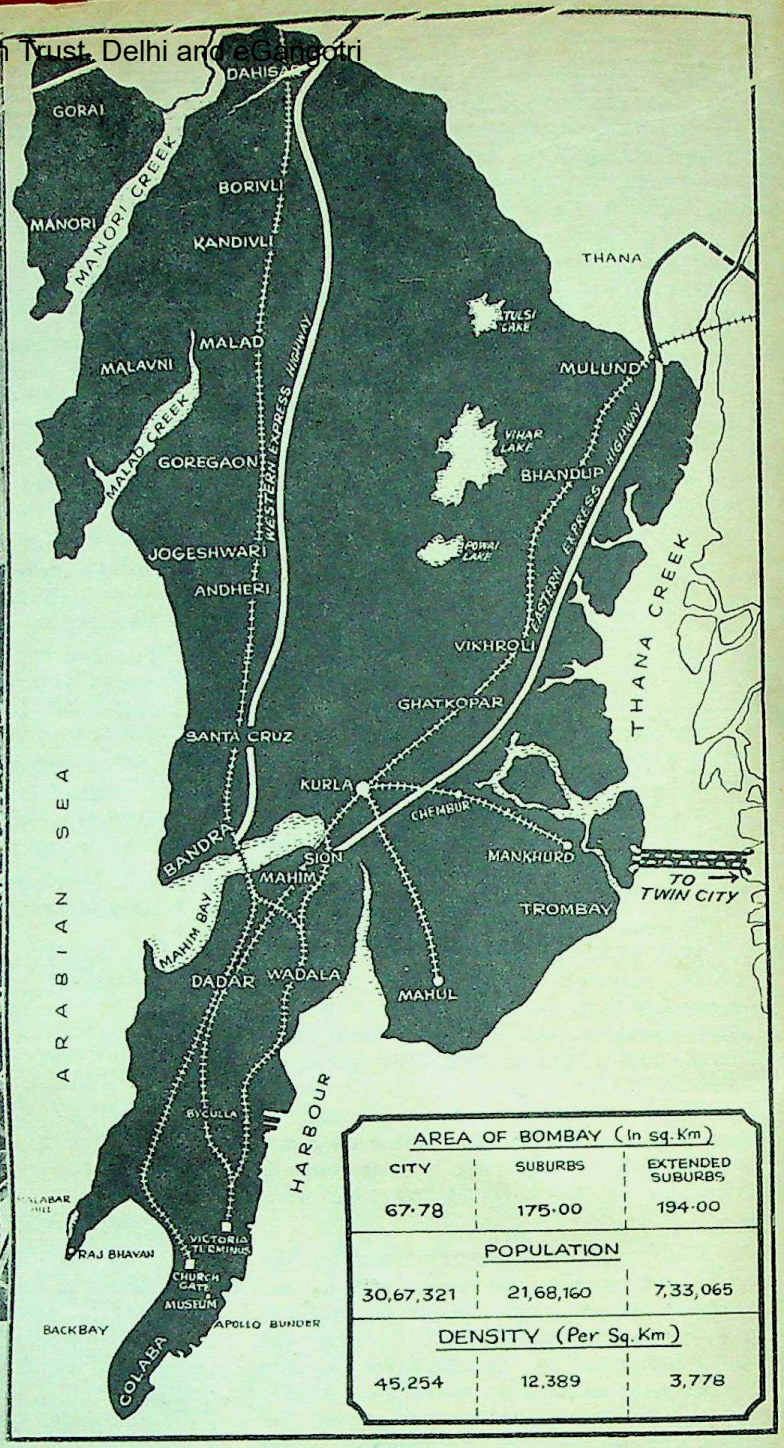
The opening of the Suez Canal in 1869 established Bombay as the principal gateway to India.



THE SEA extended up to Churchgate Station. Until 1898, there was no Cuffe Parada, Colaba Causeway and Marine Drive, nor Gamdevi, Lamington Road, Mohammedali Road and Carmichael Road. The entire north of Lalbaug and Parel was under cultivation. The Haffkine Institute at Parel was the Government House till 1882.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri



AREA OF BOMBAY (In sq. Km)

CITY	SUBURBS	EXTENDED SUBURBS
67·78	175·00	194·00
POPULATION		
30,67,321	21,68,160	7,33,065
DENSITY (Per Sq. Km)		
45,254	12,389	3,778

ten years later. By then the rapid urbanisation of the city had made the recommendations obsolete.

A committee, appointed in 1961, submitted a plan in 1964. The State Government approved it in 1967, but abandoned it when the D. R. Gadgil Committee was appointed to draw up a regional plan for Bombay and Poona. The Gadgil proposals are still under consideration, with only one of its principal recommendations—setting up a Regional Planning Board—having been implemented.

Second Bombay

The Board faced an uphill task right from its inception, with the Government having gone counter to its principal thesis, that the congestion in Bombay island should be syphoned off. **The State Government had already set up its Sachivalaya and allowed the LIC to build its offices in South Bombay and given licences to several posh hotels, shopping centres and industrial houses to put up their offices at the southern tip of the island on reclaimed land.**

The scope for shifting the "dispensable" industries out of the Bombay metropolitan region has been further hampered by the decisions of the Maharashtra Industrial Development Corporation, which, according to the Gadgil Committee, set up ten industrial estates within the region even before the guidelines for the regional plan had been drawn up.

Following the studies of the Metropolitan Regional Planning Board, a proposal for a satellite port at Nhave-Sheva was formulated in order to relieve congestion in Bombay port.

It would be impossible to provide adequate amenities for the increasing population of Bombay within the present metropolitan area. The existing congestion in the metropolis will be relieved only if, simultaneously, steps are taken for a positive and vigorous development outside the metropolis itself.

Better facilities within Bombay will only attract more people from outside. The development of new towns for syphoning off a part of the existing population from Greater Bombay is therefore essential for the planned development of the city.

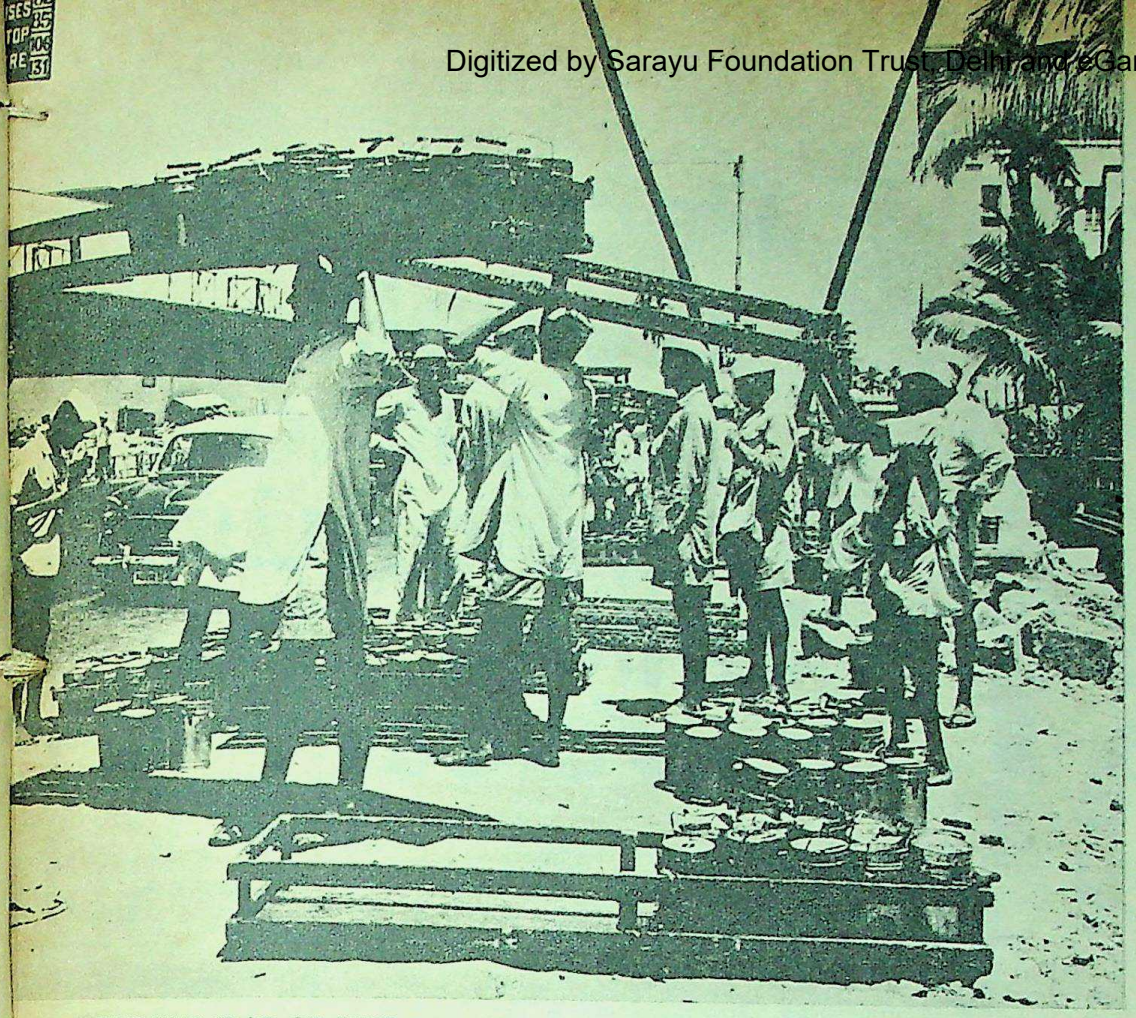
Several legislative and administrative measures taken by the Government of Maharashtra to prevent the concentration of industries in the Bombay-Thana region have proved singularly ineffective. More than half of the 9,472 factories employing over 70% of the State's industrial labour force are concentrated in this area. The Bombay Buildings Act, passed in 1948, has remained a dead letter, with the result that the legislation on regional and town planning is for all practical purposes unenforceable.

The mushroom growth of industries has strained the civic and transport services of Greater Bombay to breaking point. The disposal of dangerous wastes from the chemical industries in the Bombay-Thana complex has become a formidable problem. It will soon become a big health hazard.

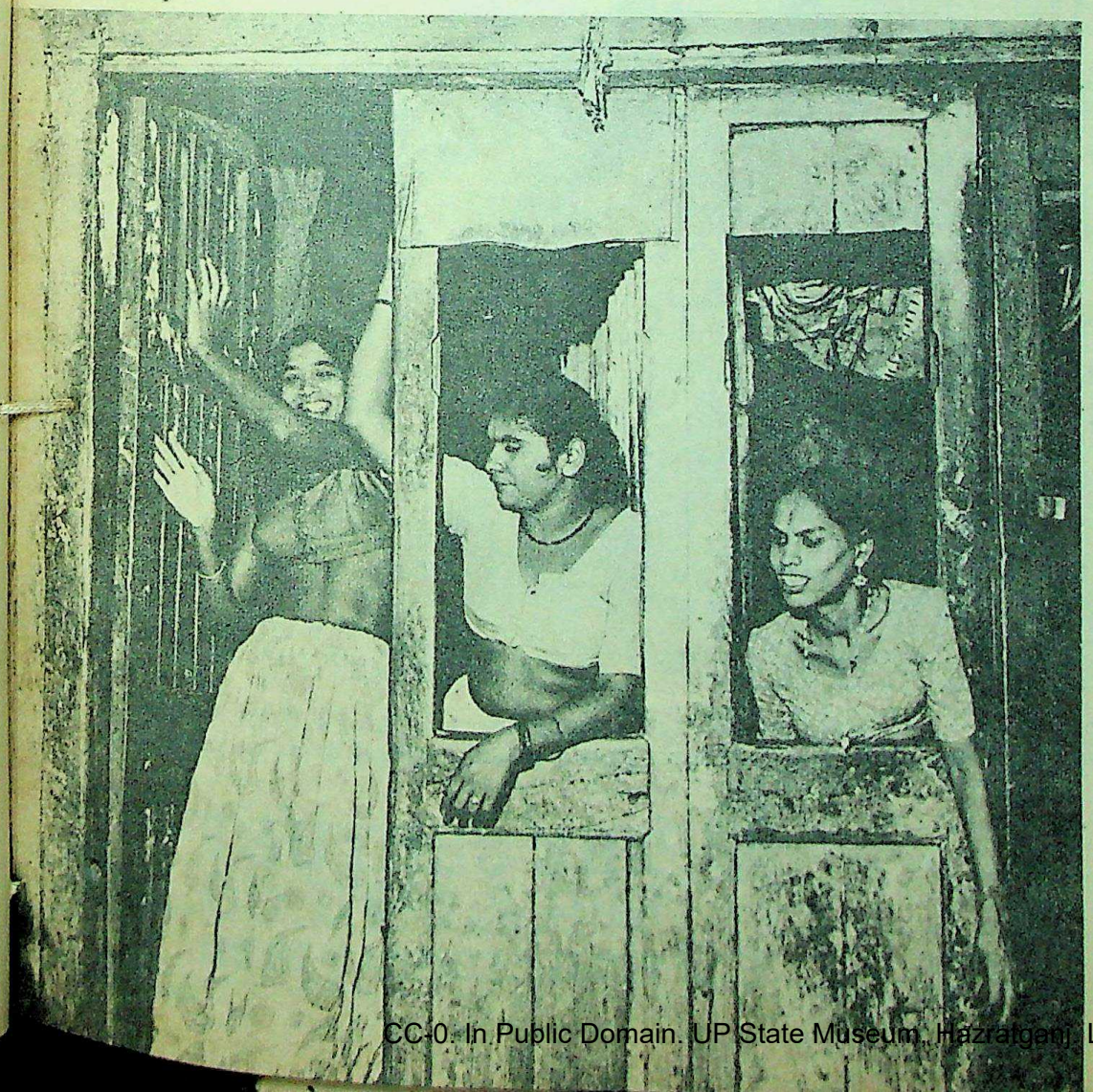
It is time that State Governments rationalised their policies about setting up industries in overcrowded cities. Learning from Bombay's experience, some States have already drawn up schemes for handsome incentives, including substantial tax reliefs and loan facilities, to units willing to shift

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri



BOMBAY'S WAY OF LIFE. 4,000 dabbawallas in the city carry lunch to office-goers and school-children. The rates vary from Rs 6 to Rs 10 per month depending on the distance to be covered. Several "companies" of tiffin-boxwallas are run by different Mukadams. Both Central and Western Railways keep compartments in the trains specially reserved during certain hours for the dabbawallas, who came into existence 50 years ago. Below: "The Cages" of Bombay. Most of the 10,000 prostitutes of Bombay operate in poor areas such as Foras Road-Kamatipura. Their earnings range from Rs 2 to Rs 20 a day, half of which goes to the gharwalli (Madam). Most of them have been lured by the filmi glamour of Bombay and have ended up in the most squalid surroundings. High-class prostitutes and call-girls earn around Rs 500 a night.



their plant and equipment away from the cities to the countryside.

Apart from housing and location of industries, Bombay's most pressing and acute problem is that of mass transportation. The bus service and the suburban rail services are among the best in the world, but under the constant pressure of a growing population even they tend to wilt. Many of the city's 1,80,000 vehicles are obsolete.

More Buses, Trains, Taxis

Traffic in Bombay today has outgrown the means of communications. Roads, designed decades ago, are no longer suited to the present heavy and speedy vehicular traffic. It is necessary to establish a high-power Transportation Authority, to co-ordinate and approve the development programmes of various agencies such as the Bombay Port Trust, Railway, and the BEST.

There should also be wider pavements to keep the pedestrian traffic off the roads. Milk and fish booths, building materials and rubble must not be allowed to hamper pedestrian movement.

The Twin City

A new city on the mainland across the harbour is being planned by the Maharashtra Government to ease the pressure of population in Bombay. The Twin City will cover an area of 100 square miles. It will be linked with Bombay by the Thana Creek Bridge. Mr. J. B. D'Souza, Managing Director of the City and Industrial Development Corporation of Maharashtra, is in charge of the project.

Bombay's traffic problems have been studied and reported upon by various committees and authorities: among them the Barve Committee (1959), the ILO Mission (1962), the Wilbur-Smith study (1963). The municipal body too has conducted surveys and made development plans. All these studies and plans have contributed little towards smoother and safer traffic, not having been implemented fully for various reasons, mainly financial.

The BEST has constantly added to its fleet of buses. Such additions will not, however, solve the problem of transport. It will only add to the prevailing chaos on the roads, already overtaxed far above the basic capacity.

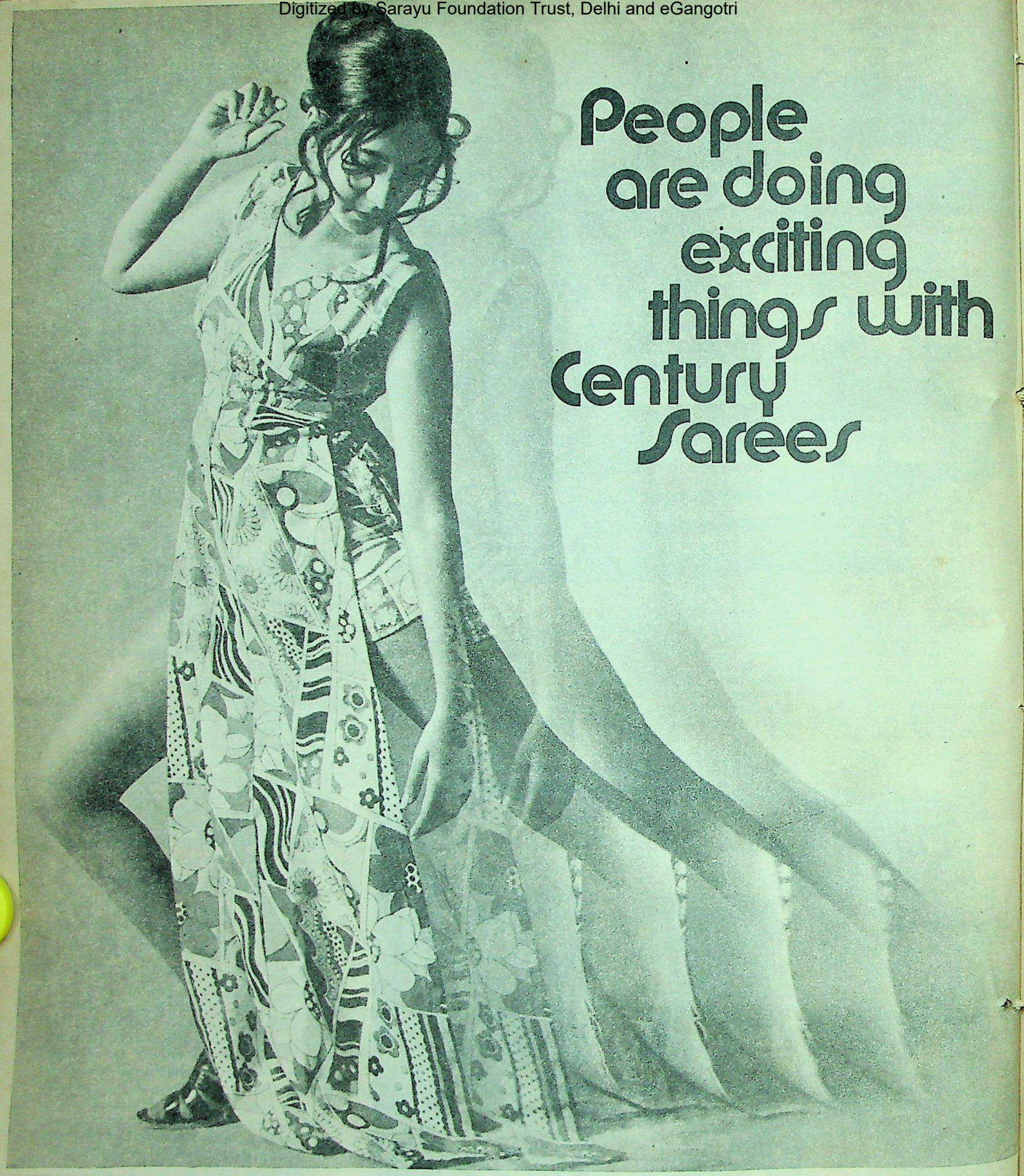
Under the present strain, the day is not far off when the entire mass transportation system will totally break down. An alternative mode of mass travel in Bombay has become overdue. **It is conceded on all hands that an underground railway for Bombay has now become an absolute and immediate necessity.** Such a railway may eventually have to cover the entire area of the city, touching the main points of overloading, i.e., Bandra, Kurla, Victoria Terminus and Churchgate, stretching over 50 kilometres.

With the entire commercial and administrative activity concentrated in the southern tip of the island city, Bombay has acquired a north-south orientation in its development. This has created piquant peak hour problems of uni-directional traffic. This situation must be remedied with the creation of an alternative commercial centre in

—Continued

CC-0. In Public Domain. UP State Museum, Hazratganj, Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri



People are doing exciting things with Century Sarees

Join the new X-citement! Like wear up a Century Saree with new flair. Like turn a saree into a kaftan; a kurta; a lungi. Try the Century range from Anuradha, Kadambini, two x two Monica, Rohini, Kalpana...**You'd never believe they're cotton!**

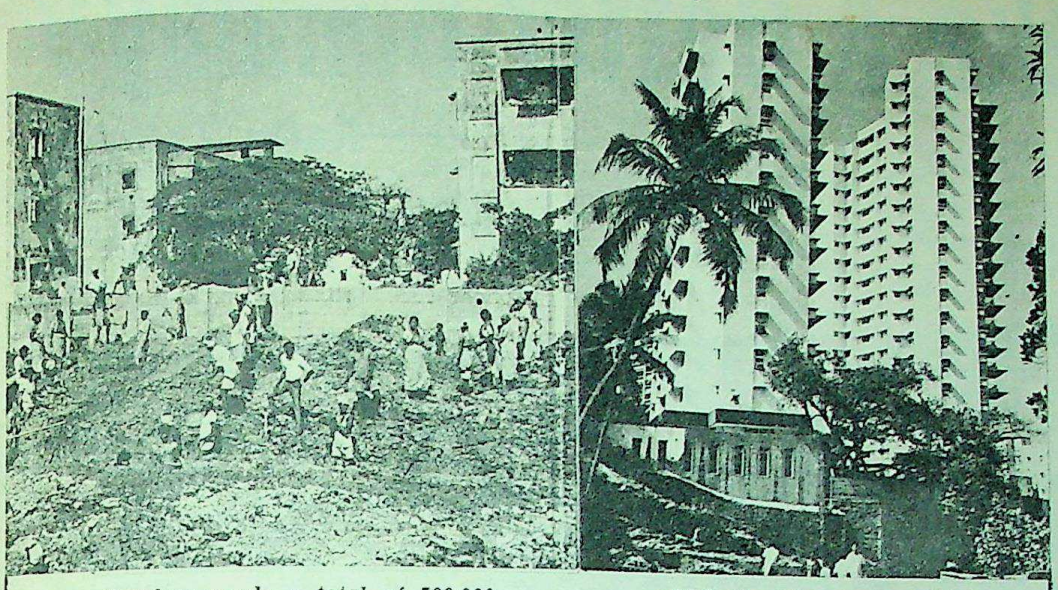
Century—For 100% cotton textiles

THE CENTURY SPG. & MFG. CO. LTD.,
WORLI, BOMBAY-25 DD.

Adroit/CM/271A

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri



Bombay needs a total of 500,000 units of houses in the next ten years or 50,000 per year. The requirements are 10,000 flats for slum dwellers (each 125 sq. feet), 20,000 flats for lower middle income groups (200 sq. feet), 10,000 flats for middle income groups (500 sq. feet), 10,000 flats for upper income groups (750 sq. feet). To meet this requirements we would need Rs 37.5 crores a year, including the land cost.

In view of the acute position, there are certain stringent measures the Government should take:

1. *Restrict the maximum size of flats to 750 sq. feet.*
2. *Utilise all Government and municipal lands only for low income housing projects.*
3. *Revise the Rent Act to rationalise the existing rent structure. Standardisation of rents will provide more revenue to the municipality and the Government by way of taxes. Rents of flats over 1,000 sq. feet must be revised and a special charge of 25 paise per sq. foot could be levied on flats between 1,000 and 1,500 sq. feet, 50 paise per sq. foot on flats over 2,000 sq. feet. Such a levy will force people to live more economically and rent out extra space. Those who have sub-let their excess space and make a cash profit out of it will have to pay more to the Government. There are over 10,000 flats with a floor space of over 1,000 sq. feet in the city. They will yield extra rent to the tune of Rs 2.5 crores, out of which Rs 2.20 crores will be collected by the municipality and the Government.*
4. *Amend the existing laws to facilitate the abolition of the leave and licence system for residential accommodation, which has become a legalised racket, where middle men and investors are able to rig prices and fleece the needy.*
5. *Set apart all gambling taxes and revenue earned from running the State Lottery for housing projects.*
6. *Land prices should be frozen at 50 per cent of the building cost upto Worli and 25 per cent north of Worli.*
7. *Unutilised lands on properties should be steeply taxed, to ensure that property owners develop their lands.*
8. *Introduce licences and a code of practice for builders and contractors.*
9. *Make it obligatory for every employee earning upto Rs 300 a month to pay Rs 10 every month for ten years, Rs 20 in case of those earning upto Rs 750 and Rs 40 for those earning more than Rs 750 a month, so as to create a special fund for housing.*
10. *Levy on special tax at the rate of Rs 25 per square foot on all new office premises, cinema houses and other types of commercial and entertainment projects.*

THE AUTHOR, RAJNI PATEL (b. 1915), one of India's leading lawyers, is Bombay's Congress chief. At the age of 14 he was imprisoned for taking part in the civil disobedience movement. He was in the forefront of the students' movement both in India and in England. Keenly interested in trade unionism, he joined the Communist Party in 1940 and left it 10 years later because of differences with its policies. Mr Patel is also President of the Rashtriya Mill Mazdoor Sangh.

YOU CAN'T WALK IN BOMBAY. The city's pavements are crowded with 1,00,000 hawkers, 33,000 beggars, 60,000 lepers, milk booths, fish-stalls and mounds of week-old garbage. Besides there is always rubble and earth piled up on the footpaths.

North Bombay. The reclamation and development of the Bandra-Kurla area for this purpose is very important.

Bombay's other serious problems are inadequate water supply, scarcity of hospital beds and medical facilities, the growing number of prostitutes, child delinquents and the deteriorating law and order situation. A change in existing housing facilities and the removal of slums would bring about an appreciable change in the eradication of social evils.

To meet the shortage of medical facilities and hospital services, a primary step would be to constitute a hospital authority representing the Municipal Corporation, the Health Department, the medical profession and citizens to supervise the running of hospitals, to modernise, equip and expand them and to plan new ones.

Civic amenities are so bad in Bombay that no street or mohalla has a public urinal or lavatory. Their absence, naturally, forces people to ease themselves wherever they can—on the pavement, roads and alleys.

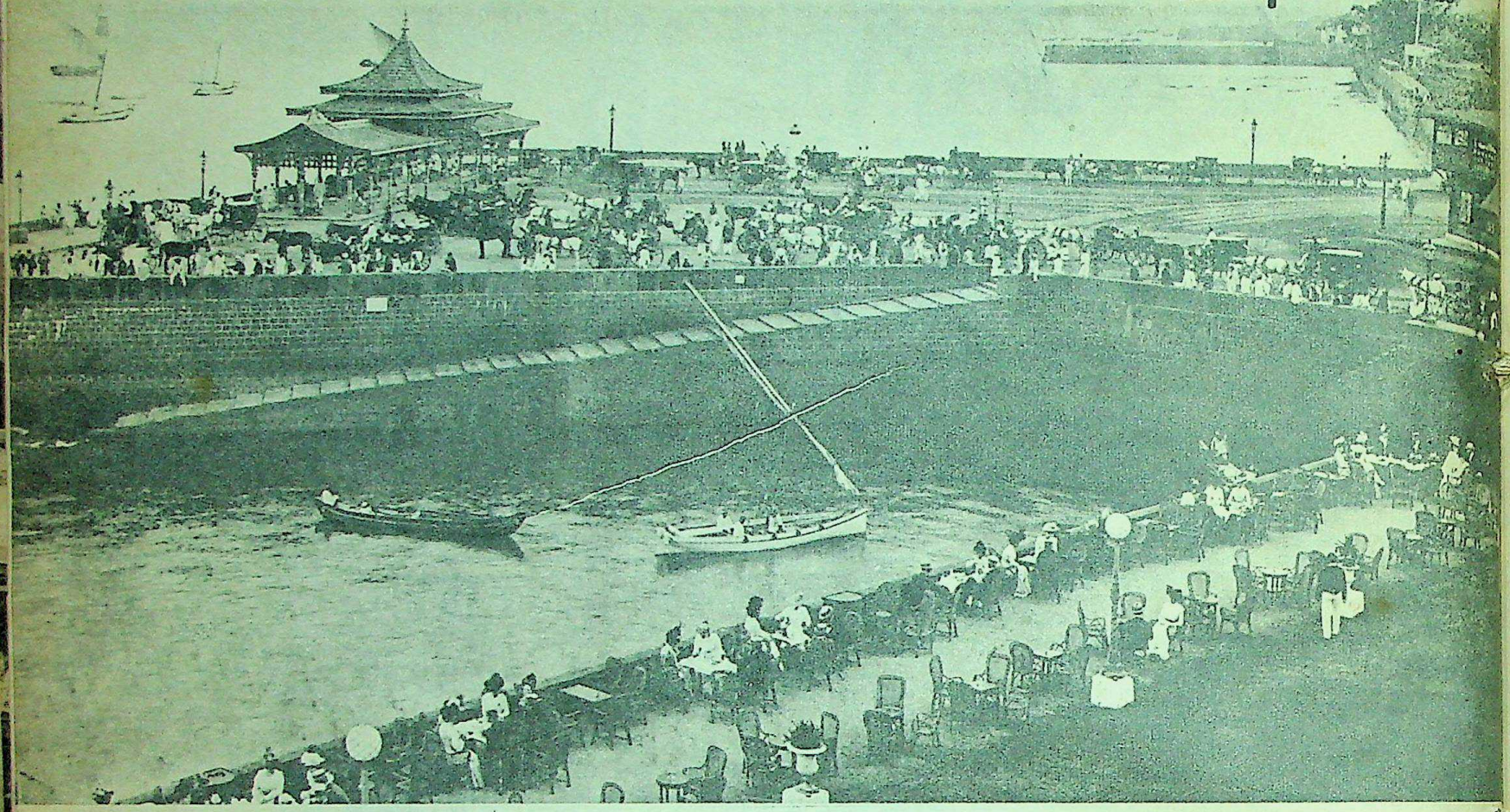
There can be no instant solutions to the problems of a city like Bombay where every citizen is a problem unto himself. Quacks and demagogues, who have promised quick remedies have in the past acquired meteoric political influence and affluence for themselves only to fade out, leaving their promises unfulfilled. Unless the problems are tackled on the basis of a crash programme, with the participation and involvement of a wide cross-section of the people capable of suggesting tangible solutions, the citizens of Bombay may soon become inured to existing conditions, learning to live with the worst conditions. That would be bad for this city because it still can be made beautiful to look at and to live in.

CC-0. In Public Domain. UP State Museum, Hazratganj, Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

"We Will Make A Better Bombay"

—Rafiq Zakaria



THE GATEWAY THAT WAS. Apollo Bunder at the turn of the century, with its pavilion, gharries and burra memsahibs gossiping by the sea. The Gateway of India (reminiscent of the Arc de Triomphe of Paris) was built here as a memorial to the landing of King George V and Queen Marry in 1911 when they visited India for the Delhi Durbar. Later the Ballard Pier, opened for traffic in 1895, took the place of Apollo Bunder as a better landing and embarkation site.

All the world's great cities are in a mess. Bombay is in a worse mess than the others. In forty years the city's population has increased five times—and more keep coming in. What are we going to do about it? Dr Rafiq Zakaria, Maharashtra's Minister for Urban Development, gives the answers in an interview to the "Weekly".

Question:—Bombay is in a mess; many people fear that the city is on the verge of collapse. Do you agree?

Reply:—I am not so pessimistic. The situation has, no doubt, deteriorated in the last few years. There are two reasons for it: (a) haphazard development; (b) unchecked migration of people from other States, mostly the poor and unemployed, in search of jobs. For haphazard development the State Government and the Bombay Municipal Corporation may be blamed, but for the influx of thousands of immigrants, who have created the jhopadpattis and are the biggest headache, it is not easy to ascribe the blame.

Q.—Why did not the authorities act in time? Why did they allow these immigrants to enter the city and squat wherever they liked?

R.—You are right in saying that the Government did not act in time; nowhere is the adage, "A stitch in time saves nine", more true than in governmental dealings. But there are limits to what the Government can do. Firstly, the Constitution guarantees freedom of movement in India to every citizen. Secondly, every adult is a voter, with the result that these people develop their own political strength. In a democratic set-up, drastic action against them is not easy. Nevertheless hundreds of jhopadpattis have been demolished and alternative accommodation provided. This has not touched even the fringe of the problem; that is why, along with slum clearance, the Government has embarked on a programme of slum improvement, under which water, sanitation and electricity will be provided to the dwellers until they are removed to authorised sites.

Q.—Are these jhopadpattis the only obstacle to Bombay's proper planning? Are you not disgusted by the ugly new buildings which are coming up everywhere? And what about the skyscrapers which have altered our entire skyline? Delhi has done a better job.

R.—I hold no brief for these ugly structures. Perhaps a more vigilant civic administration could have given a better look to Bombay. Building contractors have played havoc with the black money at their disposal; they get away with whatever they want. **But don't blame only the authorities; the private sector and architects are no less responsible. If they had wanted to they could have played a more helpful role in the city's proper development.** One conscientious architect can make a lot of difference. Take the example of Mr I. M. Kadri, who has designed seven buildings near Haji Ali. Has he not given a different touch to the whole environment?

It is not fair to compare Delhi with Bombay. Delhi has all the land and open spaces—like a blank cheque to any architect. Bombay is short of space: ours is perhaps the most densely populated city in the world.

Q.—All this has happened because the Government had no policy, no planning, no approach to development.

R.—We accept our share of the blame. Most of the trouble is due to lack of resources. Also remember that what has happened to Bombay is happening to most great cities of the world. Have you read Alvin Toffler's *Future Shock*? It is a disturbing book. He observes: "We are now undergoing the most extensive and rapid urbanisation the world has ever seen. In 1850 only four cities on the face of the earth had a population of 1,000,000 or more. By 1900 the number had increased to nineteen. But

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

by 1960, there were 141 and today world urban population is rocketing upwards at a rate of 6.5 per cent per year, according to Edgar de Vries and J. P. Thysse of the Institute of Social Science in The Hague. This single stark statistic means a doubling of the earth's urban population within eleven years."

Toffler concludes: "What such numbers imply is nothing less revolutionary than a doubling of the total output of goods and services in the advanced societies about every fifteen years and the doubling times are shrinking." The changes in the ratio between the old and the new are so rapid that they have an electric impact, especially on urban development. So this is a worldwide phenomenon. People blame us, for instance, for traffic congestion. But have you seen the plight of motorists in New York, Tokyo or London? It is ten times worse. You talk of the monstrous skyscrapers, but we have borrowed these from the more advanced cities to meet the housing requirements of Bombay's growing population. **You talk of water and electricity, but the 80-crore Bhatsai Scheme for increasing Bombay's water supply and the Koyna and Tarapore electrical generation plants speak of the Government's timely awareness of the city's needs. Likewise, the commissioning of the world-famous Wilbur Smith Team to plan Bombay's road transportation and the ready acceptance—despite heavy financial commitments—of its major recommendations are pointers to what is being done to rescue the city from chaos.** I agree that all this is not enough; much more needs to be done. But that is the complaint universally voiced against urban neglect all over the world.

Q.—Surely things are not as bad in New York or London as in Bombay!

R.—Perhaps much worse in some respects. May I read to you an editorial from *The Times*, London, dated April 6, 1972:

> There is a growing awareness that Britain's worst social conditions are to be found in the decaying centres of our cities. But there is as yet no official policy to match that awareness. The plight of deprived urban areas has no single cause. They suffer from a mixture of bad housing, overcrowding, broken families, and personal inadequacy. Sometimes these difficulties are compounded by erratic planning, poor transport and limited job opportunities. It is this mixture of factors which makes the difficulties of these areas so intractable, and any substantial improvement must depend upon a concerted approach. Yet that is just what the Government have failed to provide.

The situation in America is so bad that one of their recent studies, *Cities in a Race with Time*, by Jeanne R. Lowe, begins with this sentence: "As almost every American knows, our cities are in serious trouble." That is why President Kennedy created for the first time a Cabinet-level Department of Urban Affairs in 1963 and emphasised that by neglecting cities "we neglect the nation". This was a reversal of the Jeffersonian legacy, which warned the Americans that their democracy would survive only if their farmers were well looked after. Since the days of Kennedy there has been a shift towards urban development, but the results are still far from satisfactory.

Q.—Do you subscribe to the Jeffersonian or to the Kennedian view?

R.—In India the Jeffersonian view prevails, perhaps because our farmers are too poor and the rural areas are extremely undeveloped. But let us also not shut our eyes to both the rapidity and enormity of urbanisation; more and more cities are coming up here—as elsewhere in the world—and their population is soaring, bringing more poverty and unemployment in their wake. **In an underdeveloped country, planning has necessarily to take into account the question of fixing priorities in the context of limited resources. Calcutta, for example, has shown that neglect of cities can be a terrible mistake; the Centre is now pouring crores of rupees into it. My submission is that we should not react to urban problems only when faced with a crisis.**

Q.—Do you think Bombay is going the Calcutta way?

R.—Unless checked immediately, it may. Both the State Government and the Municipal Corporation have taken steps in recent years to postpone the evil day. In some sectors they have succeeded, in some others much more needs to be done.

More Water

Q.—In which sectors have they succeeded?

R.—In solving the water problem for instance. The 80-crore Bhatsai scheme is an imaginative measure, which, when completed in June, 1976, would increase Bombay's water supply by another 200 million gallons per day. Steps are also being taken to improve distribution of water by stopping leakages, and by establishing a more rigidly regulated system of supply. The International Development Agency, an affiliate of the World Bank, has come forward with a substantial loan for this purpose.

Efforts are also being made to ease traffic congestion. The fly-overs at Peddar Road and Marine Drive are instances in point. The construction of more than 4,000 tenements per year by the Housing Board and 2,000 by the Municipality for the middle-income and low-income groups has been a boon for the homeless. For the working class the new stadium at Dadar and the proposed Art Centre at Backbay Reclamation, on a plot of 5 acres given by the State Government, are steps which would enrich the cultural life of Bombayites.

Q.—What is being done about the thousands of dilapidated buildings? Every monsoon brings death and destruction to so many unfortunate tenants.

R.—The State Government has already established a House Repairs Board for this purpose. Due to legal difficulties and financial limitations its progress has not been as rapid as it should have been, but within ten years the Government is hopeful of either repairing the 30,000 odd houses or—where repairs are not possible—demolishing them and putting up new buildings in their place.

—*Continued on Page 39*

THEY LIVE, WALK IN DANGER, House collapses have become all too frequent in Bombay. There are thousands of buildings which are in urgent need of repair. The Government has established a House Repairs Board, but legal difficulties and lack of funds stand in the way of quick action. The authorities hope to deal with 30,000 houses in a ten-year period—their plan is to repair them or demolish and build anew.

CC-0. In Public Domain. UP State Museum, Hazratganj, Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

BOMBAYWALLAH

BY

R. K. Laxman

CONSTABLE SAKHARAM

COLABA YANKEES

MITHA YA MAGAI

DOODH-PANI-WALLAH

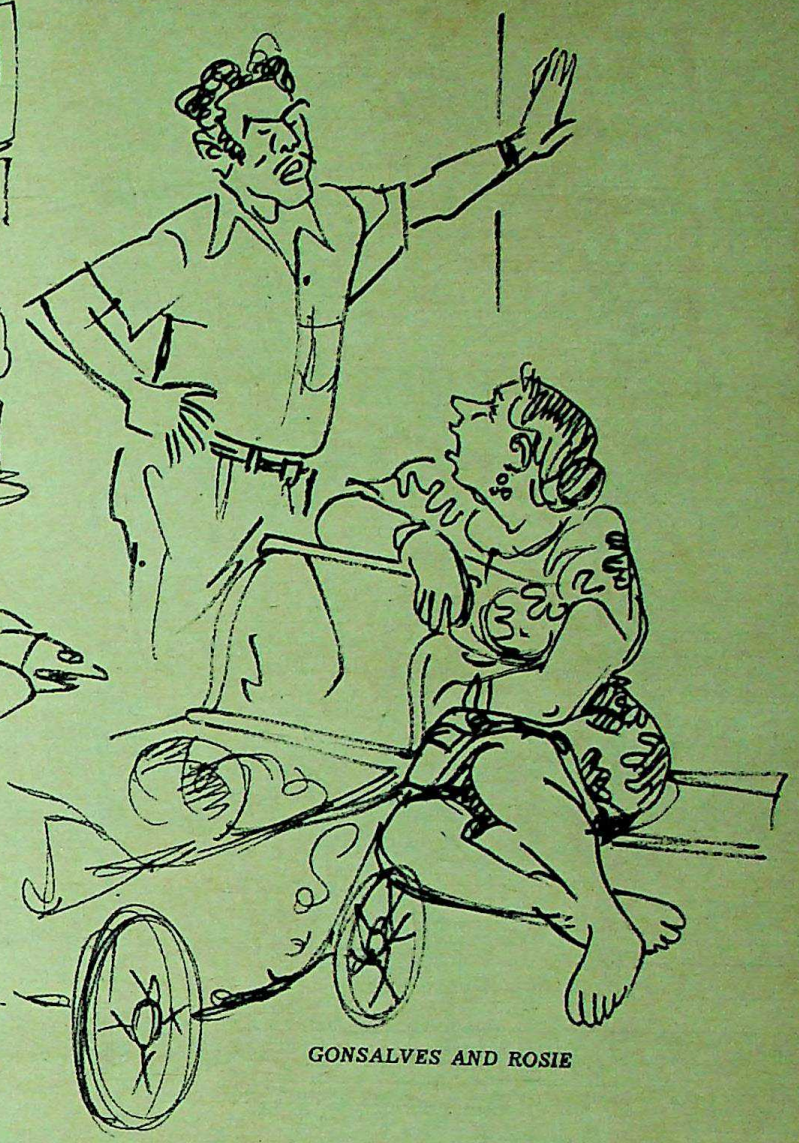
SARDARJI FOUR WHEELS — NO BRAKES

NO MAMA

CC-0. In Public Domain. UP State Museum, Hazratganj, Lucknow

Digitized by Sarabhai Foundation Trust, Delhi and eGangotri

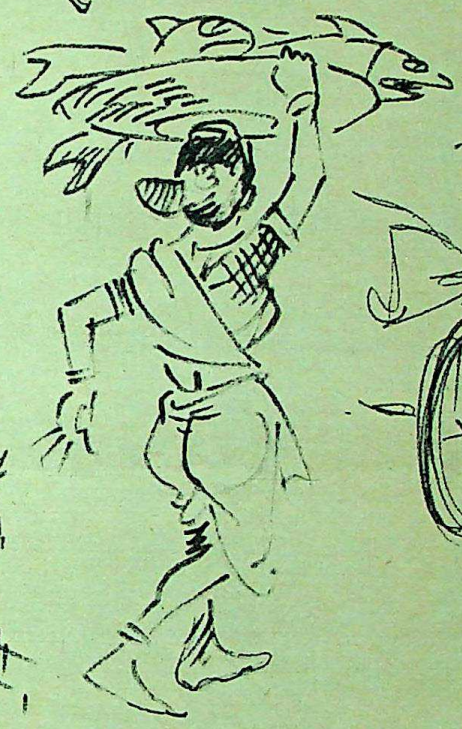
MIANBHAI IN CHOR BAZAR



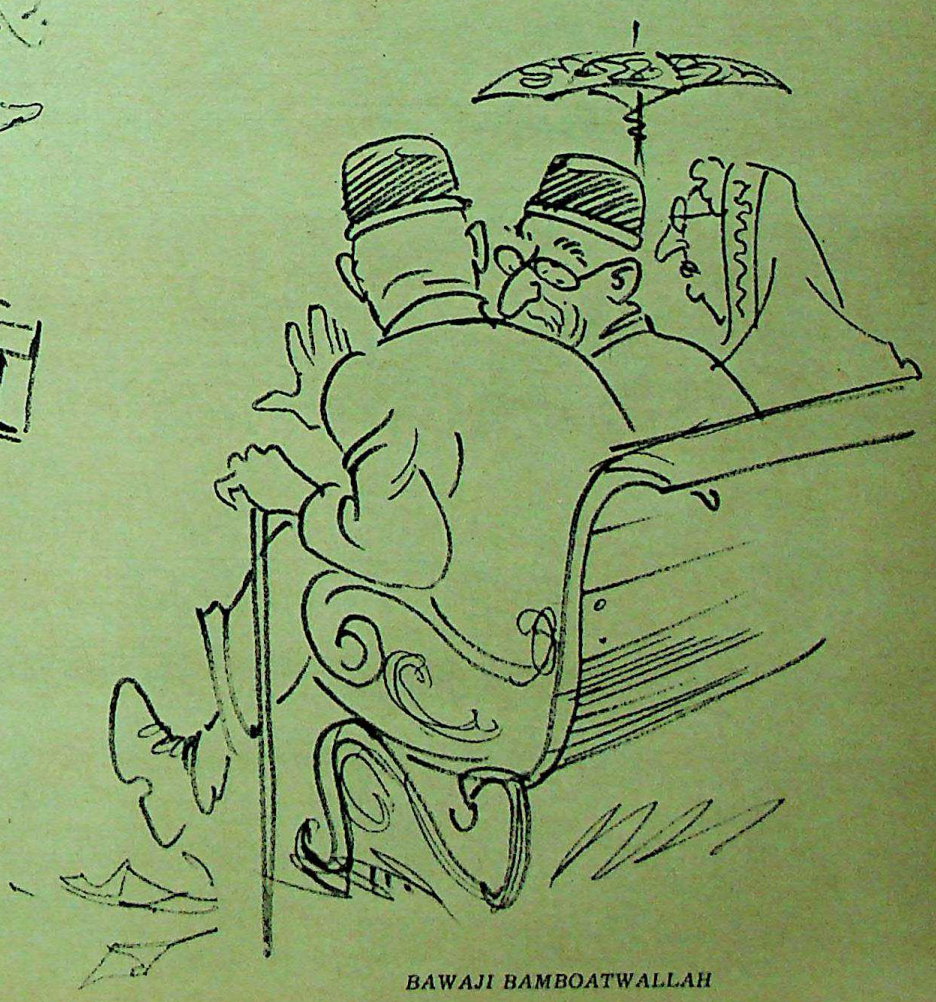
GONSALVES AND ROSIE

MAGAI

SMELLING SOMETHING FISHY



DABBAWALLAH CONFRONTS VIGILANT CHAPRASI



BAWAJI BAMBOATWALLAH

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

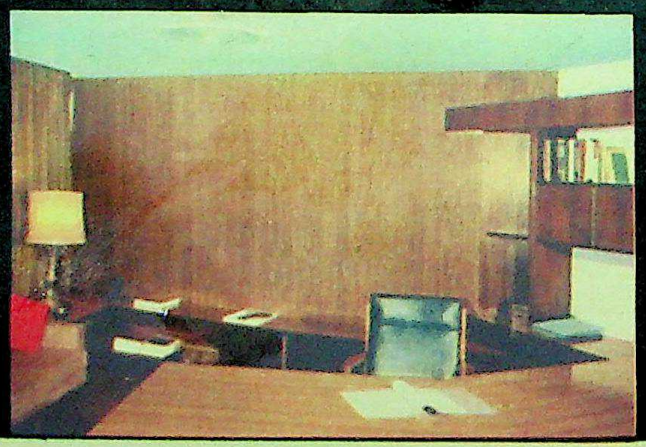
Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Exotic woodgrains for your tables and panelling?

So real...that's the beauty of Decolam

Decorative Laminate

You can't tell DECOLAM from the real thing. Yet it needs very little care: just a wipe with a damp cloth. And DECOLAM is resistant to heat and stains! Specify DECOLAM— a product of Bakelite Hylam Limited.



Choose from Decolam's exclusive range of worldwide woodgrains... Beauty is Decolam

decolam

LINTAS-BHL/DLM. 36-481

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

one-sided. And not even the US marines would believe that the Marxists were innocent or helpless victims of Congress violence. Indeed, to hear the Marxists condemn violence, one might be tempted to believe that Enoch Powell and Ian Smith will soon declaim against racialism.

The message may be loud and clear only in West Bengal, but there can be no doubt that people all over India have voted against violence and extremism. Of course they have also voted for change, indeed radical change. But they want change with peace and stability. There can be no other interpretation of the equally shattering defeat of the parties of both the extreme left and the extreme right.

It is a sad commentary on the costly election machinery the country maintains that at the moment of writing—full 86 hours after the last vote was cast—not even all election results are available, leave alone other essential data.

But even if all the relevant information was available, no useful purpose would be served by embarking on a hair-splitting analysis of the performance of each party. The completeness of the Congress sweep makes the exercise superfluous.

In Maharashtra, for instance, the Congress has 223 seats; the next party, the Jana Sangh, only 5. And the position is not much different in most other States. Ironically, the second party in West Bengal and Bihar is the Communist Party of India, a junior and now somewhat pathetic ally of the almighty Congress!

The diminution of the Opposition parties, to the point of their extinction in some States, is not something to be happy about. A live and vigorous Opposition is as essential to a democracy as a stable government.

But it is not entirely without reason that India has once again returned to a pattern of "one-party dominance" with a vengeance. A case can perhaps be made out that the two-party system works only in affluent democracies like those of Britain and the United States, the only two countries indeed which can boast of it.

Countries like India, with their bewildering diversity and abysmal poverty, need a strong, centrist, but radically oriented party of national consensus to keep extremism of either variety at bay. To search for a two-party system in our conditions may indeed be unrealistic and quixotic.

Nor is the dominance of one party by itself the proverbial thin end of the wedge. All depends on *what* the party in power does and whether or not it faithfully goes to the electorate for a renewal of its mandate after every five years.

In Mexico the same party has been in power since 1912. This has not meant the death of democracy there. Nor are frequent changes of government in countries like Pakistan or Thailand signs of democracy at work.

It is to be hoped, however, that some conscientious Congressmen—especially from among the several hundred new faces in the various legislatures—will take it upon themselves to act as a responsible opposition within the ruling party, so that the normal checks and balances of the democratic system do not disappear along with the luckless Opposition parties.

VOTING IN GOA. The Maharashtrawadi Gomantak Party bagged 18 seats and the United Goans 10 in a house of 30. The Congress could get only one seat and that in Daman.

Even on the morrow of India's tryst with destiny, many brave Congressmen, like H. V. Kamath, K. T. Shah and H. N. Kunzru, assumed the dual role of loyal partymen and vigilant Opposition hawks. A repetition of such performance need not be frowned upon now, especially if it does not interfere with the discipline of a party which, however amorphous, is a little more homogeneous than it was before the Great Split in 1969.

It is clear that Mrs Gandhi was able to drive home to the people her message that the peaceful transformation of society they seek will be possible only if the States have governments which pull in the *same* direction as the Centre. The illiterate voters seem to have grasped this reality more readily than political theoreticians seem able to do despite the benefit of costly education, usually abroad.

But having done his duty by the Prime Minister, the Indian voter will watch carefully whether she keeps her promise of "Garibi Hatao" or not. And he knows that she knows that she no longer has an alibi for any vacillation, inaction or failure.

What Indira Gandhi will do in the years ahead remains to be seen. But she is far too shrewd a politician not to know that the electorate, like fate, can be fickle. She has left 1967 far, far behind. But 1976 is not too far away.

HOW THEY FARED

In Meghalaya the All Party Hill Leaders Conference, with 32 seats, won a slender majority—the Congress getting only 9 seats. In the Union Territory of Goa, Daman and Diu, the Congress could secure only a solitary seat (in Daman). But in all other States, except Manipur, the Congress achieved a comfortable majority—a two-thirds majority in 12 of them.

State or Union Territory	SEATS	RESULTS DECLARED	CONGRESS	CONGRESS (O)	SWATANTRA	JANA SANGH	CPI	CPM	SOCIALIST	OTHER PARTIES	INDEPENDENTS
Andhra	287	287	219	—	2	—	7	1	—	5	53
Maharashtra	270	270	223	—	—	5	2	1	3	12	24
Mysore	216	216	165	24	—	—	3	—	3	6	15
Gujarat	168	167	139	16	—	3	1	—	—	—	8
Goa, Daman and Diu	30	30	1	—	—	—	—	—	—	28	1
Delhi	56	56	44	2	—	5	3	—	—	1	1
Himachal Pradesh	65	65	51	—	—	5	—	1	—	1	7
Assam	114	113	94	—	1	—	3	—	4	6	5
Bihar	318	318	167	30	2	26	35	—	33	13	12
Haryana	81	81	52	12	—	2	—	—	—	4	11
Jammu and Kashmir	75	73	56	—	—	3	—	—	—	5	9
Madhya Pradesh	296	296	220	—	—	48	3	—	7	—	18
Tripura	60	60	41	—	—	—	1	16	—	2	—
Manipur	60	58	17	1	—	—	—	—	3	22	15
Meghalaya	60	60	9	—	—	—	—	—	—	32	19
Punjab	104	104	66	—	—	—	10	1	—	24	3
Rajasthan	184	184	145	1	11	8	4	—	4	—	11
West Bengal	280	280	216	2	—	—	35	14	—	8	5

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

to oblivion, from where many of them will find it extremely hard to re-emerge.

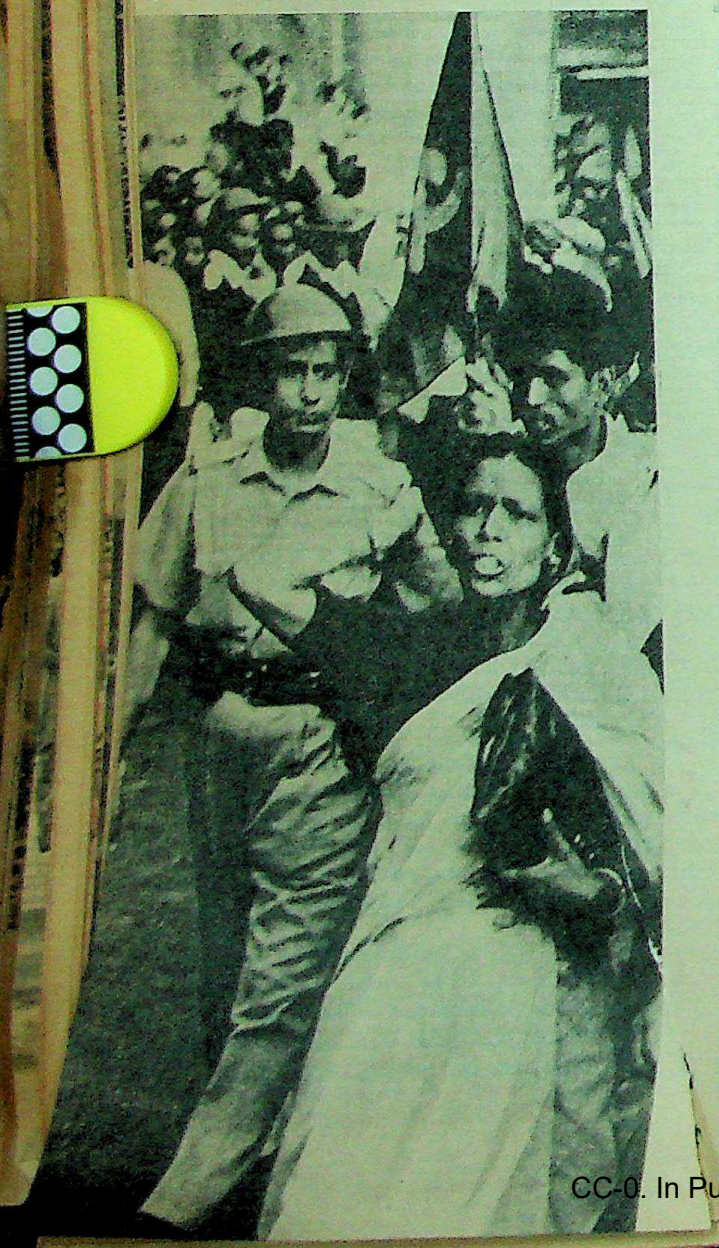
To talk of Indira Gandhi's magic with the masses, of the halo round her head because of the country's victory over Pakistan and of the refurbished image of her Congress Party after the parting of ways with the late unlamented Syndicate will be to stress the obvious. Yet no analysis of the election results can overlook these all-important factors.

Even so, this is by no means the whole story. The reasons for the present Congress victory—which is even more climactic than its triumph in the Lok Sabha poll—are much deeper and go back perhaps to the aftermath of the 1967 General Election in which the undivided Congress lost power in half the States and managed to retain it at the Centre only with a considerably reduced majority.

If—as was generally, repeatedly and gleefully proclaimed at the time—the outcome of the 1967 election was a "revolution by the ballot-box", then this must be the only revolution to have been devoured by its children.

The cacophonic all-party or multi-party non-Congress coalitions that rode to power on the crest of the anti-Congress wave did a more thorough job of discrediting themselves in two or three years than the Congress had done in two decades.

IN THE DURGAPUR, Asansol and Barrackpore areas of West Bengal, there was much violence. Protest marches were held in check by heavy police bandobast *throughout the State.*



FREE AND UNFETTERED. The tribal women of Bastar, in Madhya Pradesh, turned out en masse *to exercise their democratic right.*

Mrs Gandhi's charisma has much to do with her overwhelming victory in the recent poll. But another reason for it is the electorate's reluctance to re-enact in the States the kind of sordid drama that began soon after 1967.

What a contrast this is to the course of events in Ceylon, where the United National Party (often described, with good reason, as the Uncle Nephew Party) and the Sri Lanka Freedom Party, founded by the late husband of Mrs Bandaranaike, have alternated in power four times!

The total rout of the Communist Party of India (Marxist) in its principal stronghold, West Bengal, is without doubt the high point of the Assembly Elections. Here again, the voter has proved to be a shrewd judge of the Marxists' record when in power, although the liberation of Bangladesh and Sheikh Mujibur Rehman's well-timed visit to Calcutta were undoubtedly a big help to the Congress.

The West Bengal Congress leadership may yet make a mess of things because of complacency, arrogance, incompetence or sheer lethargy. But it is a major achievement that an opportunity has been opened up for redeeming a State which appeared to be beyond redemption until election eve.

Some pontificating pundit is bound to turn round soon enough to take to task all those who are joyous over the virtual decimation of the CPI(M). He will disdainfully point out that, even though the Marxist vote has fallen sharply enough to reduce the party in the legislature to a miserable rump of its old self, the Marxists still retain a substantial share of votes in West Bengal.

So they do. But then Kamaraj had an even larger share of votes in Tamil Nadu when the DMK wiped him out politically. India has chosen, not the proportional system of voting, but the British style of polling. It has an inexorable logic of its own. What happens to a party which loses most of its seats in the legislature, irrespective of its share in the vote, should be obvious from the pathetic plight of the Kerala branch of the CPI (M).

To get back to West Bengal, no one except those blinded by prejudice or perversity will be taken in by the Marxist clamour against the so-called Congress terror. There was, to be sure, some violence in West Bengal on polling day. But no one can say that it vitiated the voting *throughout* the State. Even if *all* the 35 constituencies where Marxists feel they were let down are conceded to them, it will make *no* difference to the Congress Party's crushing majority or the CPI(M)'s humiliating defeat.

The main point, however, is that whatever violence there was in West Bengal before or during the poll was by no means

—Continued

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

It was cold. He stood looking out at the dark moving clouds casting scudding shadows over the silent garden. The light from his room glimmered on the balcony and touched the closed door at the end. Beyond it the house brooded silently in the darkness. Burton walked across the balcony, his feet echoing on the tiled floor. He reached the closed door and stretched out to grasp the knob, hesitated and then, with a quick tug, threw open the door.

The room beyond was touched with silver: moonglow glistening cold off the heavy furniture, waxing and waning with the scudding clouds outside. Burton fumbled his way across. The stair-landing was beyond and light welled up from below. He put his hand on the banister and felt his way down slowly. He had taken the turning in the stairs when something made him look up.

His eyes had grown accustomed to the light coming from the hall below and it blurred his vision when he stared at the gloom at the top of the stairs. And then, very faintly, he saw it: something—a woman—stood leaning on the stair-rail, looking down at him. The light caught the gold of her hair and touched the pale robe she wore, fluttering slightly in some unfelt breeze. Burton started and then blinked... and she was gone—while Burton stood riveted to the stairs, the hairs on his arms rising, not wanting to believe what he had seen. He closed his eyes deliberately, counted five, and then opened them again and looked up. A flash of lightning flared through the landing windows, etching the scene with whiteness: there was nothing there except an old lace tablecloth, yellow with age, moved by the breeze. Burton sighed and went down the stairs, smiling. But he was still rather shaken.

He took some time finding the water and he was angry with himself because his hand shook. He refilled the carafe and, rather reluctantly, began to climb the stairs again. It seemed to be very lonely up there and he climbed slowly. He was only halfway up when he heard the scrunch of gravel under the wheels of a car. He looked down and saw a small black Herald draw up and its horn beeped briefly. The old man shuffled out of one of the rooms, climbed painfully down the steps and began to talk to the occupant of the car. They appeared to be arguing because there was the growl of another man's voice when, suddenly, the car lurched away and raced down the drive at breakneck speed.

THE old man stood a while gazing after the departing car, shrugged and shuffled back into the house. Burton grunted in disappointment. He had hoped that someone else had come to stay in the house that night, but the old man must have put him off. It was reassuring, though, to know that the old man was still around. Burton turned and walked back up the stairs into the darkness, whistling softly to himself.

He had crossed the anteroom, walked along the balcony and entered his own room, when he remembered that he had not closed the balcony door. He felt reluctant to leave the familiarity of his room and it was almost in spite of himself that he walked out onto the balcony and approached the high door. The room beyond was in complete darkness now. The moon was hidden behind banked clouds and there was a rumble of thunder. He had reached the door and was closing it when:

"Don't close the door! Don't lock me out!"

Burton froze. He had a wild desire to slam the door shut, but it was too late now.

She was standing in the dark room, the reflected glow from his light illuminating her faintly.

Slowly, Burton backed away from the door. She came nearer, hesitated, and stepped on to the balcony. Burton's senses were reeling. He wanted to run, to ask her name, to say something, but from some deep memory the thought came that he should never turn his back, never ask anything.

He stood there, looking at her as she came closer.

She said: "Why does everyone run away? Why have I always to wait and wait and wait..." And she threw her hands up to her face and her whole body shivered and she began to sob uncontrollably.

She was there in the shadows...

He did not will his next move. She was there in the shadows; she was against him; she was cold and he shivered and her soft English voice whispered in his ear and her hair smelt of roses and he was scared; and then he was no longer scared and they were warm...

"Put out the light..."

Oh, Lord, what am I doing, where am I?

"It's been so long, so long..."

The fragrance of roses, and the cold without, the cold without...

"They know I'm here tonight. They all know..."

If I'm asleep, wake me. Please wake me. No don't, don't, don't...

The drumming and the thrumming of the rose-rain, showering, down, down, down...

"Oh it's so warm! So wonderfully, wonderfully, wonderfully..."

It was blood-warm and there was thunder. Peal after peal after peal. He struggled and surged and the thunder reverberated and then roared out of him, drenching him, drowning him, engulfing him in roses, roses, roses...and after that there was quiet.

HE woke to the sound of birdsong. The sunlight streamed into the room, he was covered in sweat, and someone was knocking at the door.

He arose, bleary-eyed, and stumbled across the room. The old man was waiting with a cup of tea.

"Good morning, Sahib, did you sleep well?"

Burton grunted and staggered back to bed. He felt spent and tired and his head ached. Later, when he was bathing, the soap stung his shoulder. He looked at it in the mirror and found it had been bruised and scratched. He felt slightly ill.

He was still uncertain of himself when he signed the book, his name, address, nationality, his hand trembling slightly. He asked the old man: "Was there anyone else in the Residency last night?"

The old man shook his head. "No, Sahib. No other sahib spent the night here."

Burton shuddered and asked the way to the Commissioner's house. He wished he did not have to call on the Rangamanis, but he knew his mother would never forgive him if he didn't. He began to walk to the other side of town.

It was long after eleven that morning when a liveried servant showed him into the Commissioner's house. He stood staring out of the french-windows at the rose garden, wondering if he should broach the topic to Mrs Rangamani: surely *she* would know something about the legends of the Residency.

He heard her coming into the room and turned around, hesitant, uncertain.

Suddenly he felt faint. "Mrs Rangamani?" he asked.

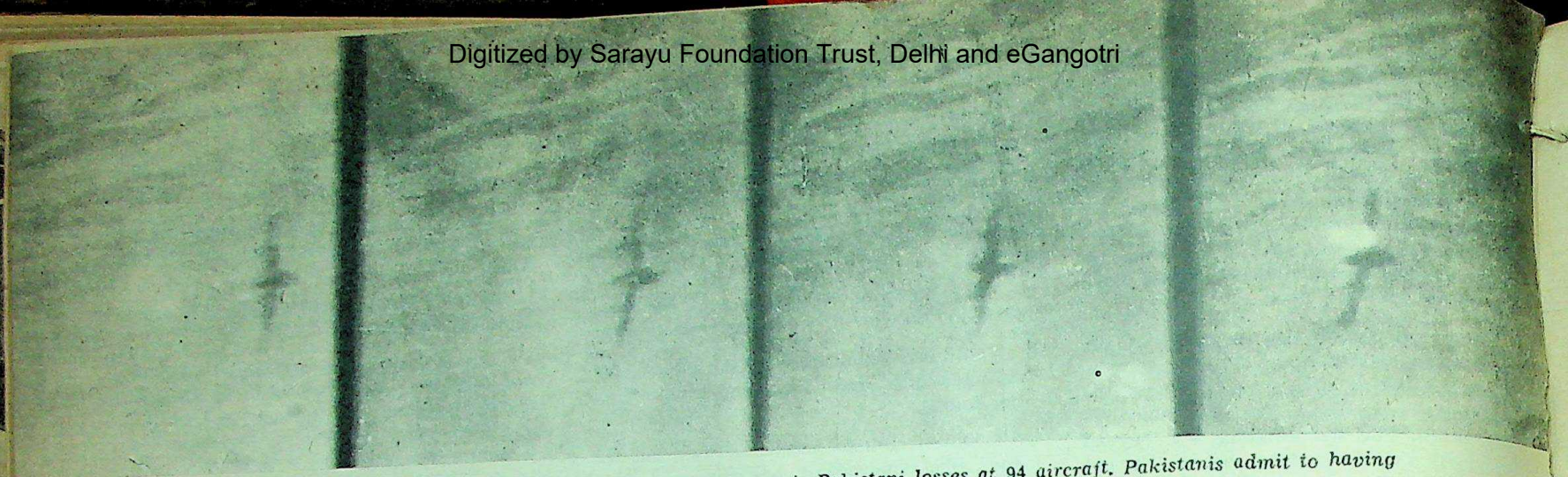
She nodded and smiled and the sunlight threw highlights off her blonde hair—and Burton closed his eyes, his thoughts kaleidoscoping madly about women and assignations and a man in a black Herald and the Commissioner's wife.

"Why, John Burton," she asked then, her soft English voice cutting through his thoughts, "are you still scared of ghosts?"

He wasn't, of course, but he hoped that the Commissioner would not return unexpectedly...

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri



DOWN AND OUT. A Pak plane plummets to its doom. Our version puts Pakistani losses at 94 aircraft. Pakistanis admit to having lost only 29. Our pilots complained of Pak reluctance to engage them in battle.

THE AIR STRIKE STORY

by Air Marshal M. S. CHATURVEDI (Retd)

The 14-day war dispelled all doubts about our Air Force. Why did the Pak "pre-emptive" strike fail? What was the strategy adopted by the IAF? How important to our advance were the paratroop drops over Tangail?

A Special Feature For Air Force Day

ALTHOUGH technically the birth of the IAF dates back to 1932, it was non-effective until the war years. The IAF expanded into 10 squadrons during World War II. IAF officers and men won many gallantry awards.

When Partition came, the IAF was left with 6 squadrons—mostly fighter bombers and some supporting units. In the 25 years that have elapsed since, the IAF has become a force to reckon with—it showed its mettle in 1965 and dispelled all possible doubts in 1971.

At 1740 hours on December 3, 1971, the Pakistan Air Force launched extensive attacks on our airfields at Srinagar, Avantipur, Amritsar, Pathankot and Faridkot. The Israeli-type pre-emptive strike did not succeed, though in a surprise and sudden attack of this kind the aggressor always gains a considerable tactical advantage. The Japanese did substantial damage to the American fleet at Pearl Harbour; the Israelis were able virtually to wipe out the UAR Air Force by such an attack.

The PAF failed because their attack was not a surprise at all to the IAF. They had expected the PAF to time its first attack during the full-moon period. They had therefore taken adequate steps to guard their aircraft and radar installations.

The second reason for the ineffectiveness of the PAF raids was that the attacks were not intensive enough—in fact they were sporadic, with two, or at most four, aircraft on one target. If they had concentrated on fewer airfields with a large number of aircraft, they might have achieved better results. Why PAF commanders failed to "concentrate" their fire-power is something only historians will be able to tell.

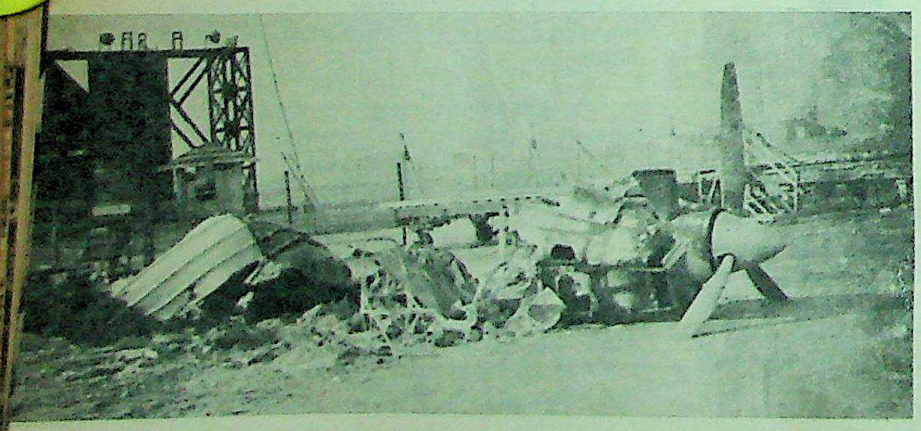
By midnight the same day (December 3), our bombers began pounding PAF stations and other military targets; 23 Canberra sorties were carried out that night and around 100 tons of high explosives deposited on enemy territory.

Why did it take six hours for our Air Force to retaliate? I feel it must have been deliberate. The choice was perhaps between a retaliatory attack by fighter bombers, which could have been undertaken almost immediately, or a thorough pounding of enemy targets by the bomber force, which naturally takes time to mount because of the initial elaborate planning.

The first alternative would certainly have put the Air Force in the headlines, but its effectiveness would not have been as much. The choice therefore was obviously the second alternative and, from a military point of view, the decision was correct. These bomber raids were carried out against Murid, Mianwali, Chander, Sargodha, Risalawala, Shorkot Road and Masroor.

The first objective of the air force in a war is attainment of air superiority, so that our own land and naval forces may do their job without any interference from enemy aircraft. This objective can be achieved by destroying enemy aircraft on the ground and in the air. Sustained air offensive against enemy air force is necessary if any fruitful results are to be achieved. The IAF kept this pressure on the PAF in the initial stages (first three days) at a very high pitch and completely neutralised enemy air power in the East.

The Battle of Chhamb is an interesting example of concentrated enemy air sorties.



"SCREWED". The IAF's unabashed dictionary says that's what happened to 36 Pak planes that never got off the ground. This wreck lies at Tezgaon Airfield in Bangladesh.

THE "WHOLE" WORKS. Pock-marks on Barisal Airfield testify to IAF supremacy. After Pakistan's pre-emptive raids on December 3 failed, IAF sorties (over 300 a day as against Pak's 60) relentlessly pounded enemy airfields in both sectors and successfully anchored the Eastern wing.

CC-0. In Public Domain. UP State Museum, Hazratganj, Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

LETTING 'EM GO! A cloud cover won't hold these bombs as they whistle down over enemy territory. On December 3 itself, 23 Canberra sorties dropped over 100 tonnes of high explosive in the West. Our bombers also plastered the enemy airfields of Murid, Mianwali, Chander and Sargodha.

The Pak Army launched a fierce attack in this area on the night of December 3-4. This attack was three times as strong as the one by them in 1965. By December 5, Pak tanks came out in the open, supported by the PAF.

The IAF was called in to add as much fire-power as possible. It took on the PAF aircraft and successfully prevented them from interfering in the land battle. At the same time, our aircraft made constant attacks, destroying enemy tanks, convoys of vehicles, gun positions, POL dumps, etc. This pressure by IAF aircraft was maintained throughout the Chhamb Battle, till the enemy was thrown back and finally restricted from making any further attacks. The same story was repeated by the IAF in Shakargarh and Longewala, where 27 Pakistani tanks were destroyed. The intensity of operations undertaken by the IAF can be gauged by the average of 300 sorties a day that we mounted.

In times of war, there is always an acute shortage of everything. You want more men, more guns, more aircraft. It is very easy, under such circumstances, to fritter away the available resources in penny packets, forgetting the main aim. In the case of an air force, such a thing can happen all the more easily, because aircraft are required almost everywhere at the same time.

It must be said to the credit of our joint military commanders that this was not allowed to happen during the Indo-Pak war, although tremendous pressures must have been exerted from time to time by many military field commanders.

The IAF selected the vast and completely exposed underbelly of Pakistan—the main rail-and-road communication line between Karachi and the Punjab—as its priority target. They undertook extensive attacks against it right from Sukkur in Sind to the Lahore Marshalling Yard. **A stage was reached when the supplies from Karachi to the battlefront were reduced practically to a trickle.** Pakistan's Attock Refinery and Karachi's oil installations were attacked on December 3-4 and, according to foreign paper reports of eyewitnesses, these fires were burning till a week later. These targets were the objects of the IAF's second visit, which kept the fires alive much after the end of the war. On December 15, a trainload of tanks was destroyed by IAF aircraft in the Nayachor sector.

Transport support to land forces is another important function of the air force. The army wants constant and continuous supply of men and material in various theatres of war. The quickest means of such supplies being by air, the transport planes of the air force are wanted almost everywhere.

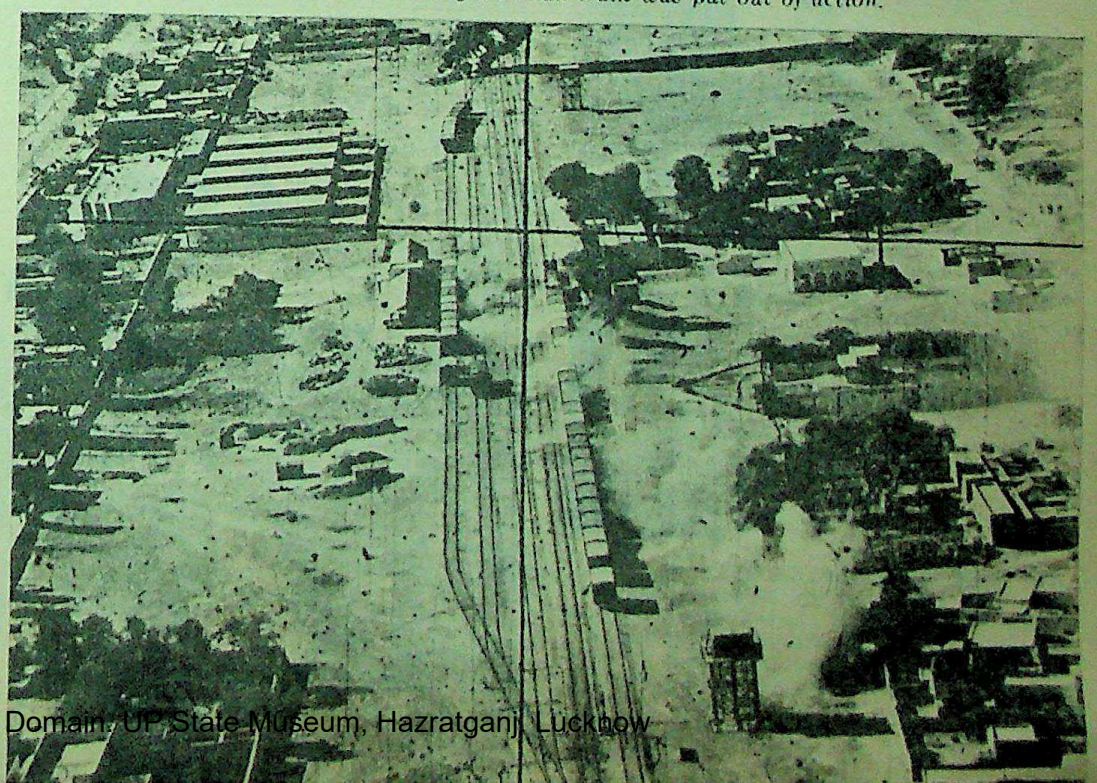
On December 11, 1971, Dakotas, Packets, AN12s and Caribous flew 50 sorties to drop one full battalion of troops and 152,400 kg of stores in the Tangail area. This was a major operation requiring complete coordination between army and air elements. In order to sustain the airdropped troops, a number of sorties were flown on December 12 and 13 to drop a further 84,000 kg of supplies. The operation secured a success for our troops in that area; its failure would have completely upset army plans and allowed a breather to Pak troops.

A very interesting feature of transport support operations during the war was the use of helicopters in this role. In the Eastern Sector, from December 7 onwards, helicopters began transporting troops, light guns, ammunition and POL. In three days of operation, the helicopters had flown over 150 sorties to lift nearly 1,200 troops and 10,000 kg of supplies. These operations were not confined to daylight hours alone. A third of the sorties were flown at night. These operations contributed a great deal in capturing Sylhet.

The biggest heliborne operation took place on December 11 and 12. December 11 saw 161 helicopter sorties carried out, transporting nearly 1,300 troops and 6,000 kg of supplies in round-the-clock operations. On December 12, there were 140 sorties which airlifted 2 800 troops and 33,000 kg of supplies, including RCL guns, gunshells and mortars. A good portion of the credit for the speed with which the army moved in the Eastern Sector must go to the IAF.

The story of the recent Indo-Pak War is thus the success story of our Armed Forces, in particular our Air Force.

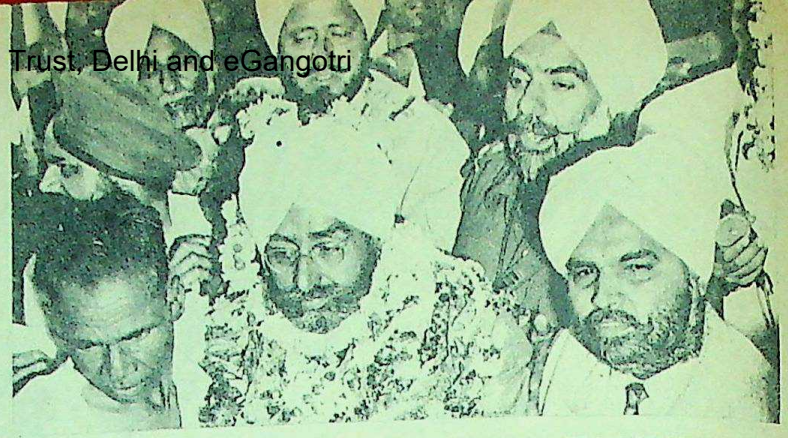
ATTACK. IAF planes, strafing railroad station and communications in the West, managed in the 14 days to shatter 76 enemy goods trains and snarl communication lines like a bowl of spaghetti. Not a single Indian train was put out of action.



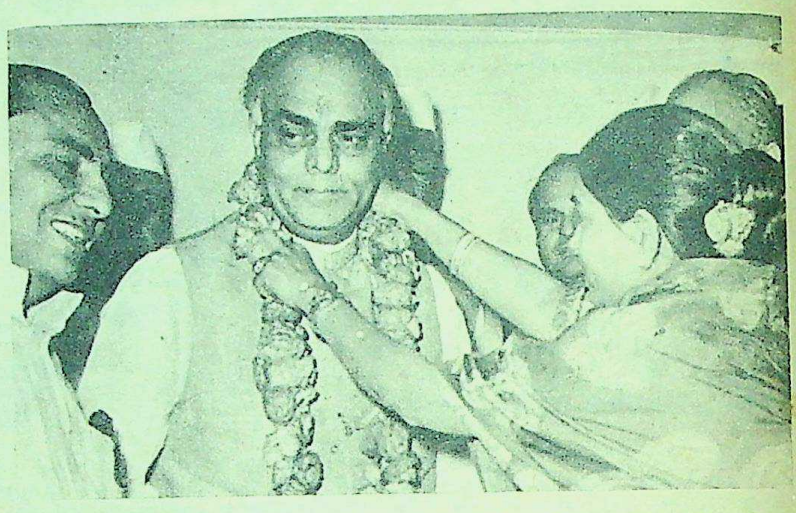
CC-0. In Public Domain. UP State Museum, Hazratganj, Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

A "BOHUDI" FOR BENGAL—AT LAST. Siddhartha Sankar Ray, West Bengal's first non-bachelor Chief Minister, arrives at the Raj Bhavan for the swearing-in ceremony with his wife Maya. Both are barristers. Mr Ray was elected leader in two minutes and said the office is a "bed of nails, but it is a challenge worth taking over". In Bengal the Congress is forming its own Ministry with no CPI participation. Chief Ministers of other States who have retained their office are: D. Bandodkar (Goa); Mohammed Alimuddin (Manipur); Mir Qasim (Jammu and Kashmir); P. C. Sethi (Madhya Pradesh); Captain Williamson Sangma (Meghalaya); Dr Y. S. Parmar (Himachal Pradesh); P. V. Narasimha Rao (Andhra Pradesh); Sarat Chandra Sinha (Assam); Sukhmoy Sengupta (Tripura); Barkatullah Khan (Rajasthan); V. P. Naik (Maharashtra) and Bansi Lal (Haryana).



CHEER UP, GIANIJI. Giani Zail Singh, the new Chief Minister of Punjab, is smothered in garlands after his electoral victory. He said he will give top priority to schemes for the welfare of Harijans. Also, that he would concentrate on rural development and hoped shortly to provide all villages with metalled roads, electricity and sufficient drinking water.



PADHARO, GHANSHYAMBHAI! Shri Ghanshyam Oza became the new Congress Chief Minister of Gujarat by chance—because of the unremitting rivalry between the two leading Gujarat Congressmen, Ratubhai Adani and Kantilal Ghiya. Oza said Gujarat Ministers would no longer have security guards and sentries and would boycott ostentatious occasions.

In The News

SUCCESS GOES BETTER WITH... D. Devaraj Urs, Leader of the Mysore Legislatin Congress Party, was elected Chief Minister of the State. Mr Urs stayed out of the Assembly contest but will now seek election later from his home constituency of Hunsur.

TRAFFIC STOPPER Glenda Allen is a London-born actress. She plays a glamorous "Clippie" (bus conductress) in the film, Mutiny on The Buses. The film has been adapted from a successful television series.

CC-0. In Public Domain. UP State Museum, Hazratganj, Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

So You Don't Believe in Fairy-Tales?

BY BACHI J. KARKARIA

How Red Riding Roughshod dealt with the Big Bad "Lupus Yahya", and fed Grandma Electorate on minced Cong-o patties and Socialist parathas.

ONCE upon a time, in a cottage near the woods, there lived a girl called Red Riding Roughshod. Now you might exclaim —and rightly so—"What a strange name for a girl!" But this wasn't her real name, which was Indrani or Indu or something. It was a pet name given to her, because her best friends were Russians and even as a child she was the biggest bully for miles around.

One day, RRR was feeling bright and chirpy and so she decided to visit her sick grandmother who she had quite forgotten about for some time. Grandma's name was Electorate. (The whole family had odd-sounding names.) Grandma's house was on the other side of the woods in which roamed such frightful monsters as *Garibi Indica*, *Bekari Indica* and other local horrors. But RRR was not afraid. Because her teacher had told her that there was nothing to fear but fear itself, and her father had taught her that if one ignored these monsters, they'd go away. She also knew that if the monsters became too overpowering, she had only to mutter some magic cliches and they would become her eternal slaves and work to her advantage.

Illustrated by MARIO

So RRR set out, carrying a basketful of all sorts of delicious goodies: Parathas stuffed with socialism, minced Cong-o patties, dissidents baked in their skins, and currantcy cakes. She knew Grandma Electorate would love these things and would give her darling grandaughter a big, big kiss and anything she asked for.

RRR was skipping through the woods singing the latest Lata Mangeshkar hit, blissfully unaware that in the shadows there lurked the big bad wolf of Pindi called *Lupus Yahya*. In her cottage, some nights ago, RRR had heard him howl lustily as he ordered Tikka kababs and crunched up the bones of millions of men, women and children. He now waited for the juiciest prey of all. As little RRR came hopping through the marigolds, he pounced upon her with a bloodcurdling yell and was about to swallow her alive when, suddenly, a burly moustachio'd soldier strolled out of the bushes. His hands were in his pockets and he was whistling "Sam Bahadur". Sizing up the situation in a trice, he snapped his fingers, and, before you could say "Trevor Keelor", down zoomed a monstrous gnat and knocked the wolf out cold. "Shabash!" said RRR, clapping her little hands. From her basket she took out a medal and an extension letter and, pressing them into the grateful soldier's palm, danced away.

Soon she was at her grandmother's gate. Seeing her, all the servants rushed out, saying: "Missy baba, missy baba! How are you? What have you brought us? We won't let you pass through if you don't give us all something." "All right," said RRR, "I promise all of you a gift." To the Bengali *mali* she promised to weed out all unruly elements and let his plants develop and profit. She promised a Wizard of Oza to the Gujarati cook. She told the watchman from Madhya Pradesh that she would free him from his Mish(e)rable existence, and to the Maharashtrian bearer she promised a life-size statue of Shivaji.

This made everyone very, very happy. They cheered and applauded and carried RRR to Grandma Electorate's room. Granny was so happy to see her and, with tears in her eyes, said: "My child, you are my only hope." Red Riding Roughshod opened the basket and laid out the tempting spread. Granny was oh so pleased! She slurped over the minced Cong-o patties, she lovingly skinned the dissidents and, on the socialist paratha, she choked—and died!

CC-0. In Public Domain. UP State Museum, Hazratganj, Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

West Bengal

India's charming holiday land

West Bengal has everything a tourist can desire,
from snow-capped mountain peaks
and green hills to flat golden beaches.
In between are the rich plains
studded with historical relics,
seats of art and culture,
priceless terra-cotta, wild life sanctuaries,
and of course the one and only Calcutta.
All this and many more attractions
are yours when you visit West Bengal.
Also, there is excellent accommodation
available in Tourist Lodges at
Kalimpong, Darjeeling, Santiniketan, Digha,
Diamond Harbour and many other places.

For details contact :

TOURIST BUREAU

3/2, Benoy-Badal-Dinesh Bag (Dalhousie Sqr.)
East, Calcutta-1, Phone : 23-8271, Gram : TRAVELTIPS

Home (Tourism) Department, Govt. of West Bengal.

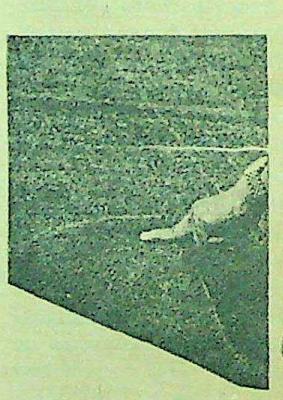
TCP/TB-219A3

Unwind the tensions of a long day. Take a trip to dreamland on a gentle Rubberised Coir mattress—gentle enough to relax tired muscles and firm enough to support you. No uneasy sinking sensation and no lumps.

Rubberised Coir is a cool blend of coir and latex. Air moves freely through porous layers to keep you cool and comfy. It's reasonably priced and long lasting.

Rubberised Coir is versatile. Apart from mattresses, cushioning is available for chairs, divans, bolsters and pillows. It makes a springy, airy underlay to protect an expensive carpet. It is ideal for hospitals and auditoria —it does not absorb spills and can be cleaned easily with a wet cloth.

Live with the soothing comfort of Rubberised Coir.



Springy, protective underlay for expensive carpets

Easy-to-wash pillows and cushions for the home, hospital and auditorium

Dream M'lady, in the comfort of

RUBBERISED COIR

Cushioning

COIR BOARD Cochin-16 — India

CB-5230

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

modern philosophies are concerned. If all divine or idealist justification of life is removed, has existence got any significance? Neitzsche answers this question by insisting that man must have the courage to "dance on the edge of the abyss" and say Yes to the creative power of life in the very moment of acknowledging its nothingness.

I would like to quote a famous passage from J. P. Sartre's work, *Being and Nothingness*, which probably answers the dilemma of the modern man in this age of "endless anxiety and anguish":

"Every human reality is a passion in that it projects losing itself so as to found being and by the same stroke to constitute the In-itself which escaped contingency by being its own foundation, the *ens causa sui*, which religions call God. Thus the passion of man is the reverse of that of Christ, for man loses himself so that God may be born. But the idea of God is contradictory and we lose ourselves in vain. Man is a useless passion."

If this is to be taken as true, the "world without God" is indeed the "world beyond despair".

Nasik — PRAMOD PATIL

Colourless Holi ?

Sir—I was very disappointed with your special issue on Holi. The issue lacked everything which a special number of a reputed periodical should have. We, the readers, expected this issue to be as colourful as the festival but it was no more than an "unholi" issue! So please do not fool us like this in your coming specials.

Rajpura — KRISHAN KANT MITRA

Sir—I was disappointed to see the Special Holi Issue which has two pages on Holi and nine on elections. It should have been exactly the opposite.

The average reader is not interested in deep, complex subjects. Such subjects must not run into more than one or two pages at most. "Myself in India" should have been shortened to half or one page. I like articles such as "Kuwait Today", "My Dear Mr President", "At A Meditation Camp".

Ahmedabad — K. V. SHAH

Sir—Your "Holi Special": seldom has the WEEKLY been so "off colour".

Rohtak — HARJIT SINGH

Our Duty

Sir—My compliments to Bikram Vohra on a very fine piece on the rehabilitation of wounded soldiers and bereaved families. It is our moral duty to rebuild their lives and the article certainly highlights what is being done and what needs to be done in this direction.

A word about the cover photograph and others of Sunil Dutt and his troupe published along with the article. Although very good in themselves, they are a little out of place—one could see the author valiantly trying to connect them with the main theme.

99 APO — Major SATISH KHANNA

The Illustrated Weekly of India

Vol. XCIII. 13. Regd. No. MH9

Sunday, March 26, 1972

CONTENTS

COLOUR PAGES

Hindi-Chini...? 6
The Chinese Way 18
Jain Places of Pilgrimage 36
Mumtaz: What A Star-Turn! 49
Comics 66

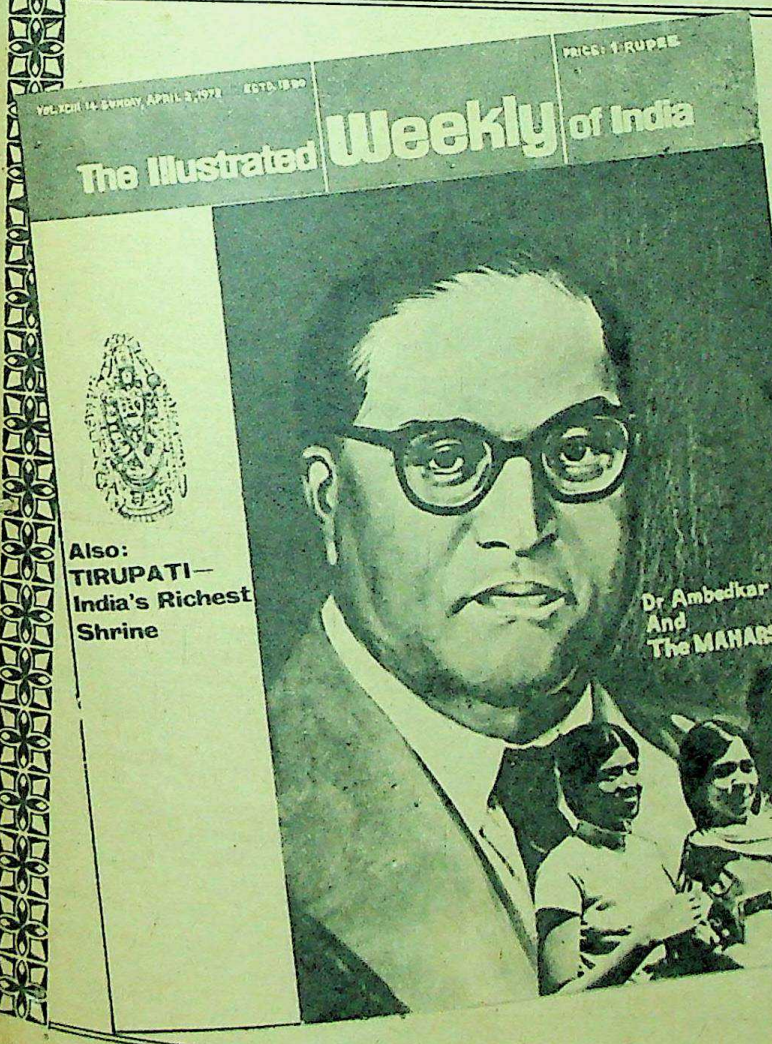
FICTION

Prabhu Bhai Writes Porno 25

ARTICLES AND PICTURE PAGES

Red China, Socialist Russia And Capitalist America 12
Sino-Indian Relations 16
Destination Jupiter! 23
Was Ravana A Dravidian? 31
Jain Monks And Nuns 40
Sheikh Ayaz: Rebel Poet of Sindh 43
The "Beats" At Baga Beach 47
A Wildlife Photographer's Diary .. 52
Club Fifty-Five 56
Sport Profile: Dennis Lillee 57

COVER: "Hindi-Chini...?" is designed by J. S. Joglekar of our Art Department.



NEXT WEEK

THE MAHARS: Dr B. R. Ambedkar was a Mahar. This colourful community of Maharashtra, which has played an important role in Indian history, is brought into focus by Eleanor Zelliot. In colour and black and white.

TIRUPATI—INDIA'S RICHEST SHRINE: A journey with V. S. Thirumalai to the famous pilgrim centre.

INDIAN MINIATURES: An appreciation by Geeti Muzaffar Ali of the various schools of Miniature Painting. With representative examples in colour.

THE INVISIBLE HEROES: A special Air Force Day feature by Air Marshal M. S. Chaturvedi (Retd).

SIBERIA TO RAJASTHAN TO SIBERIA waterfowl in their thousands fly to meet their resident friends. Rare photographs by Hanumantha Rao.

THE GIRL IN THE RESIDENCY: Story by Colleen Gantzer

PLUS: Easter features.

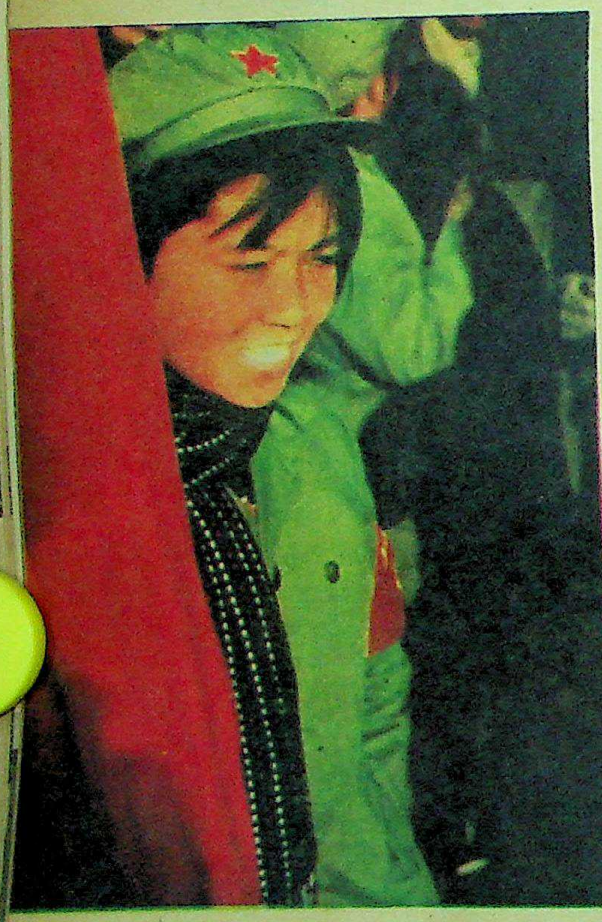
CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

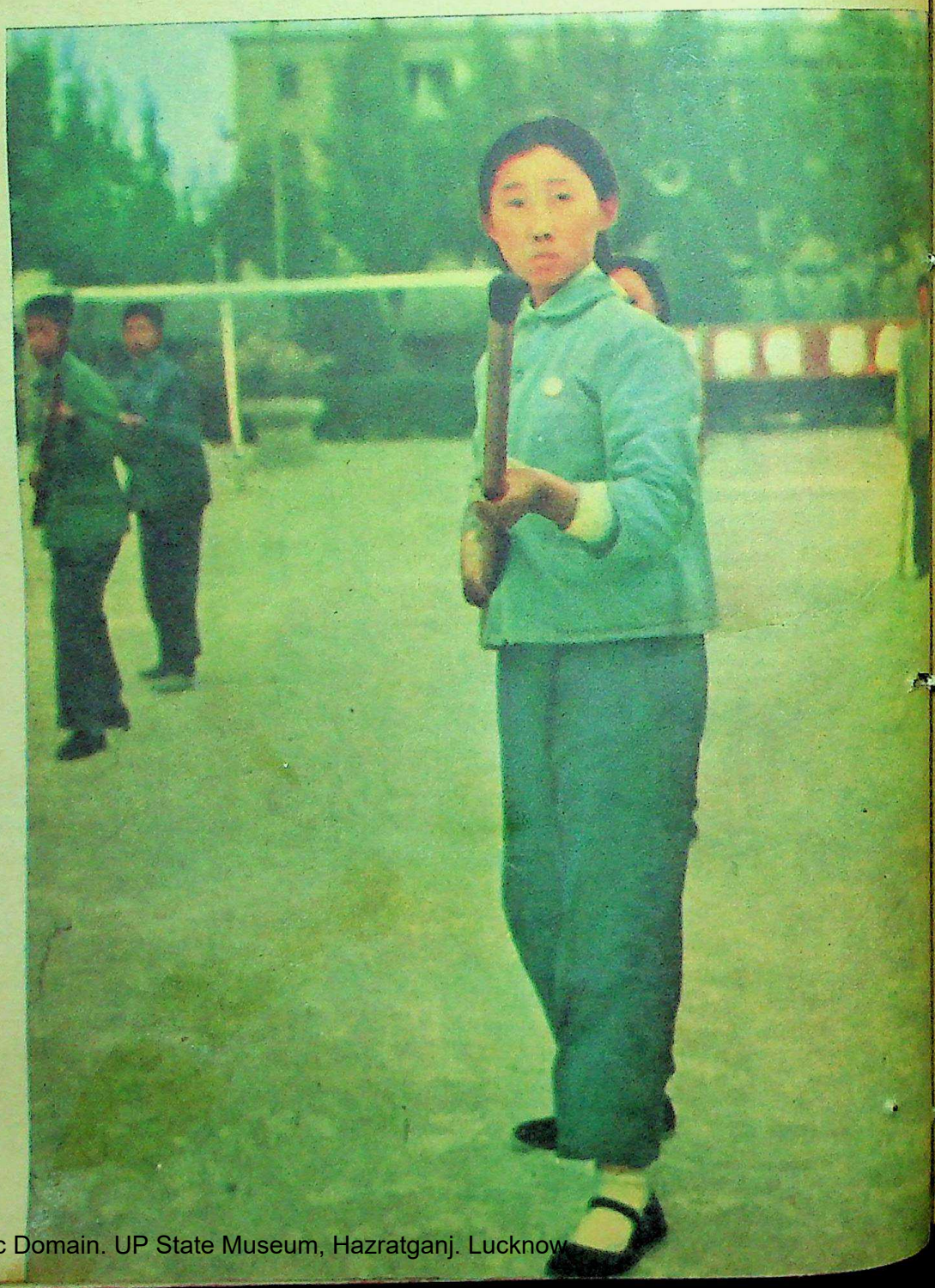
THE OLD WORLD. As in India so in China, most of the rural population (80%) live in thatched huts and mud houses. Mechanisation is still in its early stages. In the whole of China, there are no more than 135,000 tractors for a demand of over a million. Pumps, fertilisers and drainage pipes are limited in supply. A touch of the city can be seen in the jersey-and-trouser outfit of the young girl as compared to the customary baggy blueblack dress of the elders.

India and China have a common border 2,200 miles long. We have had an unbroken contact stretching back to centuries of travel, trade and exchange of religious and philosophical ideas. Jawaharlal Nehru tried to bring China and India closer. But China's aggressive posture leading to war in 1962 alienated it from us. China continues to support Pakistan on Kashmir and Bangladesh—and has now joined hands with Capitalist USA. Can we make friends with the Chinese?

"Hindi-Chini...?"



MINI COMMUNIST. A young Red Guard peers from behind her flag while on parade. The one million Chinese schoolgoing children are drilled in military fashion and a total sense of dedication to Mao is cultivated. Started during the cultural revolution as a civil police body, the Red Guard Movement has its members enlisted from among these children. The children take their job "velly velly seriously". Right: "That's for Yankee imperialists"—or was! A young schoolgirl practises a bayonet thrust in her school compound. Rifle drill, spear thrusts and staff fighting are all part of the curriculum. Hatred for American Imperialism was inculcated from childhood. Usually there is a picture of a Red Guard or a Thought from Chairman Mao in the background. All the children wear Mao badges.



CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

THE People's Republic of China was admitted to the United Nations in October 1971, putting an end to several years of indecision and apparent indifference on the part of the world to China's being enrolled in the comity of nations. Since 1971 China has drawn attention to its "openness" through subtle diplomatic manoeuvres.

To understand China's willingness to open a dialogue with the outside world, it is necessary to know something of the Communist hierarchy and the changes that have taken place in Chinese society since the Maoists took over in 1949.

Mao Tse-tung and his Communist colleagues inherited a legacy of backwardness and poverty that had been the lot of the Chinese masses under the Nationalists led by Marshal Chiang Kai-shek who later fled to Taiwan. The Communists' battle against the social order began in earnest. The first three years saw the Peking Government introduce drastic measures to overhaul the system.

by B. K. KUMAR

The San-fan (3-anti) and the Wu-fan (5-anti) campaigns were launched on a nationwide scale. The objective of the "3-anti" campaign was to fight the three evils in Government: Bureaucracy, Bossism and Subjectivism. The "5-anti" campaign was against corruption, bribery of government workers, tax evasion, theft of state property, cheating on government contracts and stealing economic information.

The measures adopted to eradicate these deeply ingrained practices were severe. (They however enabled the Government to stabilise itself economically and embark on a carefully planned nationwide First Five-Year Plan just three years after it took over.

The initial severity was labelled by the world as inhuman torture. To the Chinese Communists it was simply getting rid of an evil as expeditiously as possible. The tough line paid off and a marked economic recovery was made during 1953-57, at the end of which period the Chinese economy had returned to its pre-war (World War II) level.

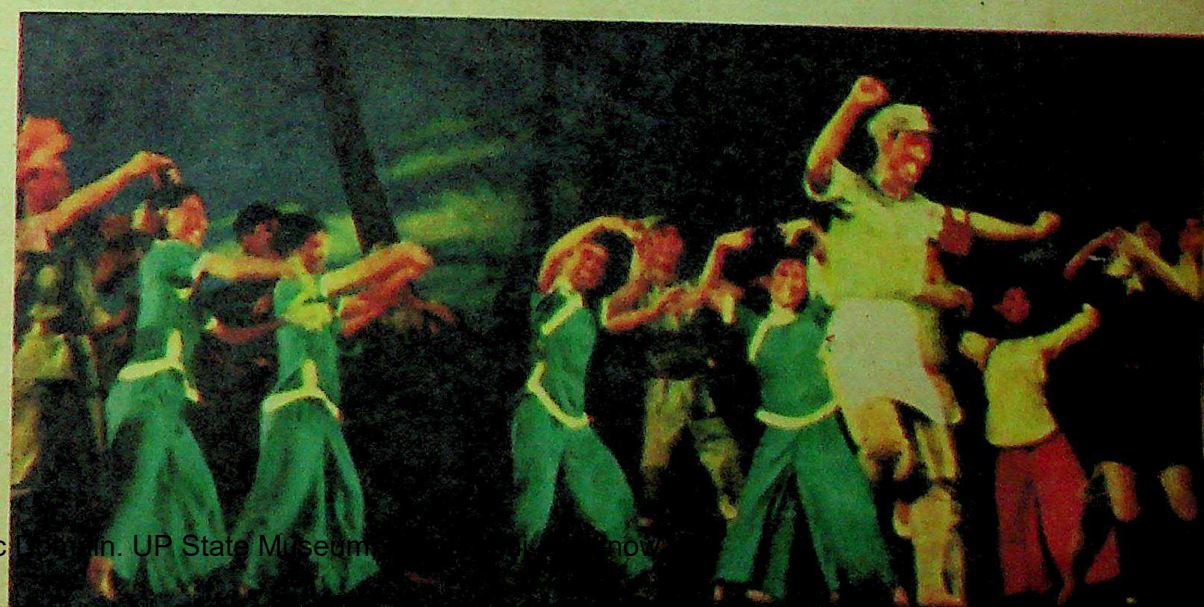
Then came "The Great Leap Forward", as the nation called for a "strong and wealthy" Chinese society. To raise production of steel, blast furnaces were erected in backyards of homes. Agricultural communes and industrial plants were put on a war footing. In the "backyard-blast-furnaces" drive alone, over 60 million people were mobilised to participate in an all-out effort to boost production. Several small industrial units were set up all over the country.

But the initial successes did not last more than a year. The whole economic system collapsed like a house of cards. The grandiose scheme of "communisation"—which was simultaneously initiated to revolutionise the family style of living by eliminating material incentives for individual happiness—swiftly sapped the enthusiasm of the people. Political disagreement with Russia coincided with this collapse. The

—*Continued*

IN MAO WE BELIEVE. From a very early age, Chinese children learn to live according to Mao's Thoughts. Once a week the children parade in public, carrying Mao posters. They spend several hours making these posters. Even in school, the parsing is of sentences from Mao's quotations!

AT THE THEATRE. On the Chinese stage, romance, adventure and light entertainment have given way to stories denouncing imperialists (mainly American) and eulogising Communist heroes. The stars call themselves "soldiers" and take pride in their politicised art. Any art that is non-political, they say, is counter-revolutionary. A favourite ballet is Women's Red Detachment. *The cinema and TV are likewise geared to disseminating Communist propaganda.*



CC-0. In Public Domain. UP State Museum [illegible] Collection.

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

THE GRAND FINALE. The end of a Canton ballet. And a cheer for Mao. Chinese theatre is fully political and anything frivolous or non-political is frowned upon. The costumes of the artistes are usually military and the themes of the ballets are written for mass consumption. "If we gave the people ballets like Swan Lake," *says a Chinese actor, "they wouldn't understand it."*

Soviets stopped economic aid and withdrew scientific and technological experts who had greatly helped the Chinese economic recovery during the first decade. It was a period of gloom.

Mao's Great Leap Forward did not work because it was not realistic. It however brought about a regimented way of life as dictated in the communes and resulted in a sense of collectivism. In a way it was a return to tradition. Sharing the common hearth and home had been a dominant factor of Confucian society. But there was one major departure: loyalty was now directed to the large mass of society rather than to the clan or the family. This new allegiance changed the sense of values of the Chinese community.

Mao's idea probably was to extend the spirit of collectivism further by infusing the same idea into governmental machinery. He intended doing it in two ways. One was to defuse "power centres" in the government structure; the second: to find a place for himself in the hearts of his people and impress his thinking upon all Chinese so they would invoke his advice and his guidance.

Contrarily, between 1961 and 1966, there was a surprising restoration of values, moral as well as economic, which go with private life, happiness and enjoyment. Bureaucrats became plump, the party cadres turned stiffer in their attitudes, corruption became rampant and politicians became alienated from the masses. Production graphs began to fall. A staggering number of "centres of power" also emerged at local, regional and central levels of administration. Descending levels of the hierarchy emerged prominently and groupist tendencies grew.

For Mao Tse-tung, this was a great challenge. He felt that the country was becoming a "revisionist". **It was a most disturbing deviation and had to be prevented. Another battle had to be started to crack the fast-settling plasterwork of bureaucracy and officialdom. Material incentives to make people work had to be abolished along with easy-going ways and habits of life.**

This led to the Great Proletarian Cultural Revolution in August 1966.

"Little Generals"

As before, to remove "de-proletarianism" and "neo-capitalism", the first step was to capture those people who were responsible for "corrupting" Chinese society. Liu Shao-chi (Mayor of Peking), Tao Ch'u, Ho Lung, Lo Jui-ch'ing (Chief of the Army Staff) and many other prominent Chinese officials were sacked. In order to dissociate himself from that "revisionist group", Mao created a counter-government (or resistance army). He called it the People's Own Government, made them wear the Hung Wei-Ping (Red Guards) badge and established himself as the leader of his "Little Generals". The Red Guards were commanded to "bombard the Headquarters" (meeting-place of Liu Shao-chi's group), to ferret out the culprits wherever they existed, to catalogue their crimes and further incriminate them in mass-criticism meetings. If such culprits went through the process of "struggle-criticism-reformation", they might then be freed. **The Cultural Revolution was perhaps only an intense rectification campaign in which those that did not fall in line were criticised and either "corrected" or sacked for refusing to atone. That was how many among the China-watchers of the world described the Cultural Revolution. To them it was another "cover" fabricated**

A Day in the Life of a Teenager

"I wake up at six in the morning, do the household chores, have breakfast and go to school by 8 o'clock. The first session finishes at 11 o'clock. I come home, eat lunch and back to school till 3 o'clock. I then work another hour at home. After 4 o'clock I like listening to the radio and reading the newspapers."

Chinese children usually concentrate on political news, both of national and international importance. Boys and girls go out together but "dating" in the Western sense is not known. A young girl says: "I often go out with boys of my own age. We play ping-pong or engage in some sports. Mostly we discuss the creative application of Chairman Mao, so we can work well and become good revolutionaries." Children are taught to opt for the countryside after graduation so they can be "re-educated" by the peasant masses for six months. Many of them also spend six months in factories.

Teenage indulgences are limited. Sex is diluted to a secondary biological function. The cinema is largely educational. Fiction is usually woven around socialist heroes and anti-imperialism.

WRITING ON THE WALL. Red Guards in Canton stroll past a wall covered with Mao's Thoughts. It is part of the duties of a Red Guard to make big posters of Mao's sayings and paste them on city walls.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

to snatch power from the anti-Maoists and transfer it to those loyal to Mao.

Among those who fell were 165 members and alternate members of the Eighth Central Committee of the Chinese Communist Party, and 8 out of the 15 "Vice Premiers" of the State Council. About 88% of the party officials at the provincial level were changed and 50,000 out of a total number of 60,000 cadres in the "Stage Council" were asked to attend re-indoctrination and rectification classes at the "May 7 Cadre Schools" specially opened for this purpose. Some of them were just "sent down" to the villages to do manual labour and re-educate themselves in class ideology.

But the revolution did not come about very easily. There was stiff resistance in Shanghai where two warring groups, the Maoists and the Liuists, engaged in pitched battles in factories and in the streets. Finally the People's Liberation Army had to intervene on January 23, 1967, to clinch the January Revolution. The Mao group ultimately came on top.

The Red Guards overplayed their roles as reformers. Their activities began to cause unnecessary disturbances in otherwise peaceful cities. The PLA was called in to tame them. The Army was also given the job of clearing the walls, besmeared with the Ta Tze Pao (the ubiquitous big-character posters) which sometimes carried revealing information against the persons involved in the Cultural Revolution. They also had to fight against armed groups of the Red Guards.

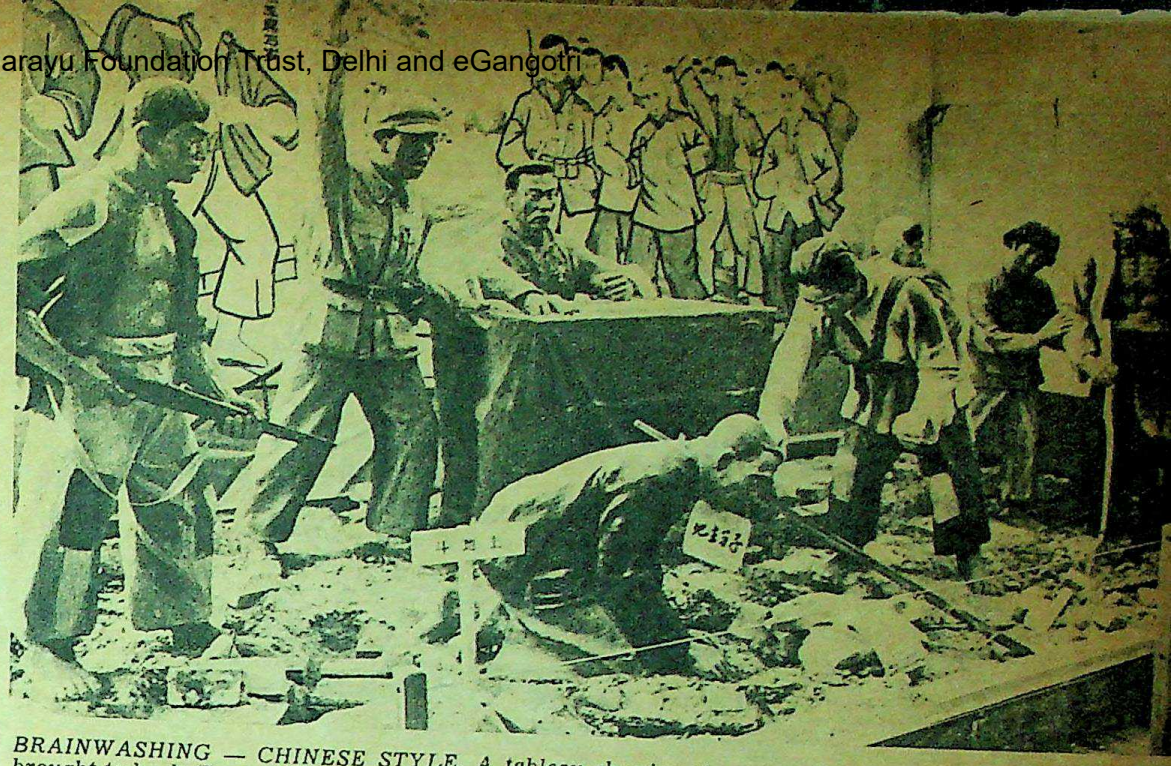
In April 1969, at the end of the Cultural Revolution, a meeting of the Ninth Party Congress of the CCP was held. Although Mao had lived up to his vision of the Grand Revolutioniser, he little perceived the dangers of having overprotected high army officials, including his own close comrade-in-arms, Lin Piao (the Defence Minister), who was named as "Mao's successor" in the Party's New Constitution adopted at the same Congress.

The chaos that had resulted in the Cultural Revolution period had necessitated Mao's ultimate reliance upon the power of the Army. The Cultural Revolution also achieved tremendous success in reviving the enthusiasm of the masses by giving them a sense of participation in the task of nation-rebuilding.

Mao's Red Book

It was clear that the "Revolution" was carried out almost entirely at the instance of Mao himself. **That explains the appearance of Mao's Red Book of Quotations. Millions of copies of the book were printed and widely distributed among the masses. It was seen in everybody's hands during the period of the Cultural Revolution. All the mass media in China were mobilised to quote and requote Mao's words.** Many people outside China could not understand the universal application of Mao's Thoughts. They were largely directed to maintaining discipline and keeping the point of ideology unsullied.

The Cultural Revolution was over and a period of rebuilding society on a new footing began. Since the foremost "design" was to increase mass participation in all types of nation-building, the "triple alliance" scheme—in which the masses, the military and the party worked in close concert—was encouraged. That explains the reasons for an unprecedented spurt of activity in the field of "recreation arts" (dramas and operas) in which "revolutionary masses" acted their parts in "revolutionary operas" staged to present the heroic struggle waged by the People's Liberation Army against the Kuomintang "Raj". Soldiers and members of the party were sent to the village to help peasants increase agricultural production.



BRAINWASHING — CHINESE STYLE. A tableau showing the wicked capitalist brought to book. To atone for his sins, he reads the Thoughts of Mao. Such tableaux are put up to remind the people of the dangers of imperialism.

MAJOR SURGERY WITHOUT ANAESTHETIC. Acupuncture is an ancient art. By inserting needles into certain specified points in the face and body, a surgeon can temporarily benumb a patient's nerves. By 1970, over 400,000 operations had been performed by acupuncture in China.

"Revolutionary Committees" were set up at the regional and local levels to give equal representation to the masses, the military and the party cadres. They had conducted local affairs during the Cultural

—Continued

SEX IN CHINA

At one time, women in China had no say in sex. They were available to men when men wanted them. Today sex has been unsexed and made into a cold, antiseptic function.

Films and magazines shun sex as if it were written with four letters and Chinese women are discouraged to use cosmetics or wear jewellery.

Shanghai once had 250,000 prostitutes. It has none today. Venereal disease is under check. In the land of opium, no one takes opium or drugs.

According to Chairman Mao: "Women hold up half the sky. And, for their part, are determined to keep their half at the same height as men."

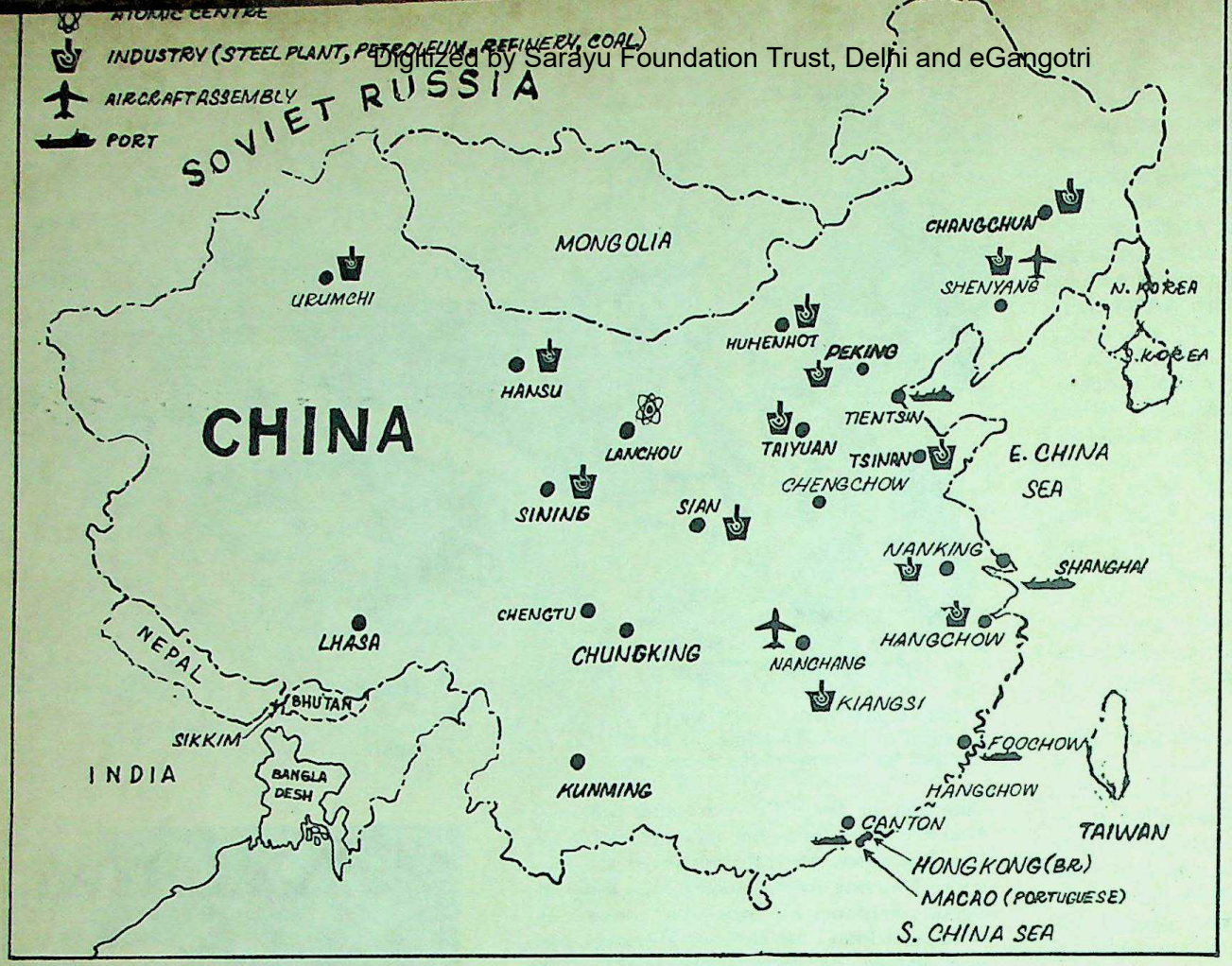
Chinese women get free hospitalisation and medical care, nursery and infant schools, 56 paid days before childbirth, free birth-control pills and free abortion (on application) facilities unavailable to their Western counterparts.

Chinese marriages are usually limited to "like marrying like". A microbiologist marries a microbiologist, while a bridge builder confines his selection to another bridge builder.

The word ai-ren stands for "lover", and Chinese romantics use it with little variety.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

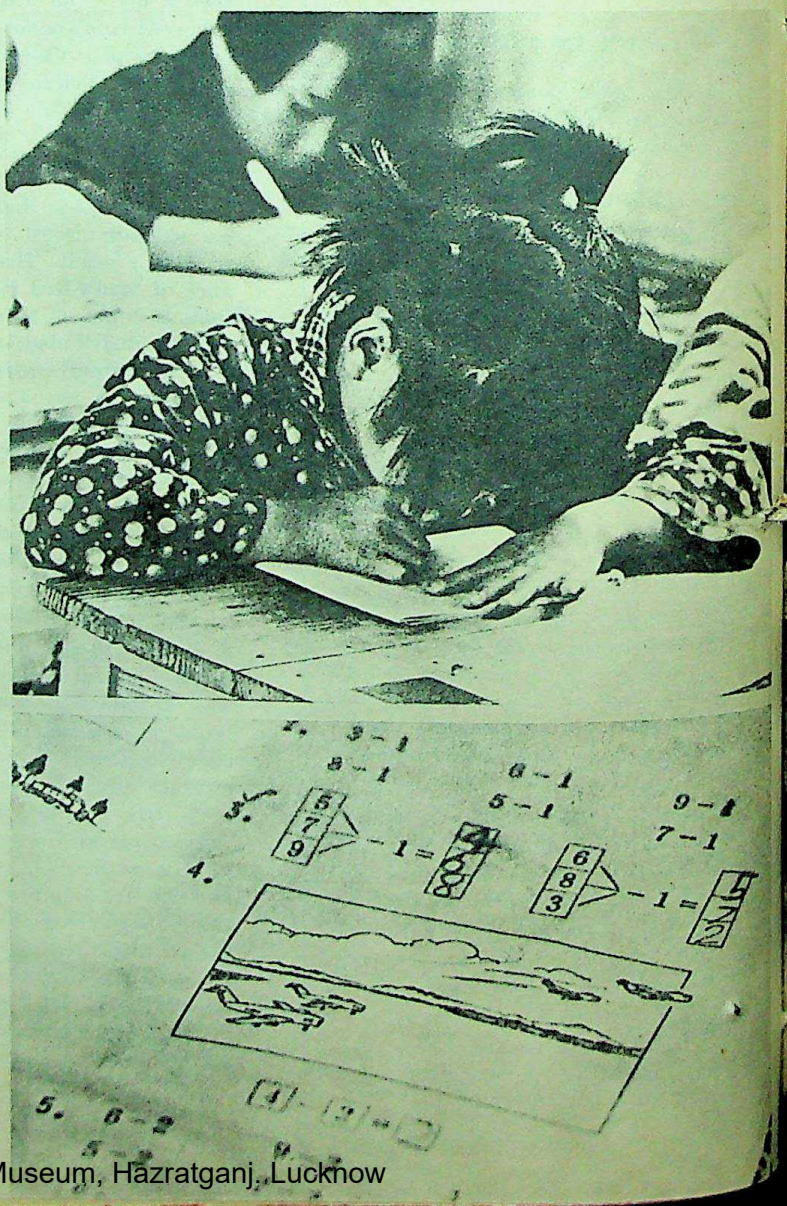
Digitized by Sarayu Foundation Trust, Delhi and eGangotri



LOCATION OF INDUSTRIES IN CHINA. The People's Republic of China has a population of nearly 800 million and an area of 9,597,000 square kilometres. Shanghai is the largest city with a population of 7 million; Peking, the capital, has a population of just over 4 million. The Chinese currency, Yuan, is equivalent to about Rs 3.

FELLOW TRAVELLERS. Chinese hostesses on the Hong Kong-Canton Express. Women in China have broken away from tradition —over 150 million women work in the People's Communes, another 400,000 are in the Civil Service. Men and women in China are given equal pay and benefits.

MATHS WITH A DIFFERENCE. A little girl struggles with a problem in an "East is Red" kindergarten school. Instead of using the customary apples and oranges for addition and subtraction, she uses drawings of MiG 21 planes! The military bias will help her become a good disciplined Red Guard.



CC-0. In Public Domain. UP State Museum, Hazratganj, Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

LEARNING TO KICK HARD. Young boys undergoing vigorous physical exercise. Some courses last up to six years and call for tremendous stamina. A healthy body, it is believed, makes a healthier revolutionary.

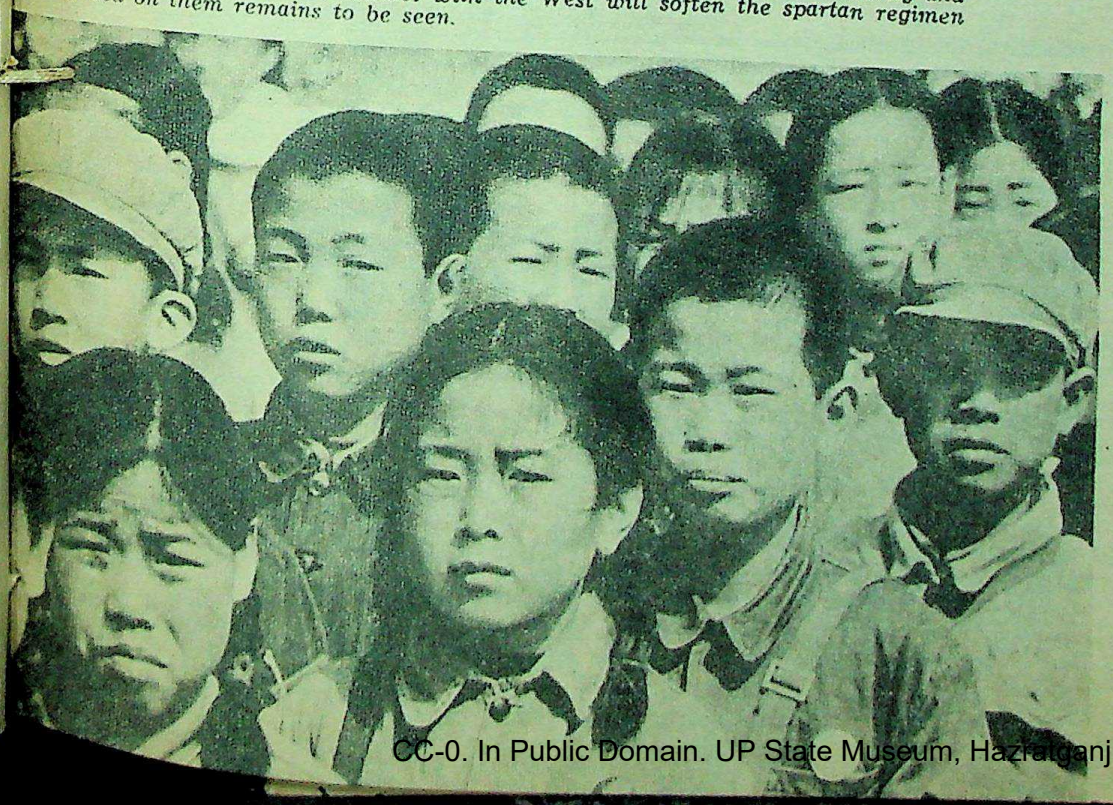
IN MY HUMBLE OPINION ... A little boy in a nursery class makes a speech clutching his copy of ... those Thoughts! From here the boy will go to Junior Middle School and Senior Middle School —after that college (Ta-Hsueh).

COST OF LIVING

Days of pay required for a Chinese worker earning a basic wage of 60 Yuan monthly to purchase various items:

Cap	2 *days*
A Cheap Suit	50 *days*
Pyjamas	6 *days*
A Restaurant Meal	5 *days*
Bar of Soap	1 *day*
Chocolate	½ *day*
Wristwatch	60 *days*
Bicycle	90 *days*
Shoes	10 *days*
Suitcase	25 *days*
Wine	3-15 *days*
Sewing Machine	100 *days*
TV Set	425 *days*
Car	12,000 *days*

WE WILL INHERIT THE EARTH. Young Maoists are brought up on austerity and discipline. To what extent contact with the West will soften the spartan regimen imposed on them remains to be seen.



Revolution; now they would reform and revolutionise local administration.

The process of party rebuilding at the provincial level picked up. Starting with the election of the first provincial party committee in Hunan in December 1970, it took less than a year for all the 29 new provincial party committees to get established. **In the process of provincial party reform, there was one disturbing note. About 60% of the key positions on such committees were occupied by military men. Again, 21 of the 29 first secretaries belonged to the army!**

This development went against the Maoist belief: "Party Leads the Gun". Even otherwise the infiltration and dominance of the army into the political life of any country could not be tolerated, since it threatened its internal stability.

A serious re-examination of the situation was begun in mid-1971. Things came to a head after Mr Kissinger's secret trip to Peking in August 1971. The moderate group led by Chou En-lai wanted to respond to the Americans' desire for patching up relations with Peking—because it would go a long way in tilting the balance of power and guarantee their safety vis-a-vis the Soviet Union.

But the extremist group led by Lin Piao was not in favour of shaking hands with the American imperialists. They felt that Moscow still had some vestiges of socialism left and, therefore, could be trusted more. A serious debate must have ensued. Lin Piao and his men were not so convincing. The Chou En-lai group carried Mao with them.

The next noteworthy development was the cancellation of the National Day Parade on October 1, 1971. This gave rise to speculation in the world press. Reasons for the cancellation varied from Lin Piao's accidental death to his removal from the office of Defence Minister.

The logical conclusion of an outsider based on the evidence available was that, since Lin Piao had lost Mao's confidence and since Mao continued to enjoy the largest support and the backing of the largest number in the army as well as the government and the party, Lin Piao had to go.

With the fall of Lin Piao, the incongruous situation that had earlier emerged, with the military dominating all fields of political power and control, was remedied. At present Huang Yung-sheng, Chief of the Army Staff, Wu Fa-hsien, Commander of the PLA Air Force, and Li-Ts'o-peng, First Political Commissar of the PLA Navy, are already being ignored. Lin's other hard supporters may also be on the way out.

Is China heading for another revolution? It is extremely difficult to answer the question. However let us not forget that Mao has been preaching the idea of what is called pu-tuan-te revolution—"Uninterrupted or Continuous Revolution"—for years together. In simple terms, this means that China should continue to remain in a state of permanent revolution.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Red China, Socialist Russia a

by BIKRAM VOHRA

What are the realities of the Sino-US communique? India finds herself inside a triangle. Do we align ourselves with one side at the cost of the other two or do we stay neutral? Will Sino-US aid resurrect Pakistan again into our enemy? Has the communique isolated Russia from South-East Asian affairs? Will it freeze US-Indian relationship (especially after the US stand on the 1972 conflict)? Could the coming together of two major enemies also signify a new era of peace and co-existence?

MAO came to power in 1949. At that time he preferred closer relations with the US than with the Soviet Union. Americans had the money and the technical knowhow. The war had decimated Russia. But Mao changed his mind. Three days after the People's Republic of China was born, Russia exploded its first atomic bomb and upset the balance of power. Mao tactfully changed his plans and gradually inched his country closer to the USSR.

While Mao made a three-month pilgrimage to Moscow in 1950, Liu Shao-chi (the interim Head of State) recognised the Democratic Republic of Vietnam, which was engaged in battle with French colonials, backed indirectly by the US.

Mao talked Stalin into recognising and aiding the 600 million anti-imperialist people of Vietnam. It was a risky move, since the USSR was in financial difficulties at home and reluctant to take on another burden. Peking and Moscow signed a Treaty of Friendship, Alliance and Mutual Assistance on February 14, 1950. Stalin's eagerness to befriend China came from the fear that coolness might send China into US arms.

Three months after the Treaty was ratified came the Korean War. President

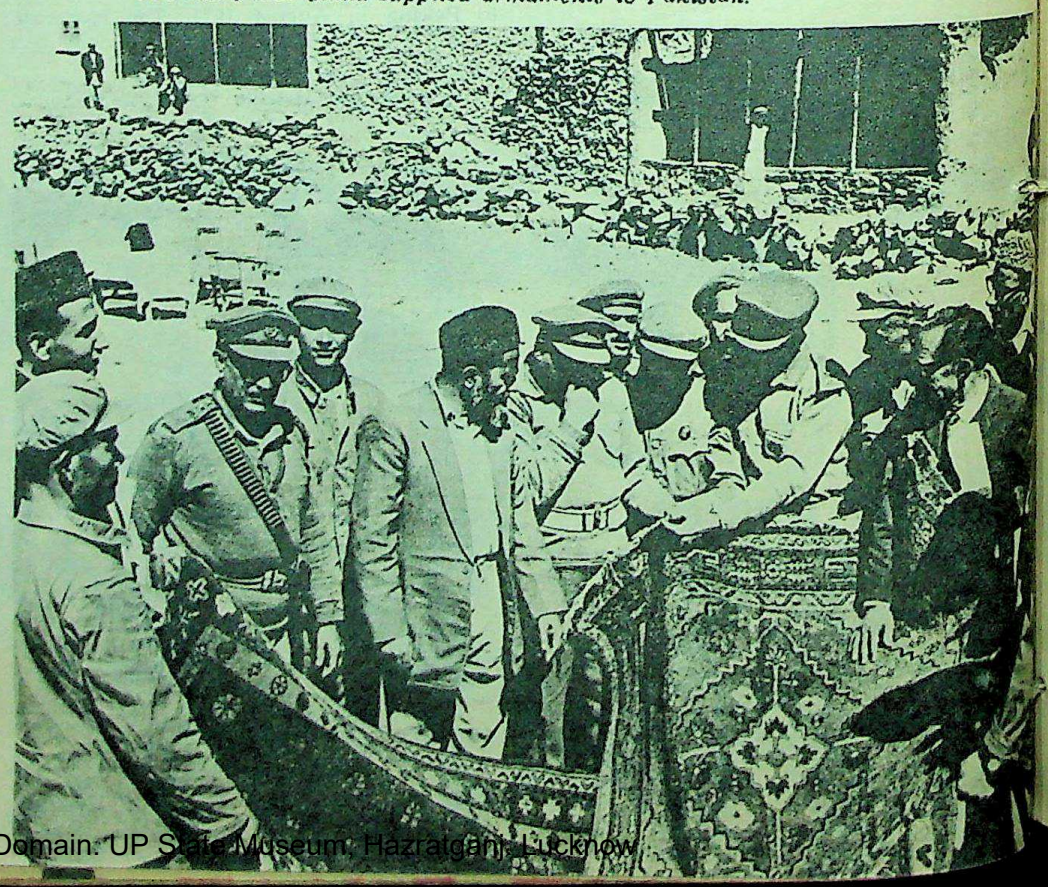
Thoughts of Mao

Every Communist must grasp the truth: "Political power grows out of the barrel of a gun."

As for the imperialist countries, we should unite with their peoples and strive to co-exist peacefully with those countries, do business with them and prevent any possible war, but under no circumstances should we harbour any unrealistic notions about them.

THE COST OF "THE COMMUNIQUE". Marshal Chiang Kai-shek with Madame Chiang. Taiwan is believed to have been bartered away by Nixon to establish Sino-US friendship. The 85-year-old Marshal, leader of 12 million Nationalist Chinese, has decided to continue in office in the face of the new developments. Taipeh officials have expressed "shock" over the US attitude.

FORGING THE SINO-PAK LINK. The first Chinese caravan comes over the newly constructed Gilgit-Sinkiang Road in the Aksai Chin area, which is partly across Indian territory. The Chinese traders show carpets to Pak officers. It was through this route that China supplied armaments to Pakistan.



CC-0. In Public Domain. UP State Museum, Hazratganj, Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

ussia and Capitalist America

Truman declared the neutralisation of Formosa. Chiang Kai-shek was geared for battle by America. China was forced to commit 50,000 troops beyond the Yalu river to halt the advance of American troops. In 1953 the ceasefire was agreed upon and South Korea threw in its lot with the US. The North went into the Communist camp.

In Vietnam the partition at the 17th Parallel under the Geneva Convention saw South Vietnam line up with the US. North Vietnam signed a treaty with the USSR and China. For the first two years Mao's China had to toe the line of the USSR. The renewal of the five-year Sino-Soviet Treaty (1950-54) depended on Soviet goodwill.

After having accepted the Marxist-Leninist line propounded by Soviet Communist Party theoreticians, the Chinese realised that it obstructed their expansionist ambitions. Chinese theoreticians began to criticise Soviet interpretations, and so began the first rift in Sino-Soviet relations. China slowed down on her external contacts and began to look inward. Its leaders realised that, to become a great power, they must first become economically strong.

They postponed their attack on Taiwan. The internal cleaning-up begun, Mao realised the need for Soviet aid and bent over backwards to renew the Sino-Soviet Treaty.

In 1956 the Democratic Youth of China turned Communist. China began to compete with the Soviet Union as the leader of International Communism. She also made the unprecedented move of participating in East European affairs. These excursions into Europe gave China self-confidence. Sino-Soviet relations hit a new high. But, in 1958, Mao bombarded the offshore islands of Quemoy and Matsu (under Taiwan) without getting an okay from the Russians.

This was probably done to provoke the Americans into supporting Chiang Kai-shek and force an unwilling Russia to line up with China. The Chinese were also displeased with Khrushchev's overtures to Eisenhower over American intervention in the Lebanon and Jordan and felt it should have been the ideal opportunity to start a war in the Middle East.

The next incident to upset Mao was Khrushchev's visit to the United States, especially since China had decided to have nothing to do with the US.

It was not until February 1960, at a meeting of the Warsaw Pact Powers, that Khrushchev openly denounced the Chinese as warmongers. The Chinese retaliated by denouncing Khrushchev as a traitor to Communism. The shooting of a US U2 plane over Russia in April marred the success of Khrushchev's visit and gave China a good keg of talking powder.

Khrushchev called off a possible summit with Eisenhower and continued to maintain cordial relations with the US. China ridiculed Khrushchev's policy. The Sino-Soviet rift became public when China complained that the Soviet Union was giving aid to bourgeois governments like India, UAR and Indonesia. This was the Chinese reaction to Russia's criticism of China's attitude towards India. In July 1960, relations were further strained when the Soviet Union prohibited publication of the Sino-Soviet journal, *Friendship*, on the ground that the title did not tally with its contents.

—Continued

SOVIETS WATCH OVER CHINESE BORDERS. Russian soldiers on the Kamennaja ridge, at the Soviet Chinese border, after the Chinese launched an attack in March 1969 on Damansky Island on the Ussuri river. Sino-Russian relations are at present strained—Chinese acceptance of US overtures adding to the hostility.

CHINA'S NUCLEAR STORY

China carried out their first nuclear test in 1964.

The first significant factor showing their nuclear confidence was the Chinese option to employ the riskier U-235 instead of plutonium. This they did successfully. Paradoxically the Soviet knowhow (uranium diffusion plant at Lanchou) had helped China turn nuclear. Although the USSR finally realised this danger and stopped the exchange of a prototype bomb in 1959, the diligent Chinese had picked up enough information to break away on their own.

Western observers reassured themselves that the 1964 explosion was only symbolic of China's "Great Power" status and that, having proved it, China would do no more in this direction.

In May 1966 China concluded a thermonuclear test, and after that produced a series of Medium-Range Ballistic Missiles (MRBMs). Nuclear speculators began to feel that, at such a rate, China would bypass the IRBM (Intermediary Range Ballistic Missile) and go right on to the ICBM (Intercontinental Ballistic Missile).

From the readings of the first seven nuclear tests in China, it has been estimated that it could have made its first MRBMs (700-1,000 nautical miles) and, by 1970, built it into an operational force of 90.

The ICBM stage has been placed at 1973. By 1975 China may possess 25 ICBMs. For transporting nuclear warheads the Chinese have TU-16 Badger aircraft equipped for carrying such loads. The Cultural Revolution, it is evident, did very little to impede nuclear progress. The Chinese effort has been consistent and single-minded, confirming Mao's Thought that power grows out of the barrel of a gun.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

In October 1961, relations deteriorated further when Khrushchev openly criticised Albanian leaders for following the Chinese political line. The Soviet agreement to supply India with jet fighters irritated the Chinese.

The Cuban crisis incensed China. Chinese Communists felt that Russia had cowered before an imperialist power. About the same time, China embarked on a war against India.

Up to 1966, China and the Soviet Union had registered over 7,000 border violations. But the violations had been limited to minor skirmishes.

On March 2, 1969, China launched an attack on Damansky Island on the Ussuri river. The Chinese timed the attack to coincide with the crisis in the West German Presidential Elections. China probably did this to show that, after exposing America as a "Paper Tiger" in Vietnam, it could further expose Russia's soft underbelly and also reopen the question of Sino-Soviet borders, which China felt were imposed upon her during the imperialist days.

China also continued its game of plucking countries off the Soviet bandwagon (Albania and Rumania). The keynote of China's relations for the future is expected to be: Distant towards Russia but warm towards the rest of the Communist Bloc.

The Nixon visit to Peking in February this year also antagonised the Russians further, coming as it did after 20 years of enmity and indifference. Russia has already warned against overtures to China.

As late as 1968, the dramatic change in Sino-US attitudes would have been unthinkable. The first inkling of a US-Chinese entente was apparent after Soviet tanks invaded Czechoslovakia and Chou En-lai and Lin Piao called the Russians "Fascists" and "New Tzars"—labels many Americans happily endorsed.

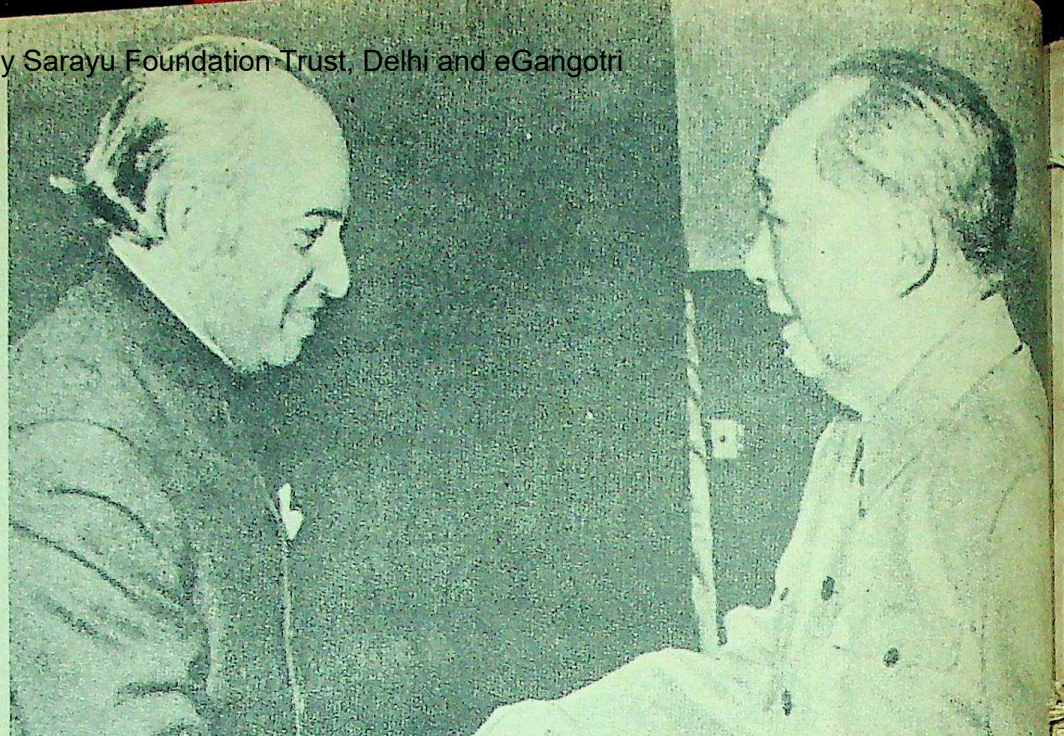
On May 30, 1971, Nixon dropped a mild hint at a White House dinner for Rumanian President Nicola Ceausescu. Instead of calling it "Communist China", he referred to the country as 'the Republic of China". The Rumanian President is believed to have played an important part in bringing about the Sino-US togetherness. Another key intermediary was President Yahya Khan, who had just about everything to gain by playing the role of Cupid. French and Swedish diplomats are also believed to have played important roles. The late Chinese specialist, Edgar Snow, wrote in "Life" Magazine that the head of an unnamed European mission in Peking had visited Nixon twice in 1971.

Nixon, since 1951, had always blamed the Democrats for losing China to the Communists and had been a rabid ferreter of local Communists cells. But, by 1960, his views had changed and he was saying: "Our attitude towards China should not be so rigid. We should not say we will not recognise a country of 600 million people."

After a seven-year spell in political isolation, he declared in 1968 that a time had come to get to grips with the reality of China. After entering the White House, Nixon made discreet relaxations on trade and travel. He set his Foreign Policy Adviser, Henry Kissinger, the task of getting China to agree to a meeting.

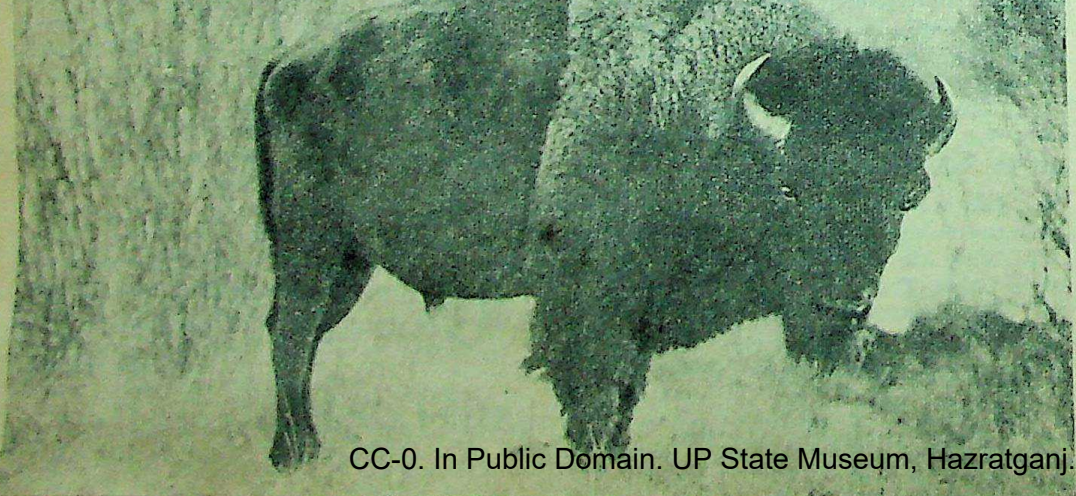
On February 17, 1972, amid adverse and friendly speculation, Richard Nixon became the first American President to touch Chinese soil. In the seven-day meeting, top Chinese leaders exchanged views in an atmosphere made more cordial by the US disillusionment over the Russian stand in West Asia and its mishandling of the 1970 Polish uprising as well as the Brezhnevites incompetence over the Berlin Settlement.

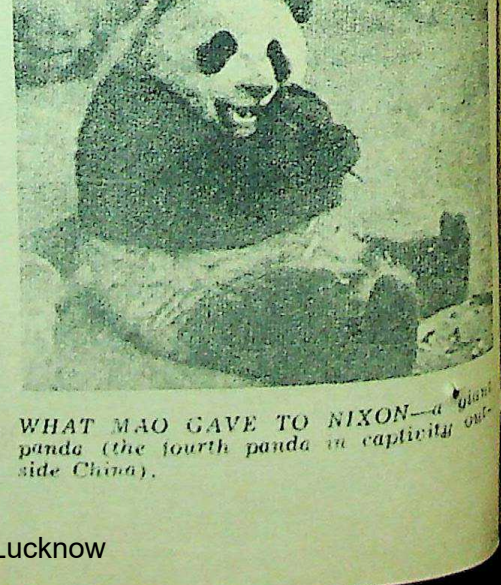
At the end of the visit, the US and China settled on the same basic principles adopted at the 1955 Afro-Asian Conference in Bandung. These call for "respect for sovereignty and territorial integrity of all states; non-aggression against other states; equality and mutual benefit; peaceful co-existence and non-interference in the internal affairs of other states".



AND THERE'S A HAND, MY TRUSTY FRIEND! Bhutto meets Chairman Mao Tse-tung soon after his nomination as President of Pakistan. Bhutto succeeded in getting the Chinese to condemn India for its "naked aggression" and refuse dealings with Bangladesh. But China declined Pak's offer of a war pact with them.

WHAT NIXON GAVE MAO. The American President's visit to Peking in February this year created history. In a joint communique, the two nations agreed to adopt the Panchsheel (Five Principles) of Peace and Co-existence. To show the purity of his intentions Nixon presented the Chinese with an American buffalo.





WHAT MAO GAVE TO NIXON—a giant panda (the fourth panda in captivity outside China).

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

On the part of the US, Nixon called for peace in Asia and stressed the importance of reducing tension by improving Sino-US communications—to minimise the risks of misunderstanding and accidents. The US also supported the rights of the peoples in South East Asia to govern their own lands. China said wherever there is oppression, there is resistance. It stated itself against hegemony or the power rule. China also firmly expressed its support to Vietnam, Laos and Cambodia to attain their goals.

The US stressed that the people of Indo-China be allowed to determine their own destiny. It envisaged a total withdrawal of all its troops. But it would continue its support to the Republic of Korea.

China maintained, in the Sino-American communique, that India and Pakistan should, in accordance with the UN Resolution, immediately withdraw all their forces to their own sides and, in Jammu and Kashmir, to the ceasefire positions. China firmly supported the Pak Government and people.

Both sides agreed that international disputes should be settled on the basis of the Five Principles (Panchsheel), and not by resort to force.

They also agreed that progress in the normalisation of Sino-US relations would be for the benefit of all. Both wished to reduce the danger of any international military adventure. They accepted that neither should seek hegemony in the Asia Pacific region and said they were opposed to another nation seeking such a stronghold. Neither would negotiate on behalf of a third party or enter into agreements or understanding directed at other states.

Japan's Position

The US and China agreed to maintain contact through various high-level channels and facilitate trade and commerce. The Soviet Union is not commenting aloud on the meeting, although it did warn countries against fraternising with China. Most unhappy over the Sino-US communique is Japan. Although Nixon reiterated friendly ties with Japan, the country feels left out in the cold. It faces the possibility of losing Taiwan to China and China to the US in one swoop. Japanese exports ran to $700 million in Taiwan, with imports at $200 million. If that wasn't bad enough, it now stands to lose its trade to China.

Since 1903 Japan has ranked as the Number One trade country. In 1966 the exchange was valued at $621.4 million, in 1967 at $557.4 million and in 1968 at $549 million. Though it dropped, Japan knew it would always make up. But US competition has upset the Japanese market.

By 1960 China was Japan's fourth largest trader—after US, Australia and Canada.

The Nixon visit compels Japan to do a little bit of back-pedalling. What hurts the Japanese is that they have played ball with the US over China all these years. They look upon the communique as a betrayal, especially since Nixon never confided in them about the trip.

Japan is now pulling out of the South Korea and Taiwan markets. But it has quickly changed its attitude to China. It has begun initial overtures to recognise its importance. It will be a major effort, for this time Japan will have to establish a relationship without US support.

The Chinese said Taiwan was the biggest block in the improvement of Sino-US relations. They claimed they were the sole legal government. The US conceded the legality and said all they were interested in was a peaceful settlement in Taiwan by the Chinese themselves.

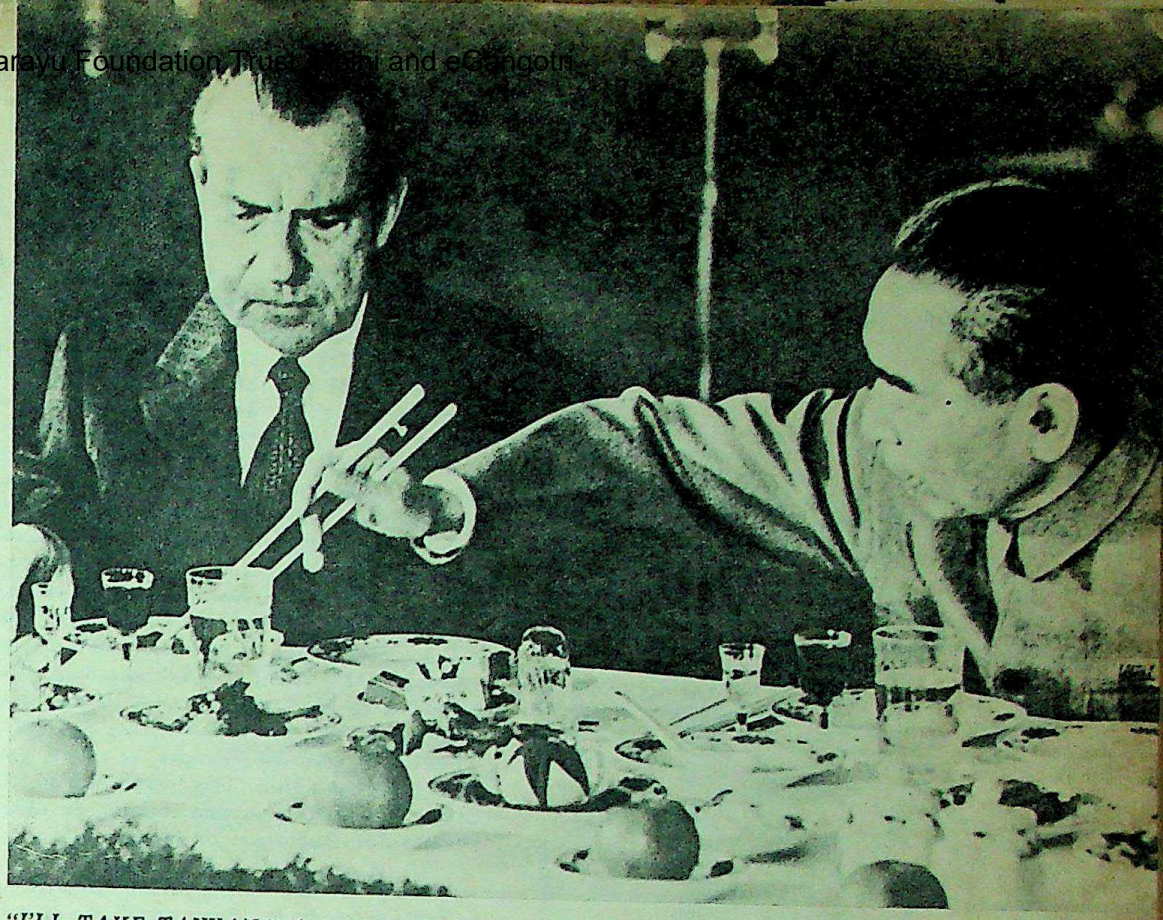
President Chiang Kai-shek (85), who had decided to retire this year, has had a change of heart—since he believes that the Sino-US meet has not in any way changed Mao's anti-Taiwan posture. Government officials in Taipeh have expressed "shock and disillusionment" over the Nixon-Chou communique.

A statement by Andre Malraux (the French intellectual who briefed President Nixon on his Peking trip), that Taiwan would go to the People's Republic after Chiang Kai-shek's death, has resulted in a wave of resentment in Nationalist China. James Wei, Director-General of Government Information, called such interpretations "crazy speculations".

But Taiwan is upset. Japan has already branded the Chiang Kai-shek regime as one which does not represent the people of Formosa. Till now the US had upheld the Chiang Kai-shek Government. Japan's bold and unprecedented declaration signifies a possible US desertion.

Although the US has stated that it will live up to its treaty commitments in Taiwan, there was consternation over Nixon's agreement to pull out, especially as it did not reaffirm US commitment to defend Taiwan against an attack if matters were not settled peacefully. The omission is heightened by the US pledges to South Korea and Japan.

Taiwan's leading philosopher, Lin Yutang, said Nixon's trip to Peking was like Neville Chamberlain's to Munich. He considered the move to be the first crack in US-Taiwan relations. He said: "Mr. Nixon is a man of peace. So was Neville Chamberlain."



"I'LL TAKE TAIWAN!" At a state dinner in Peking, Premier Chou "chopsticks" something off a not too happy American President's plate. The toughest hurdle on the Nixon visit was Taiwan. Political observers feel that the US has sold Taiwan down the line. Marshal Chiang Kai-shek has condemned the betrayal of Taiwan and retracted his decision to retire from office.

THOUGHTS OF MAO

The People's Liberation Army has developed its vigorous revolutionary political work—which is an important factor in winning victory over the enemy—on the basis of a people's war and of the principles of unity between Army and People, of unity between commanders and fighters and of disintegrating the enemy troops.

Our slogan in training troops is: "Officers teach soldiers, soldiers teach officers and soldiers teach each other." The fighters have a lot of practical combat experience. The officers should learn from the fighters and, when they have made other people's experience their own, they will become more capable.

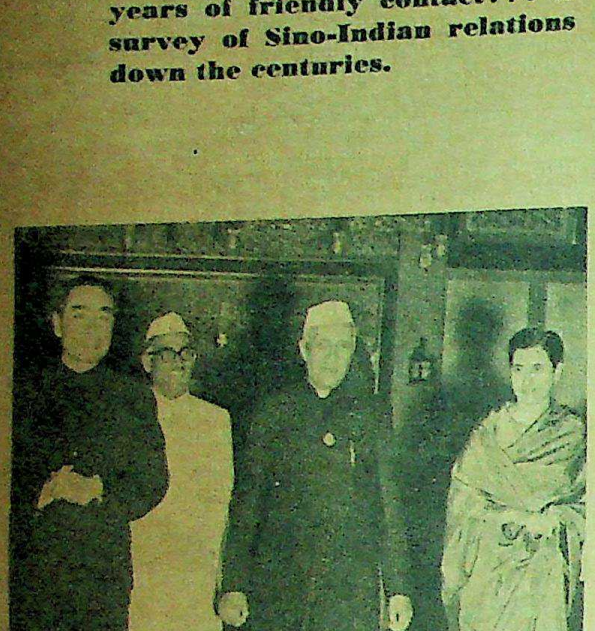
Ideological education is the key link to be grasped in uniting the whole Party for great political struggle. Unless this is done, the party cannot accomplish any of its political tasks.

CC-0. In Public Domain. UP State Museum, Hazratganj, Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

SINO-INDIAN RELATIONS

Our decade-old enmity stands out against more than 2,000 years of friendly contact... A survey of Sino-Indian relations down the centuries.



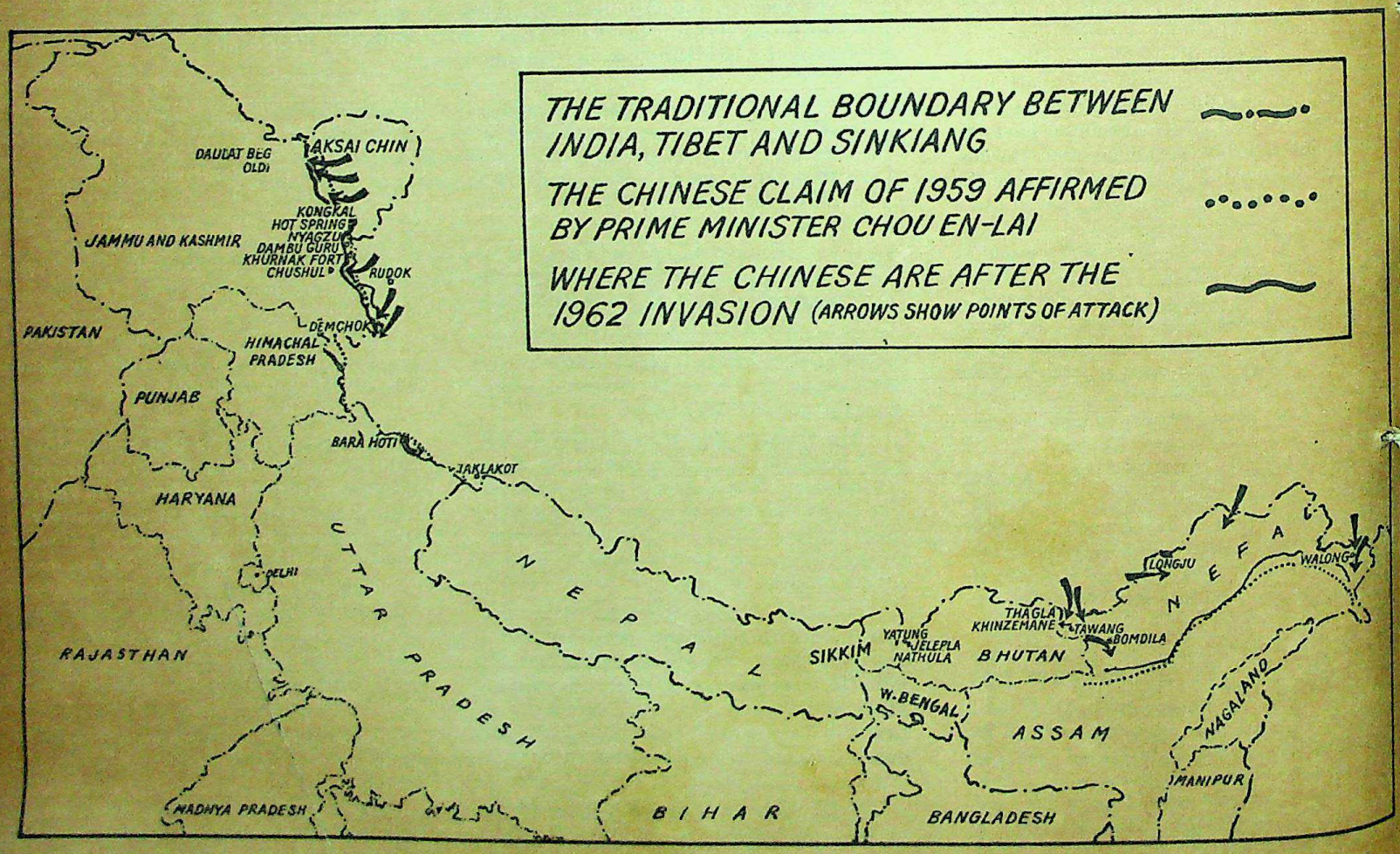
BEFORE THE GREAT BETRAYAL. Nehru and Indira Gandhi with Premier Chou En-lai at a cocktail party in Peking, 1954. During his visit, Nehru pointed out errors in Chinese maps of the Sino-Indian border. Chou En-lai explained these away as an oversight and, in 1956, even declared that China had recognised the MacMahon Line.

THOUGH contacts between India and China can be traced back to the earliest centuries, they were not sustained throughout history. Traders and missionaries braved the mountains and the seas and there was an exchange of goods and ideas. *Chinamsuka* (Chinese silk) is mentioned in ancient texts. Culturally India gave more than it received. Buddhism was introduced in China in the first century A.D., during the reign of the Han Emperor Ming-ti. Gobharna and Kasyapa were the first Buddhist teachers to go there. In subsequent centuries many others followed, among them Buddhabhadra (200 A.D.), Kumarajiva (400 A.D.) and Gunavarman (431 A.D.). Boddhidharma, who belonged to Kanchipuram and who spent nine years (527-536 A.D.) in the Shao Lin monastery, was the founder of the Ch'an school of Buddhism. The word "Ch'an" is derived from *dhyana* and it later developed into Zen Buddhism in Japan.

Many Chinese monks and scholars came to India to study Buddhist scriptures at first hand. There are Chinese translations of some of these texts whose originals in Sanskrit or Pali can no longer be traced in India. Hsuan Tsang spent 16 years in India (629-645) during the time of King Harsha—of them five were spent at the University of Nalanda. His piety and scholarship made him a legend in his homeland. (Wu Cheng-en wrote a story based on his travels. Called *Monkey*, it is one of the world's most delightful fables.) Fa Hian (399-414), Sun Yu'n (530 A.D.) and I-Ching (671-695 A.D.) were among other well-known pilgrims.

Hsuan Tsang's visit led to diplomatic ties being established between Harsha of Kanauj and the Tang Emperor. Such relations between China and India were occasionally kept up during the Indo-Afghan and Mughal periods. Muhammad bin Tughlaq appointed Ibn Batuta as his ambassador to China in 1325. (Based on his expedition to Khurasan, some critics of Tughlaq say that he entertained foolish ambitions of conquering China.) Bukka, founder of the Vijayanagar Empire, sent an embassy in 1374.

For more than a thousand years India and China maintained contacts with each other. Then, for several centuries, there was a blank until after the British had established themselves in India. They wanted to safeguard the frontiers of their newly acquired empire from possible designs by Russia and China. For this purpose they sought a footing in Tibet which, though nominally subject to Chinese suzerainty, was an autonomous theocracy. In 1774 Warren Hastings sent a mission to the Tashi Lama of Shigatse. Tibetans did not like the British presence but it was not until 1887 that they showed their resentment. In that year they invaded



FRONTLINES. India's common border of 2,200 miles with China is calculated without counting the 440-mile frontier of Sikkim and Bhutan. The 650-mile belt in NEFA is known as the MacMahon Line, which was demarcated by the Simla Convention of 1914.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

the protectorate of Sikkim and were driven out by General Graham. In 1906, England and China signed a convention according to which the former agreed not to annex Tibetan territory and the latter promised not to allow any other foreign power to interfere in the internal affairs of that land. England was permitted to open telegraph lines connecting trading centres in India.

In 1913, the British Government proposed a tripartite conference between Tibet, China and Britain in Simla. A convention emerged as a result of the meeting and was initialled in 1914. According to this, Tibet was divided into three zones. Chinese suzerainty over Tibet was recognised, but China agreed not to convert Tibet into its province. The Chinese Government later repudiated the initialling of the convention on the ground that it could not accept the proposed "Sino-Tibetan boundaries". It was at this time that agreement was reached on the frontier between Tibet and India from Bhutan eastwards.

The demarcation of this frontier has since been known as the MacMahon Line—after Sir Henry MacMahon of the Government of India who represented Britain at the tripartite conference. (Premier Chou En-lai was to say 45 years later: "The MacMahon Line was wholly illegal. The Tibet-Assam border was drawn up in a secret agreement between the British and Tibetan representatives and, far from being on the agenda of the Simla Convention, was entirely unknown to the Chinese delegate. Further, China never signed the Simla Convention.")

Indian leaders dreamt of close association with China once our country was free. All of them supported the Chinese struggle in the long war with Japan. M. N. Roy went to China as a Comintern representative in the twenties and played a part in the Chinese revolution. Indian patriots, for their part, took inspiration from Sun Yat Sen. Tagore and Nehru were among those who romanticised Sino-Indian relations—the poet established a China Bhavan in his Santiniketan. In 1939 Nehru visited China and Generalissimo Chiang Kai-shek came to India in 1942 with his wife.

When Mao Tse-tung came to power in 1949, India was among the first countries to recognise the People's Republic of China. For some years India played broker for other countries which wished to make contact with Peking. Indian and Chinese leaders exchanged visits, giving rise to a brief spell of *bhai-bhaism*. Together they swore allegiance to the doctrine of Panchashila or Panchsheel or the Five Principles (*See Page* 14). While Nehru, advised by our envoys like Sardar Panikkar, took Chinese friendship for granted, there was lurking suspicion among other leaders about Peking's role in Asian affairs.

The expansionist character of Red China became evident in 1950 when it annexed Tibet. This was a matter of great concern to India—though legally India recognised Chinese suzerainty over Tibet, it could not tolerate its conquest. But India acquiesced in the Chinese occupation. Despite the Tibetan warning, we continued to "cultivate" Chinese friendship and a number of goodwill and cultural delegations were exchanged between the two countries.

Trade Agreement

In 1954 India and China signed an agreement on "trade and intercourse between the Tibetan region of China and India". By this we surrendered our rights to station a political agent in Lhasa and trade agencies in Gyantse, Gartok and Yatung.

It was in the same year that the Afro-Asian Conference was held in Bandung. This gave China an opportunity to project herself as a "peaceful anti-colonialist" power whose only anxiety was the welfare of the exploited peoples of Asia and Africa.

While professing friendship with India, China was preparing for trouble. When Nehru visited that country in 1954, he pointed out errors in the demarcation of boundaries in Chinese maps. Chou En-lai made it appear as if they were due to an oversight. Two years later he even declared that China had accepted the MacMahon Line. But the "cartographic aggression" continued. In 1958 Chinese official maps included four divisions of NEFA, Ladakh and parts of Uttar Pradesh as theirs. Earlier—in 1956—China had, without Indian knowledge, constructed a road in the Aksai Chin area.

China's designs on India were becoming increasingly apparent now. It made many incursions into Aksai Chin and Ladakh in 1958 and 1959. In the latter year, there was an uprising in Tibet which was ruthlessly put down by the Chinese. The Dalai Lama fled his country and took refuge in India. This further aroused Peking's ire against India.

In August 1959 Chinese troops crossed the border and fired on Indian guards at Longju. This was to proclaim that China did not respect the MacMahon Line, which according to Peking was "a product of the British policy of aggression". Nehru and Chou En-lai wrote long letters to each other explaining their stand on the boundary question. While these "friendly" exchanges were going on, the Chinese were preparing for an invasion of India.

In July 1962, they ambushed an Indian post in the Galwan Valley. On October 20 they launched a massive invasion in all sectors. Indian troops, ill prepared to meet the challenge, faced disaster. It was our hour of humiliation. On November 21, China ordered a unilateral ceasefire 20 km behind the MacMahon Line and 20 km behind the Ladakh border. This left in their hands 14,500 square miles of Indian territory.

Colombo Proposals

The Colombo Conference in December 1962 (the participants were Ceylon, Egypt, Ghana, Burma, Indonesia and Cambodia) made certain proposals for a settlement of the dispute. The Conference appealed to China to withdraw its posts by 20 km in the Western sector; in the Eastern sector it suggested "the line of actual control in the areas recognised by both Governments could serve as a ceasefire line". Problems relating to the Middle sector were to be solved by peaceful means. The Colombo Conference said no word about Chinese aggression, but India accepted its proposals. China placed arbitrary conditions on their acceptance.

One way Peking further pursued its hostility towards India was to befriend Pakistan. In 1963 China and Pakistan entered into a boundary agreement which involved Pak-occupied Kashmir. The Government of India protested, saying that it was "illegal and invalid". It said: "It is obvious that China's motive in concluding this agreement is to share the fruits of aggression with Pakistan and to exploit Indo-Pakistan differences in the pursuit of China's aggressive designs on India."

China's policy has obviously been to inhibit India from emerging as a great power in Asia. Moreover it has strengthened its ties with Pakistan to counterbalance Indo-Soviet friendship. It has matched Soviet support to Bangladesh by backing Pak claims to Jammu and Kashmir.

B. V.

DURING THE HEYDAY OF "HINDI-CHINI BHAI-BHAI": Blitz *Editor R. K. Karanjia, President of the India-China Friendship Association, entertaining Chinese Premier Chou En-lai. Later Blitz was the first paper to exhort Nehru to "give the Chinks a bloody nose." However, it was the Chinks who gave us a bloody nose.*

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

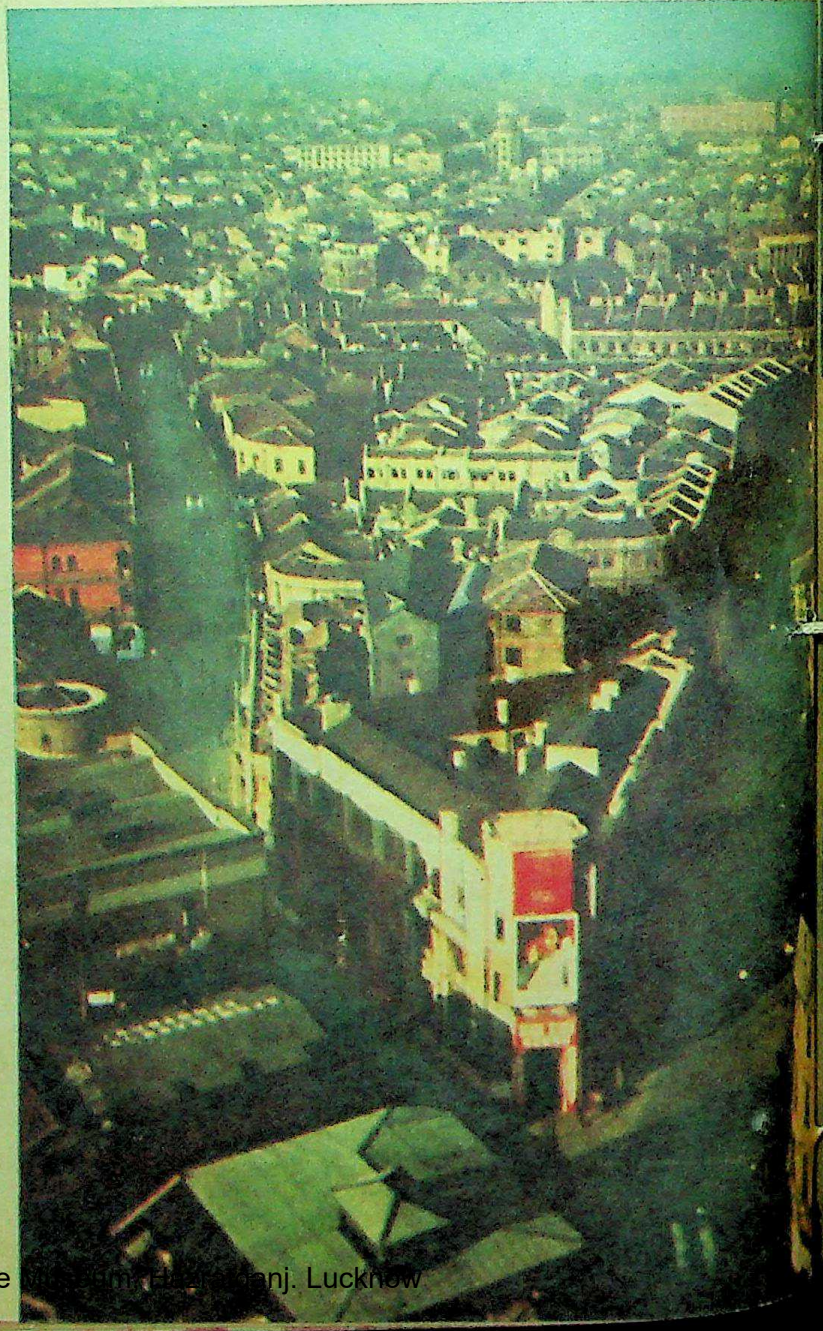
Digitized by Sarayu Foundation Trust, Delhi and eGangotri

BAREFOOT ON THE STREET. Young Chinese children play in downtown Peking. The Chinese child population increases by 18 million every year. When the children are 6 years old, they are put into primary school. From the beginning, children are drilled in "Red Guard" philosophy. They begin to read Mao's Thoughts at the age of 9. Those interested in the arts and the humanities are not encouraged. Begging is against the law and communes ensure that no one is destitute.

Are the 800 million Chinese people like us? How they live, what they eat, where they work, their families, their dreams, their ambitions have always been a mystery. The bamboo curtain finally begins to rise . . .

THE CHINESE WAY

CART AND CAR. The peasants still travel by cart and bicycle. Ten years ago, only 30 trucks and cars were produced daily at the Shanghai car plant. In a 1966 survey, there were about 50,000 cars in all of China—only a sixth of the cars in India. The Chanchung plant increased its production by 55% in 1969. There is more emphasis on trucking and the heavy vehicles are rolled out at a rate of 65,000 machines annually.



PEKING. With a population of over 4 million people (Shanghai 7 million), the Chinese capital is a mixture of the old and the new. It is also known as one of the 5 "power" cities of the world. According to Western pressmen, the old colourful constructions—like the Gate of Heavenly Peace (red with orange tiles) and the Great Hall of the People—mix with "egg-crate"-type modern architecture. Posters of Mao and blow-ups of his Thoughts are seen every few yards. Squads of children carrying Mao's portrait parade the main square. Traffic is limited and neon advertising absent.

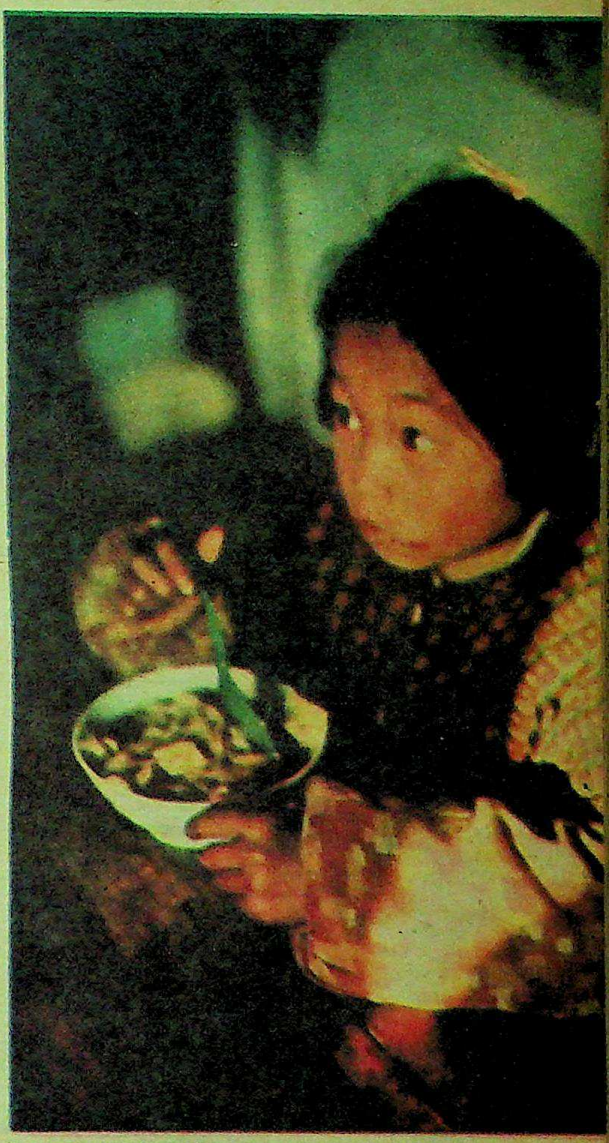
CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust ... Sangotri

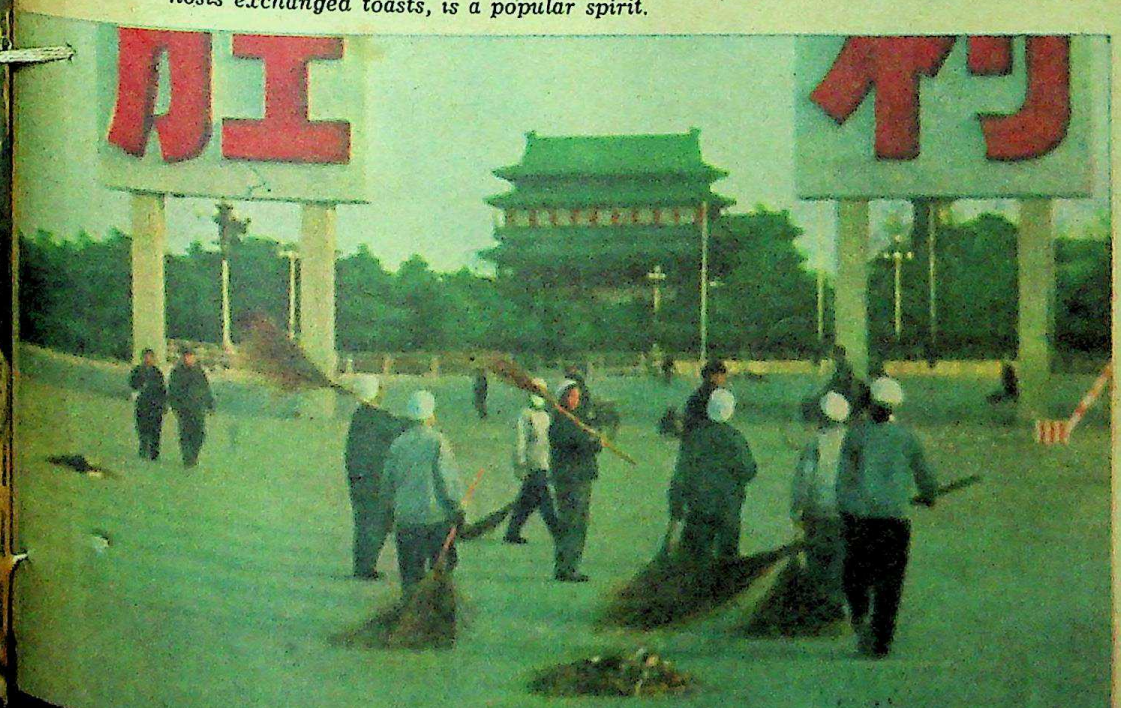
Chi-
How
eat,
their
ams,
e al-
. The
ally

←*SHOPPING SPREE. In every Chinese food shop, in at least one window will be found objects dedicated to Chairman Mao (pins, statuettes, pictures). Consumer goods are expensive and even a pair of woollen socks (2 days' pay) are a luxury for the average Chinese worker, who earns Rs 2,500 per year. Most shops are departmental. Cafeterias coincide their working hours with factory timings and restaurants close their doors by 7 p.m. In Peking, Canton and Shanghai, there is no night life. Shops shut by 6.30 p.m.*

THE LAND OF CHOP SUEY. Duck, pork, seafoods and rice constitute Chinese basic food. Western style food is practically non-existent, as the Chinese believe (perhaps rightly) that their cuisine is the best in the world. The genuine Mandarin style food is spicy, rich in vinegar and mixed with dried fish and shredded meats. Children in nursery schools are given special diet rich in proteins—sweets and chocolates are discouraged. Tea is the most popular drink, while a light wine is permitted with meals. The fiery Mau Thai, *in which President Nixon and his hosts exchanged toasts, is a popular spirit.*



LIKEY SOUPEE? *This little girl will spend 12 years in school and another possible 7 years in college. During this time she will undergo periodical re-education sessions at military, political and party schools. She will not be encouraged to take up arts. Games will include ping-pong and swimming. At 25 she will marry a man of her own profession. She will not wear jewellery, nor cosmetics, nor indulge in any other female vanity.*



COMMUNITY CLEARING UP. Every man or woman without distinction or status will do the most menial of tasks. Here volunteers clear up a Peking Square. When it snows, all males in the city come out to clear the streets. The Chinese have a very high civic sense. They work 8 hours a day, 6 days a week (the holiday can be any day). The annual vacation is one week. There are two national holidays: May 1 and October 1. The popular saying goes that the Chinese week consists of eight working days. By contrast we in India have a saying: "Seven days in the week have eight holidays."

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

INDIRA WIELDS THE BROOM

by INDER MALHOTRA

"Maoist Marxist Murdabad!" The rout of the CPI (Marxist) in its West Bengal stronghold was one of the highlights of the State Elections. The Congress won a comfortable majority in most other States—except in Meghalaya and the Union Territory of Goa. CPI leader Hiren Mukherjee condemned the methods of the CPM. "The kind of Marxism that the CPM was propagating was neither fish, flesh nor good red herring. It just stank," he said.

THE Indian electorate takes a sadistic delight in confounding the pollsters, the psephologists and the pundits. After their discomfiture in the mid-term parliamentary election exactly a year ago, the political prophets were extremely cautious this time. Of course they took the Congress victory for granted. But they also took care to qualify their learned forecasts with resounding reservations.

Regional, local and parochial issues, they said to themselves, must come into play. What about the cracks in the Congress monolith, the revolt of those infuriated by the denial of the party ticket?

Then there was the entirely new complication about the Muslim vote. Indian Muslims, or rather Muslim Indians, it seemed, did not like the liberation of their 75 million brethren in Bangladesh. Might not the Muslim community switch its block votes away from the Congress and thus create any number of upsets in the already doubtful States such as Bihar, Madhya Pradesh and Rajasthan?

There is little doubt that this ignoble calculation influenced those who staged in Patna the sickening farce called the "*Bihari Bachao*" convention.

In the event, all this turned out to be an essay in futility and fatuity. Neither the Muslim nor any other community or caste voted en bloc. There was no dictation by the traditional village or caste leaders, and the so-called "vote banks" evidently went bust.

Consequently the Congress victory was more sensational and, from the point of view of the Opposition parties, more shattering than anyone had dared to expect or even the party itself had hoped for.

What all newspapers on the first day of counting called, with striking unanimity, the "Indira Wave" turned out to be a cyclone, sweeping away almost all Opposition parties

NO SMOKE WITHOUT FIRE. A score of persons were killed and injured in bomb attacks in the 24-Parganas District of West Bengal. There was violence in many other States, including Andhra Pradesh, Bihar and Gujarat. Minor clashes were widespread almost everywhere

Photographs by MONA CHOWDHURY

CC-0. In Public Domain. UP State Museum, Hazratganj, Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Too Much Cricket

Sir—Cricket has had the unique distinction of being your cover feature for at least half a dozen times. Even otherwise three out of four issues carry articles on cricket personalities known, if at all, in less than half the Commonwealth. Every second week one comes across a letter (generally written by Mama, Modi or Dossa) on cricket, which, besides its universal *amour propre*, occupies about 20% of the total space reserved exclusively for readers to give vent to their venom.

New Delhi MADAN GOPAL SINGH

A. B. Shah and the USA

Sir—I was distressed to read the article by A. B. Shah ("India's New Role in Asia", January 9).

I had thought that after all the experience that India had gained during the period of the solution of the Bangla Desh problem, such intellectuals as A. B. Shah may have something new to say.

India took upon itself the role of a liberator in the recent conflict between her and a military regime supported by certain big Powers. A. B. Shah only sees India emerging as a "focal point" and a "major Power" of the Indo-Pacific region. It is of no use to him to see why India became a "major Power" and why Pakistan had to see itself getting dismembered.

To him national interests are a religion and by national interests he means "power and influence". He hates the ideological complexions of the parties involved. Why doesn't he applaud the Soviet Union which possesses both "power and influence"? In spite of the "power and influence" of the USA, the American Era is coming to an end. Has the fact nothing to do with the "ideological affinity" of its rulers which led to the sacrifice of American youth in Vietnam?

What is "power and influence" without a sound ideology? It is what we saw practised in Bangla Desh by Yahya Khan and by the USA in Vietnam. A. B. Shah wants to explain US behaviour while Bangla Desh people were being slaughtered. Woud he like India to play the role of Yahyas and Nixons and be solely guided by what will add to her "power and influence"?

Bombay G. WORLIKAR

Our Seamen

Sir—Borrowing the language of Mary Byron I wish to compliment our seamen (December 26):

Foolhardy, reckless, undaunted,

Death they courted and taunted;

In the jaws of hell their flag they flaunted, answering flame with flame.

Bombay H. P. GUPTA

The Illustrated Weekly of India

Vol. XCIII. 5. Regd. No. MH9
Sunday, January 30, 1972

CONTENTS

COLOUR PAGES

After Victory—What? 8
Indira Gandhi 21
Our Republic Is 22 Years Old 29
Meos 40
Pakeeza 52
Comics 72

FICTION AND POETRY

Questions From Gandhi 23
On A Republic Day 38

ARTICLES AND PICTURE PAGES

How Secular Is Secular India? .. 14
Bapu's Children And Grandchildren 30
Udham Singh 34
A Wildlife Photographer's Diary .. 56

AND OUR REGULAR FEATURES

COVER: General J. S. Aurora and General A. A. K. Niazi sign the Instrument of Surrender. Photograph by Capt. H. L. Seth.

NEXT WEEK

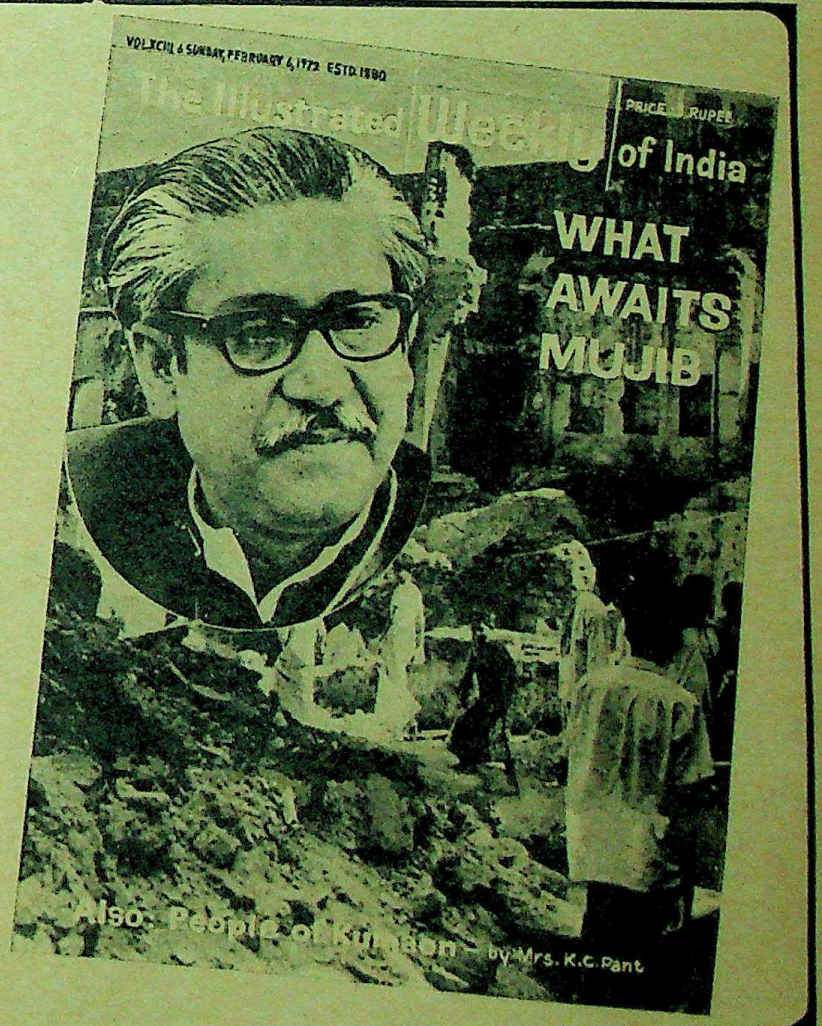
WHAT AWAITS MUJIB: The Bangabandhu is back—what are the challenges that he faces? Khushwant Singh visits the capital of the new nation. With latest photographs.

PEOPLE OF KUMAON: Spotlight on the picturesque hill community of the Central Himalayas by Ila Pant. With beautiful photographs of a charming people—their life and customs.

Dr VIKRAM SARABHAI: Tribute to the great scientist by Krishan Sondhi who worked with him at the Indian Space Research Organisation. Plus rare photographs.

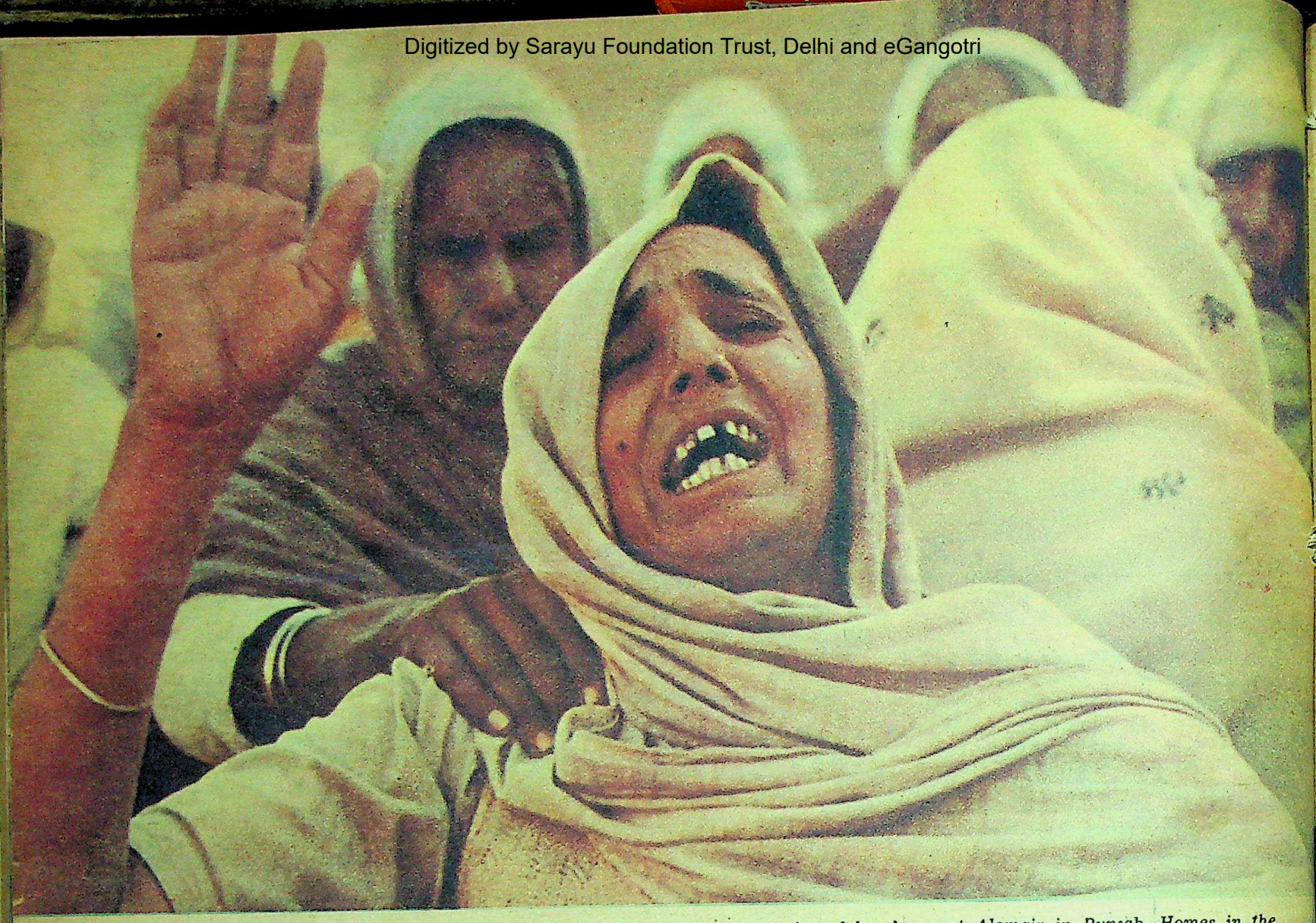
SHEIKH MUJIBUR REHMAN—R. K. Laxman's colour cartoon.

AND MANY OTHER FEATURES.



CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri



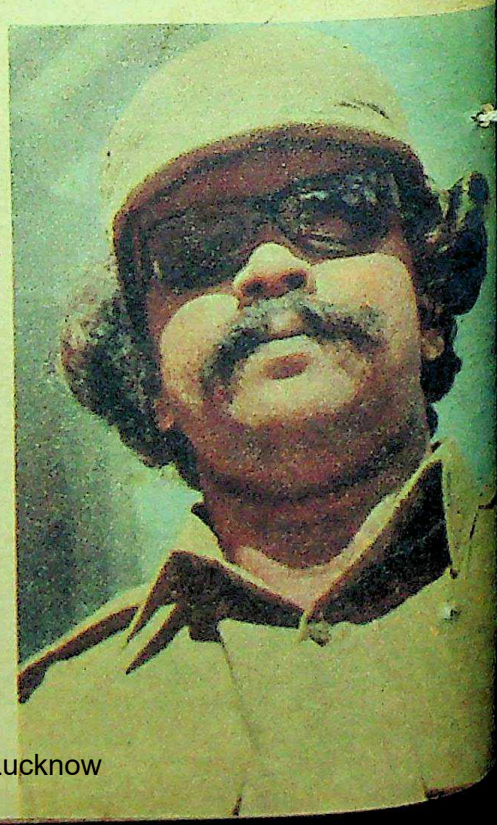
A DISTRAUGHT VILLAGE WOMAN is comforted on her return to the ruins of her home at Alamgir in Punjab. Homes in the village were destroyed during a raid by bomber planes of Pakistan's Air Force. Twenty persons were killed and a large number of livestock destroyed in the raid.

After Victory—What?

by INDER MALHOTRA

War, said Clausewitz, is nothing more than pursuit of national policy by other means. Even the magnificent victory over Pakistan cannot be an end in itself. It is only a means to an end. It is time that we call a halt to the victory celebrations and buckle down to the tasks ahead.

No amount of money can adequately compensate the widows, children and other dependants of 3,600 jawans and officers who died in the battlefield.



MAJOR M. A. JALIL (32) directed operations against Pakistani troops in the western sector of Bangla Desh. This photograph was taken at Devatta village in the Khulna district, which was the base camp of the Mukti Bahini forces.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

THERE can be no doubt that the sensitive, impoverished, tortured and troubled north-eastern region simply could not have borne the economic, political and social strains of looking after ten million refugees for very much longer, leave alone permanently. Only the clear-cut defeat and surrender of the Pakistani army of occupation in Bangla Desh has made it possible for the refugees to return to their homes in safety and honour.

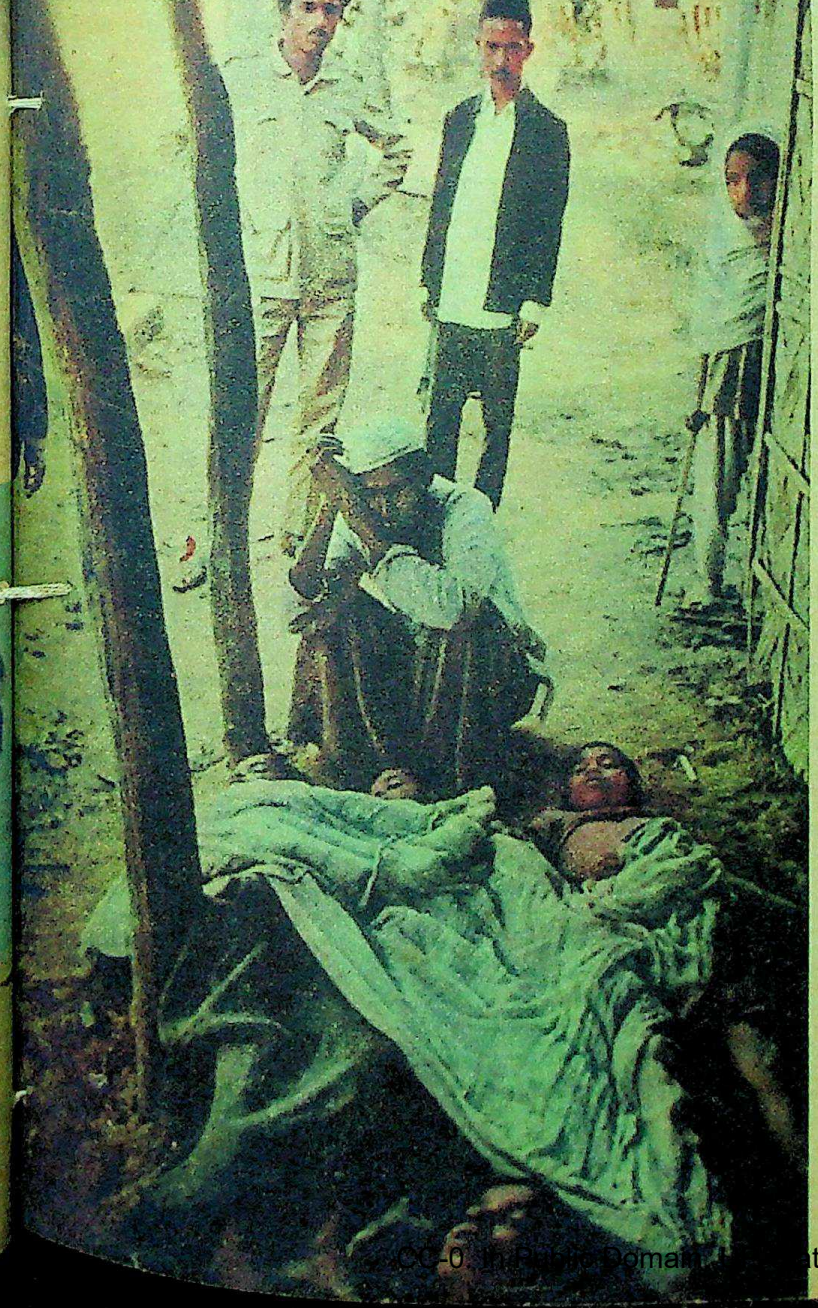
But this does not mean that there will be no burdens, financial or political, on account of Bangla Desh in the future. Indeed, this country must prepare itself happily to bear an enormous burden in order to help Bangla Desh recover from the ravages of the nine-month reign of terror and destruction by the bloodthirsty hordes of Generals Yahya Khan, Tikka Khan and Niazi.

Similarly it will be naive to believe that the sense of unity and national self-confidence generated by the splendid outcome of the fighting during the fourteen fateful days can be converted into an enduring asset easily. As a people we Indians rise to Olympian heights of courage, bravery and fortitude in a crisis. Indeed the graver the crisis

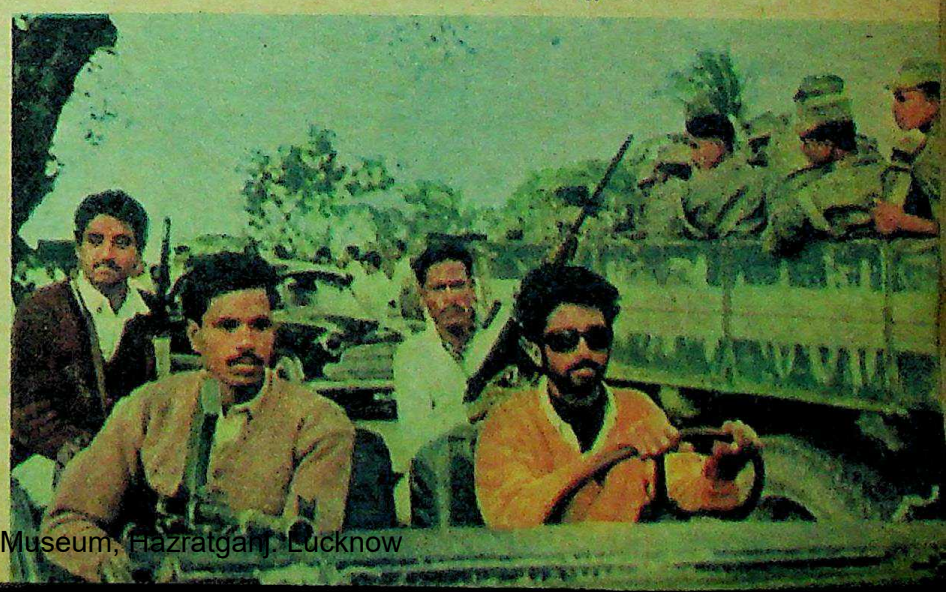
—Continued

AFTER CHEERS OF VICTORY—THE CHORES OF REBUILDING. Indian troops display their regimental flag as they are transported into Dacca.

ANOTHER PAKISTANI OUTRAGE. Bodies of children awaiting burial after the Pakistanis, from a low-flying plane, had bombed an orphanage. Over 300 boys and girls were killed.



THREE CHEERS FOR THE SAVIOURS. Victorious Indian troops are greeted by villagers at Ghoraghat, in Bangla Desh's north-west sector during a halt for refreshments. The area had been the scene of bitter fighting. They fought side by side with the Mukti Bahini. Rebuilding the nation will need great effort.



CC-0. In Public Domain. Indira Gandhi Museum, Hazratganj, Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

the more magnificent is the country's response to it. But as soon as the crisis is over, we are back to business as usual.

Throughout the nine-month period between March 25 and December 27, for example, there was not a single communal incident anywhere in the country. Is it a mere coincidence that immediately after the cease-fire some interested parties were able to stage a riot at Tellicherry in Kerala?

Euphoria and complacency these days can therefore be even more dangerous than the undue despondency and despair proved to be soon after the military debacle in NEFA as a result of the Chinese invasion in 1962.

The tasks ahead are many and multifarious. But it goes without saying that the nation must give the highest priority to repaying the debt to its defenders.

No amount of money can adequately compensate the widows, children and other dependants of the 3,000 jawans and officers who died in the battlefield. But there is no reason why the country should not mitigate their suffering and sorrow. Indeed the minimum it must do for them is the maximum it can.

Of the 8,000 wounded, now in military hospitals all over the country from Bangalore to Shillong, more than half may be disabled for life. It will not be enough to give them generous pensions. They must also be helped to become useful and respected members of society once again.

Some civilians, especially in the border villages and towns of Punjab, Haryana and Rajasthan, have also paid a heavy price to defend the nation. Several hundred lost their lives in enemy bombing and shelling. Many more have lost all their worldly belongings. They should not be allowed to languish merely because they belong to the civvy street and not to the armed forces. The damage to public property has by no means been small. To repair it will take a long time and much energy and expense.

It is of the utmost importance that India and Bangla Desh quickly evolve a mutually acceptable basis for sound and smooth relationship. Indeed it will be no exaggeration to say that on this will depend the future of the entire South Asian region in which India is, for the first time, getting its due place. The situation is full of both challenges and opportunities, of promises and pitfalls.

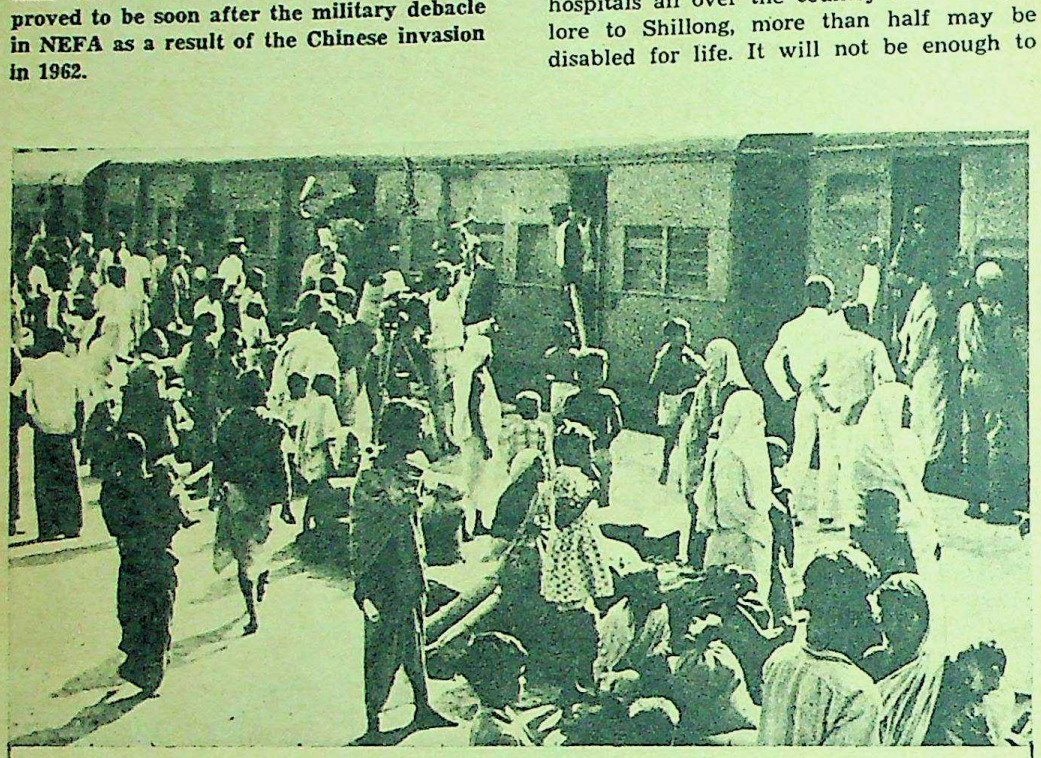
The friendship between the two countries could not have had a better start. No one knows better than the people of Bangla Desh that but for Indian help—moral, political, material and military—their country would not be independent today or in the foreseeable future. The superb behaviour of the Indian army of liberation—to which almost the superlative despatches of British and American correspondents in Dacca bear testimony—has further cemented the bonds between the two countries.

Jute And Tea

The economic imperatives for cooperation are also immense. The economies of Bangla Desh and the adjoining Indian States are complementary rather than competitive. In fact, one of the many reasons why the people of East Bengal got increasingly alienated from their exploiters in West Pakistan was that Islamabad always forced them to sever their natural and beneficial links with India, especially with West Bengal.

Between them, India and Bangla Desh produce most of the world's jute and a large part of its tea. Because of the unnecessary competition forced on them by the ruling junta in Islamabad, the two were cutting each other's throat all these years. By co-operating with each other, they can now hope to dominate the world market in the two crucial commodities. **It also bears repetition that Bangla Desh need no longer import coal from China or Poland or South Africa at three times the price at which it can buy plenty of Indian coal. Nor need the fish in East Bengal rot while Calcutta hungers for it.**

Sheikh Mujibur Rahman's safe return to his people is a guarantee that, in the matter of relations with India, as in any other, Bangla Desh will have the matchless benefit of his sagacious leadership and need not fall prey to the machinations of small time politicians, petty intriguers or extremist groups masquerading under one colour or another.



Another Rs 18 Crores For Refugees

India will spend at least Rs 18 crores in the evacuation of refugees still in camps. There were 68 lakhs of them (12 lakhs were children below eight) still in India up to January 15. Over 30 lakh refugees have already trekked back, 22 lakhs from West Bengal, 12,000 from Assam, 2 lakhs from Meghalaya and the remaining from Tripura, Bihar and Madhya Pradesh.

Three trains which had brought Pakistani POWs are now taking the refugees back home every day. The Railway Board has been approached to arrange for another 300 special trains to move 630,000 refugees out of their camps. Some 500 trucks and buses are also being pressed into service. Relief assistance has been sanctioned for refugees returning to Bangla Desh: Rs 30 per adult and Rs 15 per child. The Rs 18 crores that India will spend on the refugees' transport and assistance has been defined as a "grant" to the Bangla Desh Government.

Over 250,000 refugees are at present going back to their Bangla Desh homes every day. At this rate the repatriation is expected to be completed next month.

They will need at least 6 million houses. Over 1.4 million farmers and 200,000 artisans, craftsmen and shopkeepers will need additional assistance in Bangla Desh.

The Government of India has borne the major brunt of looking after the refugees. Over 50 Central Camps had been set up to carry out relief operations. There was an acute shortage of materials for construction of make-shift shelters to accommodate the vast numbers. Prompt measures were taken by the Department of Rehabilitation to send about 6,340 tents and later some 62,000 tents and 3,000 tarpaulins. Provision of Rs 60 crores was made in the current Budget estimates.

Aid has also poured in from several relief agencies, foreign governments, UN agencies and voluntary organisations. Aid from foreign countries amounted to Rs 1,140 million and from UN agencies was Rs 31 million.—X.A.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

But the other side of the coin should not be overlooked. As between the king and the king-maker, so between the liberated and the liberator, some tensions are inherent and unavoidable. Moreover, even though 75 million is not an easily digestible figure, the difference in the sizes of Bangla Desh and India is more than considerable. This cannot but give rise to some complexes which, in turn, are bound to create more tensions.

On the future course of India-Bangla Desh relations will depend this country's relationship with not only such other neighbours as Nepal, Burma and Ceylon, but also perhaps with the most intractable of them all, Pakistan.

Future relations with Pakistan cannot be dismissed as of no consequence. In the first place, the armies of the two countries cannot remain deployed eyeball to eyeball in a state of armed truce. The sooner the military disengagement takes place the better. Much will of course depend on what Pakistan, under Mr Bhutto's leadership, chooses to do. But should he make a constructive gesture at any stage, we must reciprocate it more than amply and with alacrity.

At the moment of writing, Mr Bhutto is showing refreshing realism about the recent epoch-making developments in the Indian subcontinent. There are clear indications that he may be prepared to recognise the reality of a sovereign Bangla Desh. But nothing can be said with certainty for the new President of Pakistan is nothing if not flamboyant, volatile and utterly unpredictable. In the past he has often been highly irresponsible. And even these days he shows a greater sense of hysterics than of history.

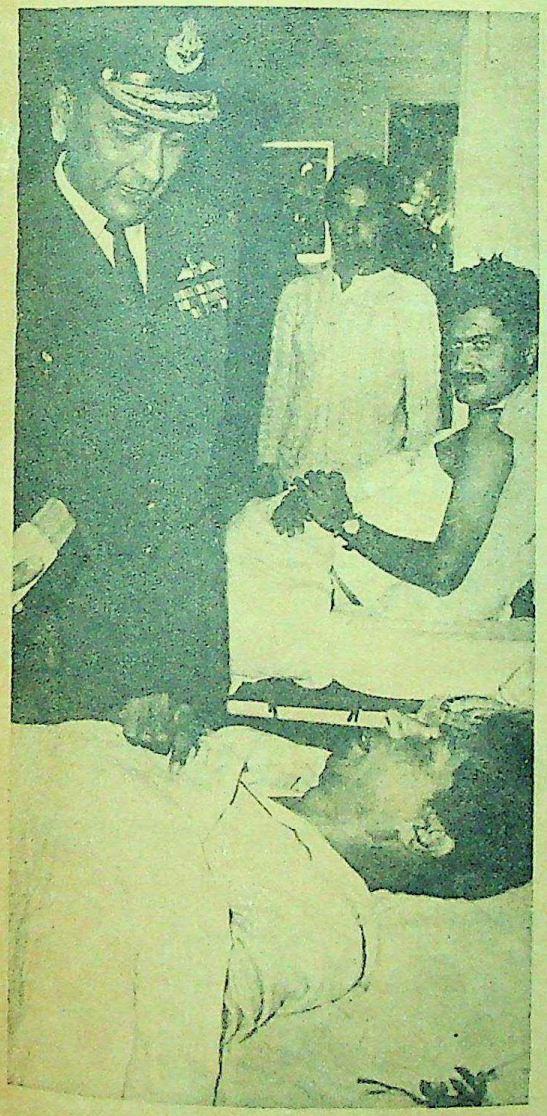
Even so he is a politician who is in no hurry to lose the supreme power—that he has at last got firmly in his grasp—by walking into the footsteps of Field-Marshal Ayub Khan and General Yahya Khan. He may therefore be prepared some day to reach a *modus vivendi* with India even behind a facade of recrimination and abuse.

India's relations with its neighbours, though overwhelmingly important, cannot be divorced from the wider international context. Constant harping on it in recent weeks cannot obscure the fact that, with the liberation of Bangla Desh, the balance of power in South Asia has changed radically and irrevocably. The pernicious theory of parity between India and Pakistan and the hitherto successful attempt to build up Pakistan into a counterweight to this country have been blown sky-high.

What is more, India has shown itself not only capable of acting decisively in defence of its supreme interests but also willing and able to defy the threats and blackmail by both China and the U.S.A. No wonder Nixon and Kissinger (who run the American foreign policy rather like a desert island although it is difficult to decide who is Robinson Crusoe and who the Man Friday) are as

—Continued

JOBS FOR OUR DISABLED FIGHTING MEN



AIR CHIEF MARSHAL P. C. LAL, on a visit to the Army Hospital in Delhi, chats with Sqn Ldr D. Keelor. Keelor's plane was shot down by ground fire in the Western Sector. He suffered a spinal injury. Half of the 8,000 wounded in the war may be disabled for life. About 3,000 of our fighting men were killed.

Disabled jawans will get jobs in industrial undertakings (both private and public) employing more than 25 persons. (This proposal is contained in the draft legislation now before Parliament.) It will be obligatory on the part of employers to reserve a certain proportion of the vacancies for the physically handicapped soldiers.

Orders have already been sent for the rehabilitation of disabled officers of the defence forces. They will get Class I and II jobs. Ex-servicemen will get Class III and IV posts.

Outlining the measures, the Prime Minister told the Lok Sabha that the "lives of martyrs cannot be valued in terms of money. A grateful nation remembers its debt and obligation and must mitigate the sufferings of their wives and children."

Public sector undertakings have already been asked to reserve vacancies for ex-servicemen, including the disabled. It has also been decided that up to two members of the family of a serviceman killed in action will be given priority for employment. They will not have to go through the employment exchange.

The Government will meet the full cost of education up to the end of the first degree course of dependants of all personnel of the defence and para-military forces killed or permanently disabled during the 14-day war.

Several State Governments have already taken up schemes to assist them by giving land, cash grants and educational stipends.

There is also a proposal to pay the full salaries of all the officers and men killed or disabled.

An initial allocation of Rs 3½ lakhs for three months has been made for two schemes by the Central Social Welfare Board for the wives of the jawans. One scheme stresses "training and employment" and the other is for "education and training" in various jobs.

Ten units under each of these schemes are already being set up through the Air Force, Navy and Army Wives' Associations throughout the country.

Rajasthan will give Rs 1,000 in cash and 12.5 bighas of irrigated (or 25 bighas of fallow) land to their defence personnel mentioned in despatches.

Andhra Pradesh has reserved 40 hectares of land for widows of soldiers and for disabled jawans.

She Wants No Aid

An old woman in Muzaffarnagar (U.P.) who lost her son declined to accept assistance. Her son, Richohpal Singh of 22 Rajput Regiment, was killed on the eastern front, on December 9. When an officer of the District Soldiers' Board went to present her with cash and a sewing machine she returned the gifts and added her own contribution with a request that these be given to someone in greater need.

Admiral Nanda, Chief of the Naval Staff, is not in favour of private individuals and institutions adopting the families of naval personnel killed in the war.

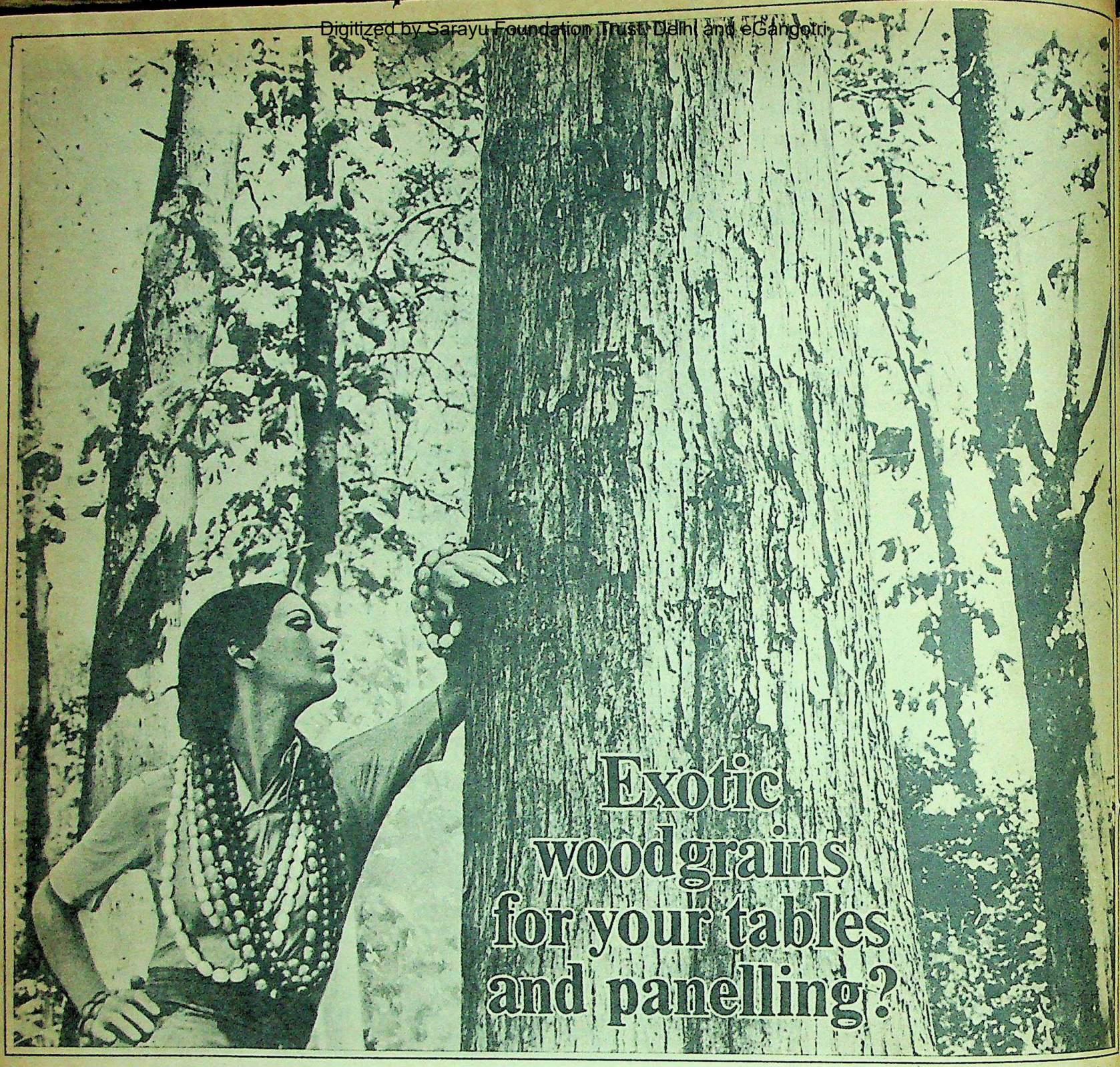
The Navy has decided that their families will be the responsibility of the Navy Benevolent Fund to which all Navy personnel subscribe.

The families will get the same emoluments their men were getting every month. Children will get free education till they are 23 and then be provided with jobs. Their women will receive vocational training and will be found employment.

The Defence Ministry has decided that all non-combatants in the army units will be eligible for promotion and pay, allowances and pension like the combatants. This will benefit 37,000 personnel including cooks, barbers, washermen, sweepers and saddlers.—X. A.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

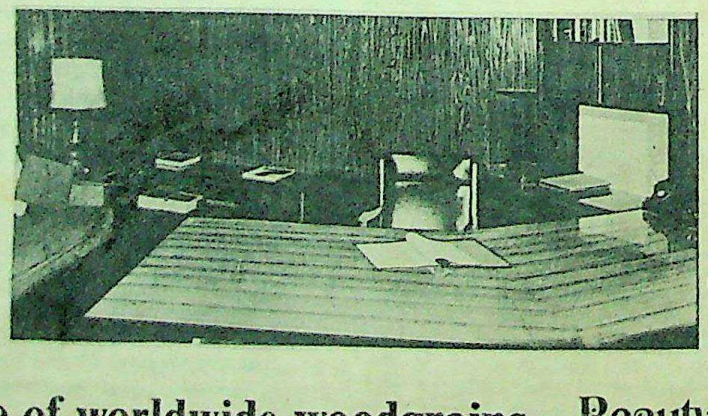


So real...that's the beauty of Decolam
Decorative Laminate

You can't tell DECOLAM from the real thing —it's so natural! And so permanent too. It needs very little looking after: just a wipe with a damp cloth. And Decolam is resistant to heat and stains!

Besides woodgrain patterns from all over the world, DECOLAM offers fine marble patterns, textured prints, and a superb collection of bold and pastel colours.

Specify DECOLAM—the most decorative laminate for surfacing and panelling.



decolam

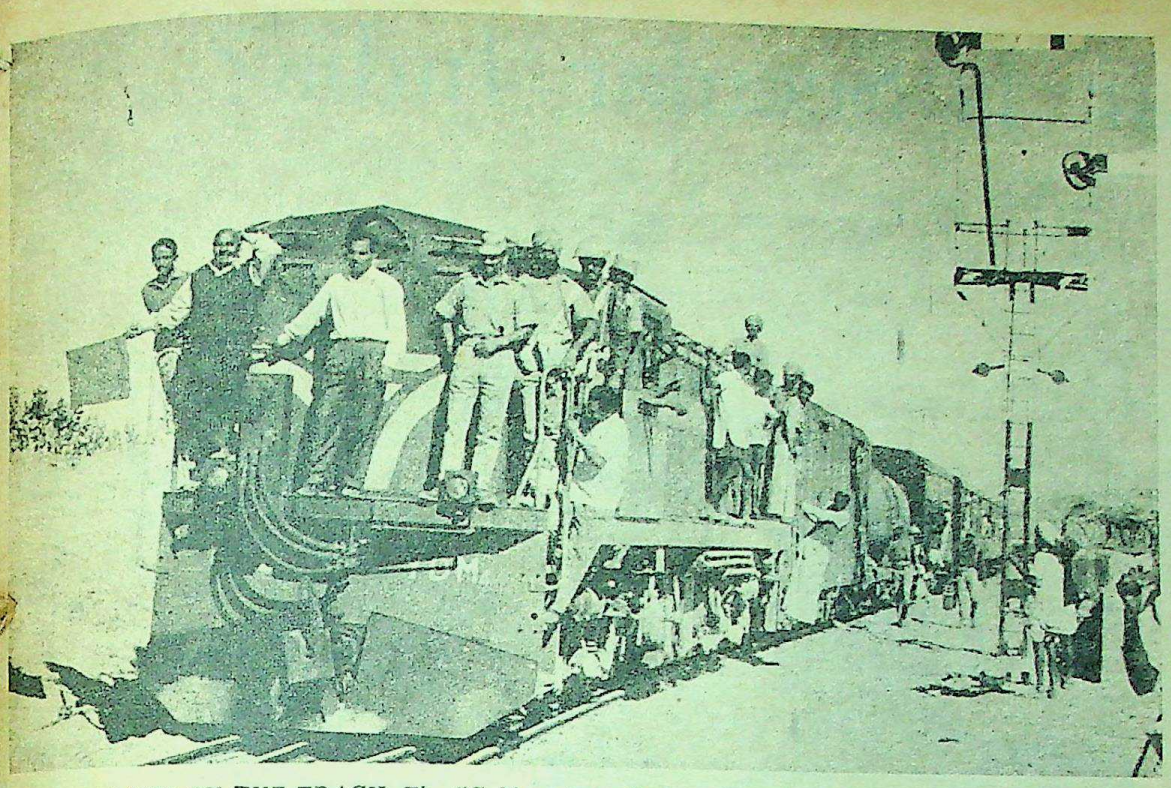
Choose from Decolam's exclusive range of worldwide woodgrains... Beauty is Decolam

LINTAS-BHL/DLM/33-481

A product of Bakelite Hylam Limited

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri



BACK ON THE TRACK. The "Golden Arrow" chugs in at Khobharpar in the Sind sector. The rail track had been damaged by the retreating Pakistani troops. Indian Army engineers restored the line in record time.

hopping mad with this country as are the more crude commentators of Radio Peking.

India's policy of firm friendship and close cooperation with the Soviet Union has been neatly vindicated and must in future continue. But it will be wrong to become dependent, almost exclusively, on the friendship and support of one big Power alone. The Soviet Union itself tries to diversify its relations and keep them as flexible as possible.

This perhaps explains why, despite the most appalling behaviour of the Nixon-Kissinger team, New Delhi has shown remarkable restraint in reacting to American insults and has done nothing to exacerbate relations with Washington.

Whether the U.S. Government will heed at least the American public opinion and give up its perverse policy about India will not be known until after Nixon has made his pilgrimage to Peking. But in the mean time there is much that India can do to put its relations with other countries on a sounder footing.

China, for instance, can be left to stew in its own juice. India did all it could in recent months to stimulate Chinese interest in a dialogue with this country. It should now be left to the Chinese to make the first move if and when they are ready for it.

But strenuous efforts should be made to win friends among other Asian countries, not excluding Japan, which has so far toed the American line and taken a most unhelpful attitude.

Britain, France, and West Germany have taken a line independent of the United States. Both India and Bangla Desh will be remiss if they fail to take advantage of this situation. The two neighbours also owe it to themselves to reciprocate the bloodymindedness shown to them by the Arab countries.

It is time that Indian ministers and diplomats gave up their Pavlovian habit of endorsing the Arab position on every subject under the sun and beyond it. It is no use saying that our displeasure with the Arabs might drive them into a Pan-Islamic camp. Most of them are in such a camp already. Countries like Jordan have had no compunction in surreptitiously passing on to Pakistan American-gifted weapons. Yet high Indian dignitaries have gone round West Asia offering unreserved support to Amman's claims to Jordan waters. There should be a limit to our pusillanimity. Friendship can never be a one-way street.

If India is really serious about playing its rightful regional role, it must augment its military might—for it takes power to be a power. Whether Pakistan has learnt now the lesson that it failed to comprehend in 1965 is more than can be said. But the only thing that would prevent it from repeating the folly of launching another war on this country will be the sure knowledge on its part that the Indian military strength is enough to cut it to pieces. Since China was unable to help its protege in December it is unlikely to be able to do so in any future conflict. But such things cannot be taken on trust. Only when our strength to deter the Chinese is beyond doubt can we be sure beyond doubt that Peking will try no nonsense in NEFA or Ladakh on the pretext of stolen yaks or phantom infiltrators.

It is noteworthy that when the Americans wanted to bully and blackmail us the only instrument they could use was the Seventh Fleet. By itself India will never be able to take on the American naval might; for this purpose the treaty with the Soviet Union is our only shield. But, as indicated in an earlier paragraph, even the Soviets will respect us more if we are not too much of a junior partner of theirs. Indian sea power should therefore be enough to deter countries other than the super powers.

But military power cannot be conjured out of a hat, even out of a Gandhi cap. If power grows out of the barrel of a gun, there can be no guns worth the name without a sound economic base. And this brings us to the most important task before the country—that of putting the economy into some kind of order and breaking the back of our centuries-old backwardness and degradation.

Defence Build-Up

India's defence build-up must go on side by side with the amelioration of the poverty which is as heartbreaking as it is backbreaking. There are not many countries in which nearly half the population live below the breadline. **After all the Five-Year Plans, eight Indians out of ten live on less than a rupee a day. It is even more shocking that although both India and China started with a steel production of a million tons a year, today the Chinese produce 21 million tons of steel while half of our 10-million-ton capacity is lying idle.**

It should thus be clear that mere slogans will not do. The dual essay in defence and development will call for a degree of hard work, discipline and sacrifice that few people so far have shown themselves capable of.

To begin with, the great socialists in New Delhi and the State capitals ought to shed some of the luxuries in which they are wallowing at the cost of the poor tax-payer. The fate of General Yahya and his cohorts should be a lesson to men in power in every poor country, not in Pakistan alone.

It is in this context that the question of foreign aid becomes critically important. The Americans quickly suspended the aid in the pipeline as soon as the war started, and they are now threatening to choke off all aid presumably in the belief that India will not be able to manage without it and will therefore run whimpering to Uncle Sam. Unfortunately this feeling is buttressed to some extent by signs of nervousness on this score among some people in New Delhi. They indeed seem to have chalked up $900-million American aid annually on the debit side of the balance sheet of the 14-day war.

But this is an entirely wrong way of looking at things. Like crutches to a patient, aid to a developing country can easily turn from a boon into a bane. This seems to be happening in the case of India already. The stoppage of aid may therefore turn out to be a blessing.

Thanks to the hard work of the Punjabi and Haryana peasants, India has been able to dispense with the PL 480 concessional imports of wheat. If the entire country can be equally industrious we can soon do without aid in any form.

As it is, the net aid, as distinct from gross assistance, has been steadily declining because of the rising costs of servicing old debts. If the present annual aid and its terms remain unchanged, a time will soon come when we will have to send out by way of interest and repayment more foreign exchange every year than we will get by way of aid!

Time was when foreign aid amounted to nearly a fifth of the Central budget; today it accounts for only six and a half per cent. Surely, we can survive if we are forced to give up 65 paise from every ten-rupee note we have.

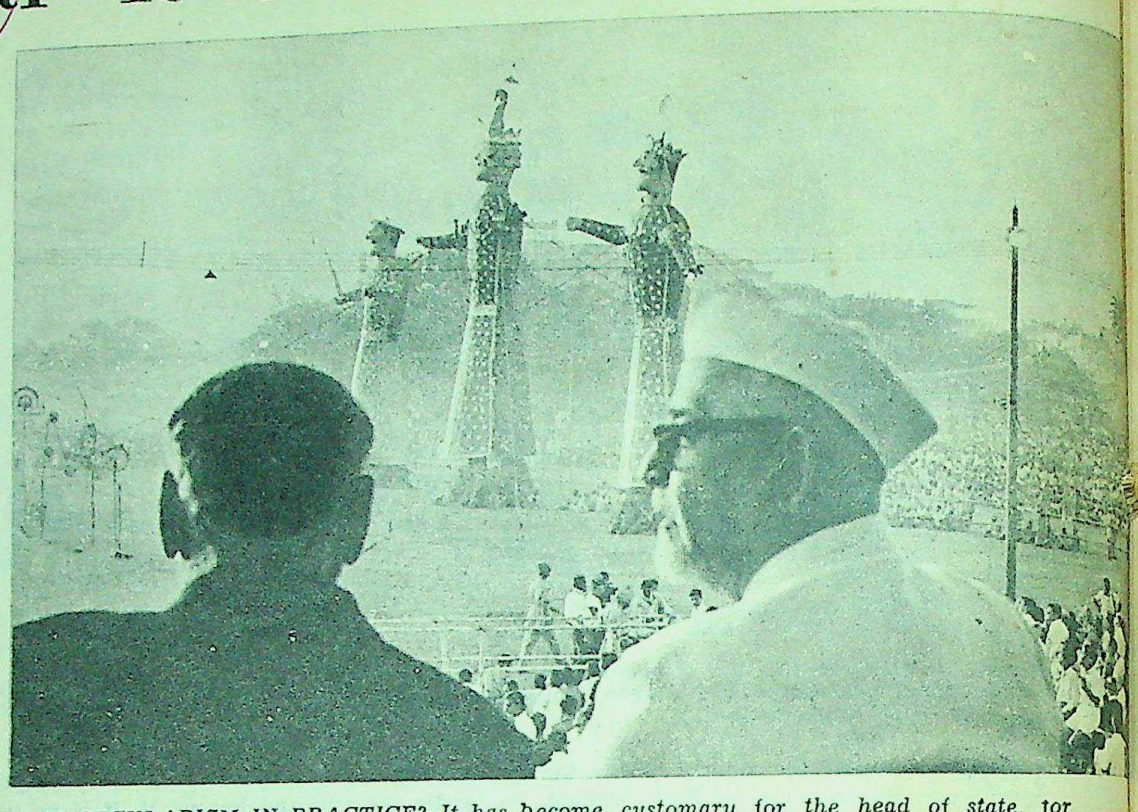
CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

How Secular Is Secular India?

by V. R. KRISHNA IYER

Is India a secular state and society? And can it be? What are the forces, secular and non-secular, currently operating in the Indian polity? Can our Constitution and governments live up to the large secular claims made by our national leadership? Do religion and para-religion infiltrate into neighbouring areas of labour, education and social services corrosively? And do our obscurantism, chronic casteism, aggressive communalism and crypto-religious politics add up to a pathological syndrome of a sick society which needs, *inter alia*, educational, administrative and legal therapy? If secularism, adapted to Indian conditions, is the means to achieve material progress unhampered by multi-religious bigotry and its by-products, what are the political omens and what is the constitutional perspective?



IS IT SECULARISM IN PRACTICE? It has become customary for the head of state, for Governors and Ministers to participate in public celebrations of religious festivals. The inauguration of a Government project is invariably accompanied by a bhumi-puja performed by a Minister. The Ramlila celebration in Delhi, every year, is attended by the President (seen above is the late Dr Zakir Husain) and members of the Union Ministry.

LET us first look at our neighbours. Pakistan is nakedly "Islamic" in politics while Burma and Ceylon are tepidly "Buddhist" by constitutional professions and communal complexion. People's China and the Soviet Union possess a strong flavour of anti-Godism while letting Him live without teeth. And beyond our neighbours there is Britain which has an established religion coexisting with a democratic set-up. America has built a wall of separation between God and Caesar.

India, that is Bharat, is a curious hybrid, secular in speech but sacerdotal in its soul, with a leaning wall of State-Church separation, and suffering from the backlash of constitutional solicitude for religious minorities. The paradox of liberal religious thought and communal belligerency, of constitutional commitment to a social revolution and the politics of religion which even revolutionary parties play, and the phenomenon of two 'total' religions that regulate worldly and other-worldly affairs—can this vast Indian mosaic fulfil a secular promise or should we so manipulate the genetic code of the nation as to ensure an Indian humanity not blotted by deities and divided by gods but spurred on by science and socialism?

What do we mean by a secular state and a secular society in the Indian context? The former implies a national policy and the latter a social philosophy. The Church-State controversy of the West is absent here and so the role of the state *vis a vis* the majority and minority religions is more pertinent for us. From the cultural angle, rationalism, in supersession of all religions, is currently a lost cause in India; and tactically speaking, there is a fair chance for a progressive weakening of religion's hold on the social order only through the massive permeation of science into education and the active stimulation of the secular cells in society.

Secularism is not an end in itself, nor another 'religion' like the Lenin and Mao scriptures, but a specific defensive-plus-offensive mechanism at the service of India's millions in their march towards the great future which modern science, socio-economic justice and ancient super-rational thought promise. **The desideratum—the secular core—is to banish the baleful influences of wrong religion and to permit the practice of religious pluralism without blood and tears. The material advance of the community by material means—not occult powers—is at once the content, compulsion and motivation for secularisation.**

In a secular state the demarcation of jurisdictions between political authority and religious hold is well laid out. Religion is excluded from matters temporal and confined to the limited, may be deeper, sphere of private conscience, belief and practice in relation to the Supreme Being. A secular view of life holds that morality is based on the well-being of mankind in the present life to the exclusion of considerations drawn from belief in God and the other world and accepts a scientific explanation of the cosmic working. Remember, today science has begun literally to invade celestial space and to create life in the laboratory and so the finer flights of real religion are scientific in temper—and *vice versa*.

The pressure of the secular process for the Indian people arises from the unhappy facts of communal history, religious demography, the contemporary "Iswar *versus* Allah" allergy caused by the provocative Pakistani presence and the running sore of Kashmir, read in the light of the urgent need to end mass poverty. India is petrified and vivisected by religions, stratified by castes, insulated by sub-sects, blinded by obsolete beliefs and paralysed by fatalism and the hope of bliss in the other world (with acceptance of injustice in the present).

A Panoramic View

A study of our historical and cultural heritage, contemporary conditions and political leadership helps identify the secular and non-secular forces at work. The broad Indian spectrum, from the **Marxian war on all religions to the Gandhian veneration for all faiths, is represented by outstanding men like M. N. Roy, Jawaharlal Nehru, Dr Radhakrishnan, Rabindranath Tagore, Sir Syed Ahmad Khan and Mahatma Gandhi.** Roy sponsored the materialist view of life and argued that the secular state must afford its citizens not "the freedom to choose from among various religious doctrines, but the freedom of the human spirit from the tyranny of them". Dr Radhakrishnan, speaking as President, stated that secularism did not mean irreligion, and implied respect for all faiths, the state itself not identifying with any. (H. V. Kamath, intervening in the Constituent Assembly debates, adopted similar language.) Nehru, the humanist and agnostic, was nearer Marx than the Mahatma. He wrote: "The spectacle of what is called religion... in India and elsewhere has filled me with horror, and I have frequently condemned it and wished to make a clean sweep of it. Almost always it seems to stand for blind belief and

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

reaction, dogma and bigotry, superstition and exploitation, and the preservation of vested interests." If the distemper of religion annoyed him, its finer spirit fascinated him—the value of the "peace which brings satisfaction not only to our physical and material needs but also to those inner imaginative urges and adventurous stirrings that have distinguished man... in the realms of thought and action". The spirit of science and "reverence for all that lies beyond" as well as "a sense of mysteries of unknown depths" blended in him. **But he knew that "the real struggle today in India is not between Hindu culture and Muslim culture, but between these two and the conquering scientific culture of modern civilisation".**

Tagore And Gandhiji

Rabindranath Tagore advocated the deliverance of God from religion to bring Him back to man. His semi-secular humanist gospel, the Religion of Man, is unfriendly to other-worldly moonshine and is very much concerned with this world of "the poorest, the lowliest and the lost". "Leave this chanting and telling of beads! Whom dost thou worship in this lonely dark corner of a temple with doors all shut? Open thine eyes and see thy God is not before thee! He is there where the tiller is tilling the hard ground ... Put off thy holy mantle and even like him come down on the dusty soil! ...Come out of thy meditations and leave aside thy flowers and incense!... Meet him and stand by him in toil and in sweat of thy brow." Thus run the verses in the *Gitanjali* which represent the quintessence of Indian spirituality.

Gandhiji was a man of God with a secular mission, a political leader with a religious appeal. Inevitably, he intrigued Nehru and angered Roy but roused the slumbering, backward masses. His cult of swadeshi was as mediaeval as his anti-imperialist drive was modern. He lifted religion to great heights. "To me God is Truth and Love," he said. "God is ethics and morality, God is fearlessness..." "To a people famishing and idle, the only acceptable form in which God dare appear is work and promise of food as wages... It is good enough to talk of God whilst we are sitting here after a nice breakfast looking forward to a nicer luncheon... To the millions who have to go without two meals a day... God can only appear as bread and butter."

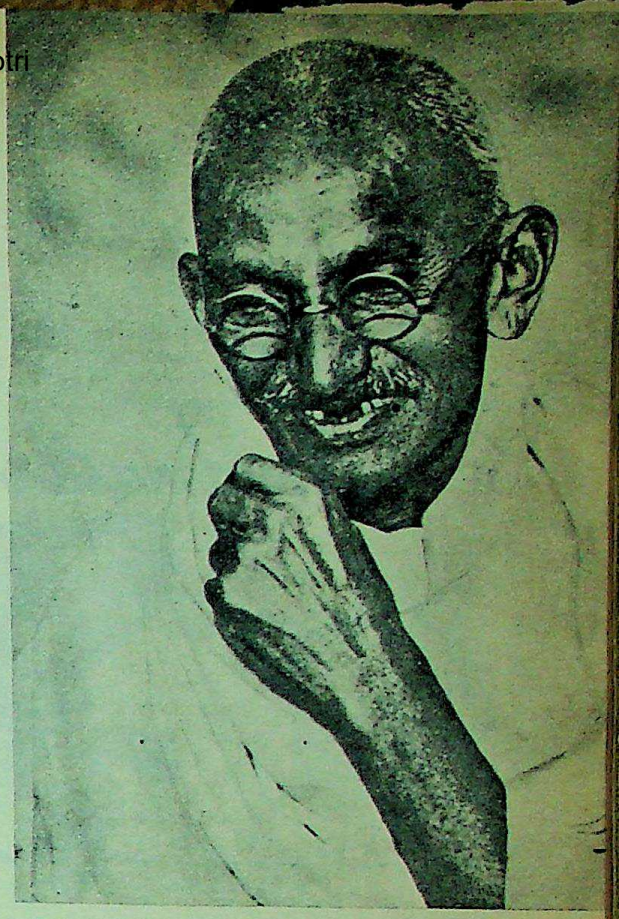
Our multi-religious society found Gandhiji pleading for mutual respect and tolerance of the devotees of the different religions; for to him "the soul of the religions is one, but it is encased in a multitude of forms". Again, he struck a secular note: **"Hindustan belongs to all those who are born and bred here... Free India will be no Hindu Raj. It will be Indian Raj... without distinction of religion... Religion is a personal matter which should have no place in politics."** State aid to religion was obnoxious in his view: "A society or a group, which depends partly or wholly on state aid for the existence of its religion, does not deserve, or better still, does not have any religion worth the name."

He was opposed to denominational education out of public funds. Gandhiji also said that "land and all property is his who will work it". However, he had many anti-secular strands in his thinking. Was it not a Himalayan blunder for him to have believed the Bihar earthquake to be God's punishment for the sin of untouchability? He did not mince words: "There is no such thing for me...as leaving politics for religion. For me, every, the tiniest, activity is governed by what I consider to be my religion." **His dear concept of Rama Rajya itself had a non-secular savour and his satyagrama and fasting unto death, prompted by his inner voice, were a spiritual means for achieving temporal ends.** In the final analysis, he was more a half-naked fakir directing the moral fury of the masses against a Satanic force than an anti-imperialist leader organising a political insurrection by hungry hordes against a foreign power.

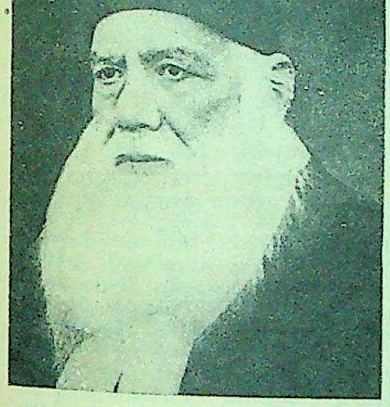
For him politics was the handmaid of religion even as for Jinnah religion was the handmaid of politics. Nevertheless, who will not be stirred by the tragic saga of that frail figure walking alone through streets and villages convulsing with communal frenzy and talking to his countrymen, in that still small voice, about the brotherhood of man and the oneness of Ram and Rahim, and offering the supreme sacrifice of his life? Gandhiji was India, the sacred-secular paradox.

The Muslim orthodoxy had kept away from secular Western education till Sir Syed Ahmed Khan, the inspirer of the Aligarh Movement, told his co-religionists to seek modern education. He taught them the need to keep politics and religion apart. "Do you inhabit the same land? Remember that the words Hindu and Mohammedan are only meant for religious distinction, otherwise all persons, whether Hindu or Mohammedan,

—Continued

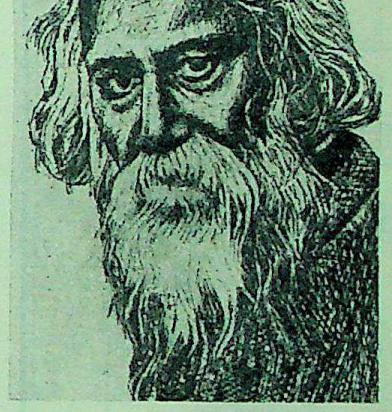


GANDHIJI was a man of God with a secular mission. He said: "God is ethics and morality, God is fearlessness..."



SIR SYED AHMED KHAN (1817-1898), the founder of the Aligarh Movement, taught his co-religionists the need to keep religion and politics apart. He also emphasised education as a step to secularism.

Dr S. RADHAKRISHNAN, modern India's most famous exponent of Hindu philosophy, and our second President, said that secularism meant respect for all religions, the state identifying itself with none.



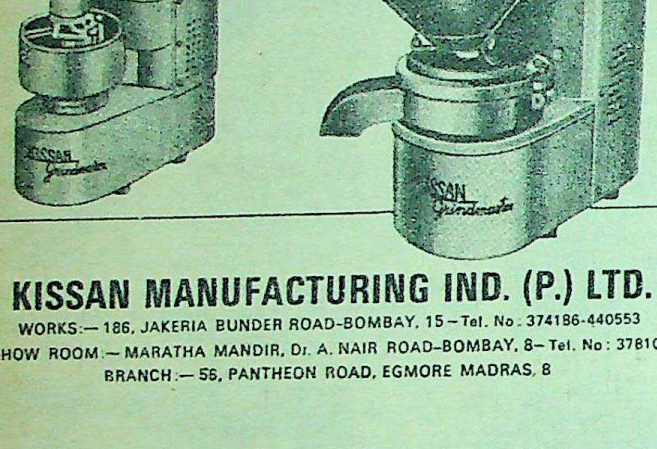
RABINDRANATH TAGORE, who was a poet of the Indian renaissance, advocated the deliverance of God from religion to bring Him back to man. India's great writers have deplored the confining of God within rituals.

M. N. ROY (1893-1954), an atheist and a Marxist, who became a "Radical Humanist", wanted the secular state not to give a choice of religions to its citizens, but to free them from the tyranny of Religion.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

LET KISSAN Grindmaster TAKE CARE OF YOUR GRINDING PROBLEM



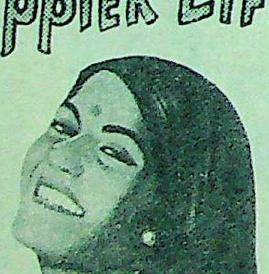
KISSAN MANUFACTURING IND. (P.) LTD.

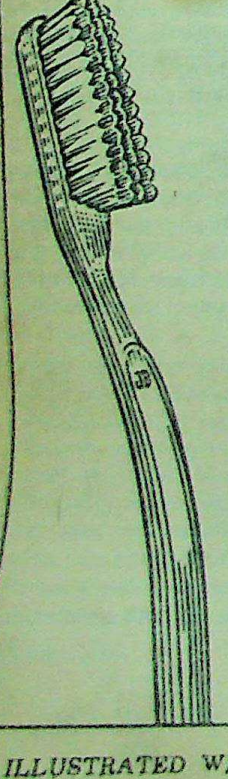
WORKS:— 186, JAKERIA BUNDER ROAD-BOMBAY, 15—Tel. No.: 374186-440553

SHOW ROOM:— MARATHA MANDIR, Dr. A. NAIR ROAD-BOMBAY, 8—Tel. No: 378101

BRANCH:— 56, PANTHEON ROAD, EGMORE MADRAS, 8

HEALTHY TEETH HAPPIER LIFE





DR. SANDOW

TOOTH BRUSH

- It's economical
- It's elegant
- It's long-lasting

Available in 3 types:
In cartons & Plastic containers
Dr. Sandow '51'
Dr. Sandow '25'
Dr. Sandow Junior

JAYBEE PLASTIC WORKS

BOMBAY-2. BR.

DOES

FALLING HAIR

BOTHER YOU ?

STOP IT

ACCEPT THIS UNIQUE OFFER

"PAY ONLY IF CONVINCED"

MANY USERS CANNOT BE WRONG

You are perhaps one of the many frustrated individuals who have given up hopes of owning a head full of healthy glossy hair. It should not be difficult provided you know, how. A little hair care every day with the right product can prove to be highly beneficial. Rich, luxuriant growth of hair does not come by wishing. Act now, use EPDO.

Popular Drug & Cosmetics Mfg. Coy. Private Limited: the well-known business house of Bombay, specialising in the manufacture of quality products, have evolved EPDO, of ayurvedic origin with the sincere desire to benefit discriminating users. Ever since this product was marketed, this is just what it has been doing. Each mail brings its due share of letters of grateful thanks from satisfied users. THESE USERS CANNOT BE WRONG.

EPDO is harmless (contains only choice natural herbs and oils known to induce growth factor). It permits the proper supply of lost essentials and gives the much needed nourishment to the hair roots.

Falling hair, premature greying, thinning of hair and such other complaints can respond to treatment and systematic hair care. EPDO is recommended in such cases.

Give pleasantly perfumed EPDO a TRY TODAY AND FEEL THE MARKED IMPROVEMENT IN JUST A FEW DAYS. Your friends and acquaintances will have encouraging things to say about your hair. To convince yourself avail of the "PAY ONLY IF CONVINCED SCHEME" as follows:

All you do is to send your order to **M/S. BELIRAM CHIMANLAL & CO., (below Fly Over), 308 PRINCESS STREET, BOMBAY-2,** requesting them to send you by V.P.P. one box of full size EPDO (CONC.) Hair Oil plus FREE SAMPLE BOTTLE which will last for 8 days. First use the free sample bottle and when you are completely satisfied, you may open the box containing the full size EPDO for use. If, in case after using the sample bottle you feel unsatisfied, you are at liberty to return the box of full size EPDO UNOPENED.

EPDO can also be had at the counter of Messrs. Beliram Chimanlal & Co., at Rs. 12/-. Orders will be executed by them by V.P.P. to any part of India. The cost will be Rs. 16/- (Rs. 12/- for EPDO plus Rs. 4/- for packing postage).

Kindly note Sample is supplied **ONLY** with full size bottle.

LOCAL STOCKISTS: If you are one of those who are already convinced about the efficacy of EPDO CONC, you can buy the same from the following local Stockists at Rs. 12/- plus local taxes. **ALLAHABAD:** BALSONS: Corner, Near Kamala Nehru Hospital, Allahabad-2, and Mahatma Gandhi Marg, Civil Line, Allahabad-1. **AGRA:** Cash Chemists, Fountain. **AHMEDABAD:** Patel Bros., (Dawawala), Near Model Talkies Gandhi Road. **AMBALA CANTT:** Jagat Singh & Sons, H. Dharishah Di Hatti. Sadar Bazar. **ALLEPPEY (Kerala)** M. J. TRADING CORPORATION. **AMRITSAR:** Dr. Sukh Dev & Sons, Hall Bazar. **ANAND:** Saurashtra Medical Stores, Nehru Road. **BARODA:** A Roy & Company, Rajopura. **BANGALORE:** The Popular Stores (Regd.) Malleswaram, Bangalore-3. **BAGALKOT (Mysore):** Bagalkot Division Central Co-operative Wholesale Stores Ltd., Mahatma Gandhi Road, Bagalkot. **BELLARY:** Sri Manjunath Stores, Brahmin Street. **BELGAUM:** BELGAUM KAR Brosi(Tilakwadi. **CALCUTTA-7: Distributors** — M/s. Phani Kanika Distributors, 1, Vivekananda Road. **CALICUT:** T. Hoosain Sahib, Huzur Road, **CANNANORE:** The National Store. **CHANDIGARH:** Gainda Mull Hem Raj Sector 17, Jagat Singh & Sons, Sector-17, **COIMBATORE:** Nanjappa & Co., Avanashi Road, **DELHI:** Saini Trading Corp; 24, Daryagunj. **DEHRADUN:** Novelty, 37 New Market. **DHANABAD:**— Shree Laxami Bhandar. **ERNAKULAM:** Hassani Stores, Broadway. **FEROZEPORE:** Kaka Stores. Main Bazar. **GWALIOR:**—Govt. Servants Co-op. Stores Ltd., Kempo Road Lashkar. **GODHRA:** The Bharat Swadeshi Stores, M. G. Road; **HARDA (M.P.):** Lal Medical Stores; **HYDERABAD:** Kathiawar Stores, Abid Road. **INDORE CITY:** Cash Chemists, Maharani Road. **JAMNAGAR:** Adarsh Medical Stores Ranjit Rd; **JAMSHEDPUR:** D. M. Meghani, 21, Main Road, **JULLUNDER-CITY:** Nemchand Chamanlal, Atari Bazar. **KANPUR:** Sadhuram Naraindas & Co., 47/7, Maniram Bagia. **KAKINADA:** Sri Ramdas Medical Hall, Main Road, New Mosque. **KARIMNAGAR (AP):** Srinivas General Stores. **KOLHAPUR:** Ranjit Stores, Shivaji Road. **KATIHAR:** (Purnea) Cheap Medical Hall, Chemists and Druggists. **LUDHIANA:**— Lahore Shop, Basti Bazar. **LUCKNOW:** Button House, 46, Halwaria Market. **MADRAS (Distributors for Tamil Nadu):** The Seamars Chemical Corp. (Pvt.) Ltd., 281, Lloyds Road, Madras 6 **MADURAI:** R. G. Stores, 34, East Chitrai Street; New Stores, East Chitrai Street. **MANGALORE:** Fancy Mart, Opp. Canara Jewellers; G. H. S. Road. **MYSORE:** Sreenivas Stores. **PATNA:** D. Lall and Sons, Fraser Road, **PATIALA:** Lal General Stores, Arya Smaj Chawk. **PATHANKOT:** Puri Medical Store, Main Bazar. **PURNEA:** J. N. Bhattacharji & Sons. **PALANPUR:** Shyam Sunder Stores, Station Road. **POONA CITY:** N. Mahadeo & Co., Chemist. **PALGHAT:** (Kerala) "Prakash" Ladies Fancy Stores, G. B. Road. **RATNAGIRI:** J. M. Redij, C/o Janta Granth Bhandar Gokhale Naka. **RAJKOT:** Rajkot Medical Stores, Sir Lakhajiraj Road. **SECUNDERABAD:** Kathiawar Stores, M. G. Road. **SIMLA:** Dr. Hajara Singh & Sons, The Mall. **SAMBALPUR:** Pahwa General Stores, Gole Bazar, Sambalpur. **SHIMOGA:** Jwarari Company, Chemists & Druggists. **SAHARANPUR:** Kakar General Stores, Nehru Market. **TRICHUR:** A. D. Kuriappan & Sons, High Road. **TRIVANDRUM:** Bhaskar Stores.

All orders by post will be executed only by: **M/S. BELIRAM CHIMANLAL & CO.,** (Dept. 1/W) 308, Princess Street, Post Box No. 2190, Bombay-2.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

even the Christians who reside in this country, are all in this particular respect belonging to one and the same nation." The impact of Sir Syed and others of his ilk was not an unmixed secular blessing; for they fomented an Islamic upsurge by creating a 'conscious' middle class through English education. Maulana Azad asserted the opposite: **"Islam does not commend narrow-mindedness and racial and religious prejudice... It teaches us to respect every man who is good, whatever be his religion, to let ourselves be drawn towards merits and virtues, whatever the religion or the race of the person who possesses them..."**

The Hindu reformers like Rammohun Roy and Keshab Chandra Sen, the Brahmo Samaj leaders, and Sri Ramakrishna, Sri Aurobindo and Vivekananda did much to rid Hindu orthodoxy of its anti-secular elements.

Reforms In Hinduism

Swami Vivekananda wrote: "... Experience is the only source of knowledge! The same methods of investigation which we apply to the sciences and to exterior knowledge should be applied to religion... If a religion is destroyed by such investigation it was nothing but a useless and unworthy superstition; the sooner it disappeared the better... **Our religion is in the kitchen. Our God is in the cooking pot and our religion is: don't touch me, I am holy."** He even declared: "I am a socialist..." To a Muslim friend he wrote: "... if ever the followers of any religion approach to... equality in an appreciable degree in the plane of practical work-a-day life... it is those of Islam and Islam alone... a junction of the two great systems, Hinduism and Islam—Vedanta brain and Islam body—is the only hope."

Sri Aurobindo's philosophy of divine life was rational and supra-rational. For him, apparent Nature is secret God and, in the march of cosmic creation to God-realisation, man must evolve into superman. In his spiritual luminosity, scriptures spoke the language of science although in his early years his patriotic diction sounded religious. "Nationalism is not a mere political programme. Nationalism is a religion that has come from God," he said.

Sri Narayana Guru, that spiritual-social revolutionary from Travancore, told the caste-ridden community of Kerala which practised social vices religiously, "Be one's religion what it may, man must be good." For Man, said he, there was but one caste, one religion, one God! He exhorted: "About caste, don't ask, don't think, don't tell." He roused the masses to a sense of dignity and secular-spiritual values and beat the brahmin at his own game by installing idols and throwing open his temples to all. The deity of his last temple was a mirror! What profound meaning! Thus our saints and reforms who refined our religious culture have helped indirectly but effectively the secular value-system. So also the makers of modern India have moulded a secular way of life. And, yet, the non-secular forces over-powered the secular, during the *ancien regime* and long after. A glimpse of the Indian panorama from the dim past to the disturbing present is, therefore, edifying.

The Indus Valley Civilisation was predominantly secular. The religious element, though present, did not dominate the scene. The Aryan civilisation, however, drew sustenance from religion and sought to inflict on society brahminical supremacy. Just listen to Manu: "The world is under the power of God. God is under the power of Mantras. The Mantras are under the power of brahmins." Women were unfree and social stratification had religious sanction.

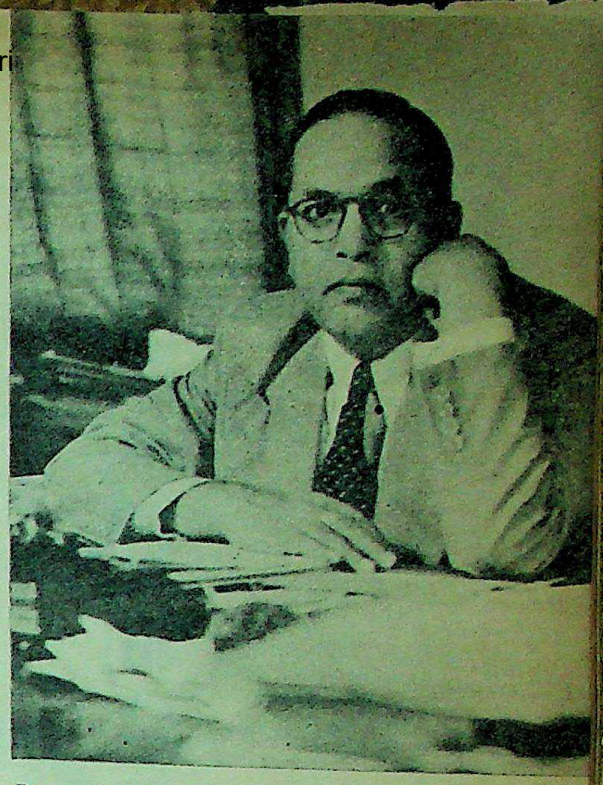
Then came the Buddha with his great ideals of social equality and universal love producing a ferment on the Indian social scene. The Asoka edict, the high watermark of religious tolerance, is refreshingly humane. **But even when this revolutionary tide of Buddhism swept over the whole of Asia came the counter-attack from the brahmins during the Gupta Age—not so golden as is imagined—because during this period the brahminical social order was re-established and the caste system reappeared. In later days, Buddhist monks were massacred under brahminical inspiration.**

Centuries sped by; invasions came and a new social system based on the ideal of brotherhood and love arrived in India in the name of Islam, although occasionally wearing a gory mein. The oppressed and the lowly were fascinated by the equality offered by the Muslim culture and the lowest in the Hindu rungs of society embraced this egalitarian religion. (Did not boxer Cassius Clay and basketball star Lew Aeindor, in the unjust American society, embrace Islam to become Mohamed Ali and Abdul Jabbar?) **Conversion by coercion is a talking point against Muslim rule which is grossly exaggerated.**

No Coercion

Dr Kareem, a young but authentic historian, refutes the theory of forced conversions by Muslim power and attributes the process to caste oppressors. He cites Dr Ramgopal and writes: "Statistics must be made to speak about this vital point. If power was abused and forced conversions made, then in U.P., the capital of Muslim Rule for more than 600 years, the percentage of Muslims would not be as low as 11. Mysore that witnessed a veritable storm has still only 5 per cent of Muslims. At the same time in places which did not come under Muslim rule, the percentage of Muslim population remains higher. This paradox is not man-made. It is rather the inevitable outcome of our age-old caste system and of rules that imposed on the low-born Hindu an unbearable burden, which he could shake off by becoming a Muslim.

"The conversion of a Hindu untouchable threw up the glaring difference between his conditions as a Hindu and as a Muslim. As a Hindu he was not allowed access to a public well. As a Muslim he used it by right and if any Hindu questioned that right a crowd of the Prophet's followers would accompany him to enforce it. It was the force of simple logic which was sending into the pale of Islam thousands of Hindus."



Dr AMBEDKAR, having suffered at the hands of caste Hindus, was an ardent advocate of secularism and, as one of the makers of our Constitution, was responsible for the stress it laid on secularism.

A blending of Hindu-Muslim ideologies took shape in several spheres and there came great seers like Kabir, Nanak and Tulsidas whose vision embraced and harmonised the diverse religions. Kabir reasoned with religion, in moving poetry: "If God be within the mosque, then to whom does this world belong? If Rama be within the image, then who is there to know what happens without?" **Nanak also proclaimed his creed of cultural synthesis: "There is no Hindu or Mussalman but man...** Religion consisted not in mere words. He who looketh on all men as equal is religious. Religion consisted not in wandering to tombs or places of cremation, nor in bathing in places of pilgrimage."

From Asoka to Akbar, religious tolerance flourished and during the latter's time a religio-cultural synthesis *'Din-i-Ilahi'* blossomed (and perished). Even Aurangzeb—not that he had not sinned—had been sinned against by British-inspired history. I quote Alexander Hamilton on Aurangzeb's regime: "The gentoos (Hindus)," he concludes, "have full tolerance for the religion, and

—Continued

JAWAHARLAL NEHRU was a professed agnostic, but he had a vague admiration for India's spiritual heritage. By precept and example, he laid the foundations of Indian secularism. He was specially drawn towards the teachings of Gautama Buddha. This photograph was taken during a 1950 visit to a vihara in New Delhi.

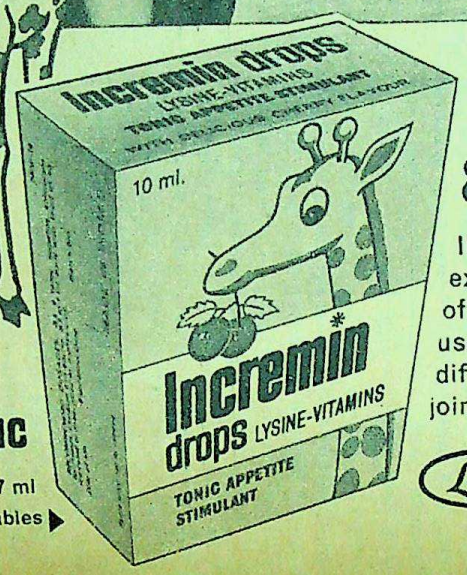
CC-0. In Public Domain. UP State Museum, [illegible] Lucknow

Goodness growcious!

A TONIC THAT
JUST INCREASES APPETITE IS
ONLY DOING HALF THE JOB.

get Incremin...*

it turns extra eating into extra growth



Join the Incremin* gang...
and get an appetite for growing!

INCREMIN tonic not only increases appetite, it turns extra eating into extra growth. That's because it is enriched with an important amino acid often lacking in the diet. Cherry-flavoured INCREMIN makes better use of the proteins your children eat—that's why it makes such a growing difference to them, from 4 weeks to 14 years. Isn't it time your child joined the Incremin gang? One thing's sure—it's growing fast!

Incremin* TONIC

Incremin Syrup (with iron) for older children—175 ml & 57 ml
Incremin 10 ml Drops for babies ▶

Lederle Available at all chemists

* A registered trade mark of American Cyanamid Company

LINTAS-INC. 20-687

keep their
when the
hands...
ship God
for religi
them."

Dr K
search, ha
in temple
a religiou
tection re
gation for
looted tem
greed than
single ma
commande
of Lahore
geri mona
rathas an
Cochin St
one of the
himself to
temple.

Many
vancore h
churches,
sore Archa
temples o
from Tipu
by his arch
bigot), ev
name eng
sword for
the anti-H
incidental.
Hindu offi
familiar fe
the commo
of their fa

Truth

chronicles
ing tide of
tury, the
larger com
kindled by
live areas
knew the s
mate skill.
the histori
"To divide
the Roman
make it ou
force in In
which was
Whitehall
Lodge.

India's Se

Gandhi
ence: "So
of foreign
community
be no real
living frien
ties... but
wedge, the
tion, the k
you suppos
nothing?...
Mussalman
dians, Chri
together as

His ho
of commun
last days th
to make us
love one a
told a repo

Digitized by Sarayu Foundation Trust, Delhi and eGangotri
CC-0. Dr. Ram Manohar Lohia Avadh. Univ. Collection. Digitized by eGangotri
Courtesy: State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

keep their fasts and feasts as in former times, when the sovereignty was in Pagan princes' hands... Every one is free to serve and worship God in his own way. And persecutions for religions' sake are not known among them"

Dr Kareem, after a good deal of research, has proved that Islam was guiltless in temple plunder and that Jiziya was not a religious tax but a military levy for protection rendered by the ruler without obligation for conscription. If Mahmud of Ghazni looted temple gold, the provocation was more greed than the idol; for he did not convert a single man to his faith, had many Hindu commanders and soldiers, and his Governor of Lahore was a Hindu. And, look, the Sringeri monastery was plundered by the Marathas and Tipu chased them away. The Cochin State Manual records the attempt of one of the Hindu Rajas of Cochin to help himself to the riches of the local Konkani temple.

Many a Cochin ruler and Raja of Travancore has made liberal land-grants for churches, mosques and synagogues. The Mysore Archaeological Report reveals how the temples of Malabar received benefactions from Tipu (who was tendentiously painted by his arch-enemies, the British, as a violent bigot), even vessels and jewels with his name engraved! Muslim rulers drew the sword for territorial—not religious—gains, the anti-Hindu element being marginal and incidental. Hindu generals in the army and Hindu officials in civil administration were familiar features in the "Muslim period" and the common people lived in peace regardless of their faiths.

Truth is a casualty in the motivated chronicles of nations. Disturbed by the rising tide of nationalism at the turn of the century, the English decided on splitting the larger communities. Pride and prejudice are kindled by clever history-writing in sensitive areas of human sentiment. The British knew the art and practised it with consummate skill. The declaration of Elphinstone, the historian and Governor, was tell-tale. "To divide and rule was once the principle of the Romans," he said. "Today we have to make it our own." And the most divisive force in India's medieval mood was religion which was exploited by the Mughals of the Whitehall and the tenants of the Viceregal Lodge.

India's Secular Suicide

Gandhiji told the Round Table Conference: "So long as the wedge in the shape of foreign rule divides community from community and class from class, there will be no real living solution, there will be no living friendship between these communities... but immediately you withdraw that wedge, the domestic ties, the domestic affection, the knowledge of common birth, do you suppose that all these will count for nothing?... You will find that Hindus, Mussalmans, Sikhs, Europeans, Anglo-Indians, Christians, untouchables will all live together as one man."

His hopes were foiled. For a crescendo of communal violence convinced him in his last days that **"we have just enough religion to make us hate, but not enough to make us love one another."** Disillusioned, Gandhiji told a reporter who approached him for an Independence message. "I have run dry!" Why? A flashback into the era of subjection and a self-criticism of our Swaraj will be rewarding. We learnt little from Dr Ambedkar's warning in the Constituent Assembly: "By independence we have lost the excuse of blaming the British for anything going wrong."

The British have left, true. But they left behind an anti-Hindu Pakistan whose rulers activate quiescent communal volcanoes in India.

The early days of British rule and the East India Company had a wholesome secularising edge, what with the abolition of Sati and caste disabilities and a non-religious educational policy. Governor Bentinck forbade the use of caste marks and earrings by native soldiers in uniform! Our present Governors, a century and a half later, dare not touch a totem!

How We Split

The imperial line changed and the orthodox bulk of both communities began the macabre game of religious strife. The British made religion the strongest political instrument even in free India. The Great Divide was engineered from Minto to Mountbatten using the good offices of political-communal leaders from the Agha Khan to M. A. Jinnah. The former demanded separate electorates for Muslims and the latter dictated the carving out of a separate Muslim State.

The ideological genesis of Pakistan begins with one Mr Beck, a 'patriotic' Englishman who was Principal of the Mohammedan Anglo-Oriental College, Aligarh. When in 1889, Charles Bradlaugh brought forward a bill in the British Parliament, giving representative institutions to India, Beck organised the Muslim opposition thereto on grounds that India was not one nation. Beck wrote: "The objective of the Congress is to transfer the political control of the country from the British to the Hindus... Muslims can have no sympathy with these demands. It is imperative for the Muslims and the British to unite with a view to fighting these agitators and prevent the introduction of democratic forms of Government unsuited to the needs and genius of the country."

Sir John Strachey, in 1899, paid an obituary tribute to Beck's services to British Imperialism thus: "An Englishman who was engaged in Empire-building activities in a far-off land has passed away. He died like a soldier at the post of his duty." The duty of a Britisher, therefore, was to split the Indian nation and to promote Muslim collaboration with His Majesty!

The British also made subtle use of the Hindi-Urdu rivalry to foment Hindu-Muslim rift, early in the day. The hangover is the current Hindi-Urdu, Sanskrit-Arabic and Punjabi-Hindi polemic, with religious overtones.

Lord Curzon's vicious plan to partition Bengal had a sinister communal flavour and political motivation. As a separate, predominantly Muslim Province, Bengal weakened the citadel of the nationalist upsurge and was a bait to the 'conscious' Mussalman. As intended, the initial universal opposition to the division developed into a Hindu-Muslim issue. It was at about that time that a Mohammedan Educational Conference held at Dacca inseminated the idea of forming a

THE AUTHOR, V. R. Krishna Iyer (b. 1915), with his wife Sarada. From 1957 to 1959 he was Law Minister in the E.M.S. Ministry in Kerala. Later he was a judge of the Kerala High Court. Last year he was appointed a member of the Law Commission of India, New Delhi.

Central Mohammedan Association so as to provide scope for the Muslim youth to participate in politics and to wean them away from the Indian National Congress. On December 30, 1906, the All-India Muslim League was established.

The Aga Khan asked Lord Minto for Muslim Judges in the High Courts, a communalisation of an important secular institution regarded in a democracy as too 'sacred' to be non-secular. But today the Central Law Commission bewails that in the Indian Republic "it is widely felt that communal... considerations have prevailed in making the selection of the judges" of the Supreme Court and the High Courts!

AN ATTEMPT is made to demonstrate our secularism by visits of Hindu Ministers to Muslim places of worship or by the participation of Muslim Ministers in non-Muslim celebrations. This photograph was taken at the grave of Amir Khusro in Delhi when Morarji Desai was a member of the Union Cabinet.

Separate electorates were ushered in by the Morley-Minto Reforms, which Gandhiji had later declared to be "our undoing". The Montagu-Chelmsford Report itself has condemned this vice but pleaded for it as a necessary evil.

Is it not national perversity that free India often practises de facto communal electorates? The Parties set up candidates with an eye on the caste composition of the electorate. Adult franchise has been misused to give a long lease to caste politics. Constituencies have become a vast communal complex with block-voting, caste-and-religion-wise. As J. P. Narayan bluntly put it, "Caste has become the strongest party in India".

—To Be Concluded

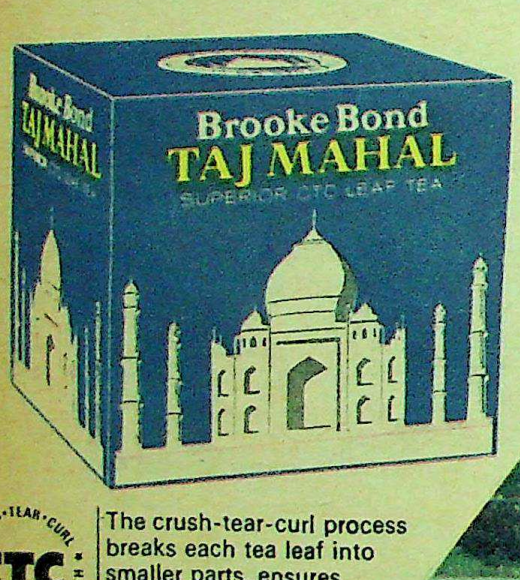
CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

LINTAS-INC. 20-687
Available at all chemists
* A registered trade mark of American Cyanamid Company
Lederle
TONIC APPETITE STIMULANT
Incremin Syrup (with iron) for older children—175 ml & 57 ml
Incremin 10 ml Drops for babies

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

India's finest CTC tea
Brooke Bond TAJ MAHAL

Stronger liquor plus superb taste to give you total tea satisfaction



CRUSH·TEAR·CURL CTC MORE COLOUR AND STRENGTH

The crush-tear-curl process breaks each tea leaf into smaller parts, ensures perfect infusion, superb colour and strength.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

P. Nikonov are big, reticent, prickly, construction workers, fishermen and geologists.

In the pictures by the Uzbek painter, G. Abdurahaman, one can see the influence of the Persian miniatures. The luminous blues and greens in the sensuous seascapes by T. Salakhov, who is from Azerbaijan, reveal the plasticity and placidity of the Caspian they depict, while the gay, bold compositions by T. Narimanbekov, also from Azerbaijan, who has painted Indian themes based on his visit to his country, proclaims the warmth and sparkle of his homeland and the immaculate artistry of the carpets of the Eastern bazaar. Muzis paints Baltic motifs which he invests with a touch of mysticism and exoticism. Canvases by the Moldavian artist, M. Greku, are conspicuous for their soft, pastel-like lilac haze. **The styles of Soviet artists are different, their artistic perspectives are distinctive and their painting techniques are novel. But they are all united by their intense passion for the reality that surrounds them.**

Russian Avant-Garde

Times have changed. Artists, who according to the Western critics were once "persecuted" and "victimised", today constitute the core of the Soviet Establishment. Curators of art galleries and publishers of art reproductions are always waiting to receive an affirmative No from these once "denounced" artists, when they seek to buy their pictures. The *avant-garde* artists thus do exist in the USSR and they owe their present position of respectability to the crusading campaigns successfully conducted by their orthodox seniors, the custodians of conformity. The sight of the *avant-garde* and the academicists fighting side by side for their joint survival is peculiar to the Soviet Union.

The Russians are truly a nation of readers and writers. Books and periodicals are printed in millions and the copies sold reach astronomical figures. The readers read what the writers write and what the writers write is a different matter, though, it must be emphasised, Soviet literature at its best is as creative as what is being written in the so-called free world.

It is just incredible, this Russian passion for reading. Moscow's fabulous Lenin Library is always jampacked. People of all age groups can be seen queueing up for seats in the library's numerous reading rooms, as though for a ballet. The library's officials claim that every day 10,000 teachers, writers and others visit it for study. There are 22 reading rooms in all and the total number of seats provided is 2,500. The library has a total collection of over 26 million volumes and these represent a catholicity of taste, independent of political or ideological considerations. Their range and diversity are stunning. The library acquires books and periodicals from other countries, partly through purchase and partly through exchange.

Books are available for study only in the reading rooms and they can be ordered on the telephone. The minimum age for membership is 16. No fee. There are about 600 privileged persons—yes, there is an aristocracy of intellectuals in the USSR—and they are allowed to take books home. Writers, teachers, artists, scientists and other eminent persons engaged in intellectual pursuits belong to this exclusive group.

The Lenin Library attracts the best of the Soviet students who are critical, sophisticated and intellectually alert and receptive. The Soviet educational system is basically sound. The best talents available in the country are earmarked for the teaching profession. Another characteristic feature of the Soviet educational policy is the attention paid by the authorities to the pupil's natural urges and aptitudes on the basis of which his future career is planned. **The examination system, as we understand it in India, does not exist in the USSR where the stress is on the all-round development of the pupil's character, personality and intellect. He is afforded every opportunity to give of his very best during a particular period.**

Educational System

The compelling need for a healthy balance between freedom and discipline is constantly dinned into his ears. The Moscow University mirrors the spirit of Soviet education faithfully. The Lumumba University is an exquisite example of racial harmony, cultural integration and international fellowship. Notwithstanding the preponderance of African, Asian and Arab students, the prevailing atmosphere is that of a boldly and imaginatively conceived campus designed to achieve international amity, not in style, but in depth. Here one instinctively develops a feeling of belonging and togetherness.

Science as a career is becoming increasingly popular in the USSR, thanks to the numerous cosmic flights which have fired the imagination of the youth. Eventually, however, it is one's ability rather than aptitude that establishes firmly one's claims to a scientific career. Each year the Novosibirsk branch of the USSR Academy of Sciences has a sort of talent test for children. The subjects selected are based on one branch of science or another. The candidates who top the lists are those who show a keen interest in the study of mathematics and astronomy. There are however a number of girls who seem to be reluctant to pursue science as a career. They are more eager to become Ulanovas than Eva Curies!

In the UK, according to the Nobel Prize-winning scientist Dr Thompson, 25 per cent of those who enter schools and colleges take up jobs before completing their education. In the USSR, a ten-year compulsory course is rigorously enforced with the result that all the young men and women receive their secondary education uninterrupted. Thus a solid base is provided for the future scientists. A flair for science is ingrained in the Russian blood. **The father of Russian science was M. Lomonosov who lived in the 18th century. He was the son of a fisherman working in the northern seas. For more than six months, he found himself trekking towards Moscow where he eventually joined a school and relentlessly pursued his dream of becoming Russia's first scientist.**

Ideas — Not Affluence

The Soviet scientist admits that the American laboratories have the latest and the most expensive and sophisticated equipment. But, he insists, the scope for original research in his own country is unlimited because of the emphasis on ideas rather than on instruments. He maintains that the conditions in which he works are congenial from every point of view, though the organisations devoted to scientific work are not as affluent as those in the USA. All the same the scientist in the USSR appreciates the discoveries of his counterpart in the West. For, he asserts, the human mind is universal: it knows no barriers. How can one check the imagination of a creative mind? Who knows what secret doubts and problems assail a restless spirit? Every scientific development which is of benefit to mankind is admired in the Soviet Union.

How is the literary landscape? "Humanism" is the dominant trend and "peace" is the theme that keeps recurring frequently in poetry and fiction: it replaces the glorification of the Soviet system. Peace and international fellowship are what inspire the Soviet writer most today. As an example:

Take a look,
take a quiet look at night time
at sleeping children—
it makes a world war quite unthinkable.

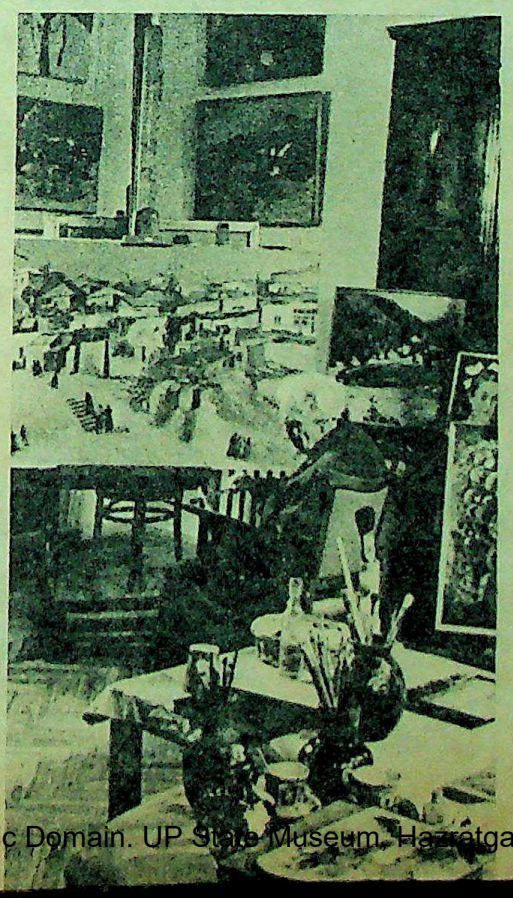
Maris Chaklais (b 1940)

Clarity, depth, passion and integrity are qualities that animate all mass-oriented literature and Soviet writing is no exception. Yevtushenko says somewhere that no genuinely creative literature can be anti-people. Tikhonov, Surkov, Fedin, Sholokhov, Korneichuk, Leonov, Polevoy, Zulfia, Tursunzada, Simonov and many others have all been restating universal truths firmly and unequivocally in terms of the Soviet realities. Among the poets, Yevtushenko has an image as dearly loved abroad as at home and indeed he approaches closest to the Western conception of the *avant-garde*: unpredictable, irresistible and inimitable.

But it is Sholokhov who represents the Establishment authoritatively. Among the

—Continued

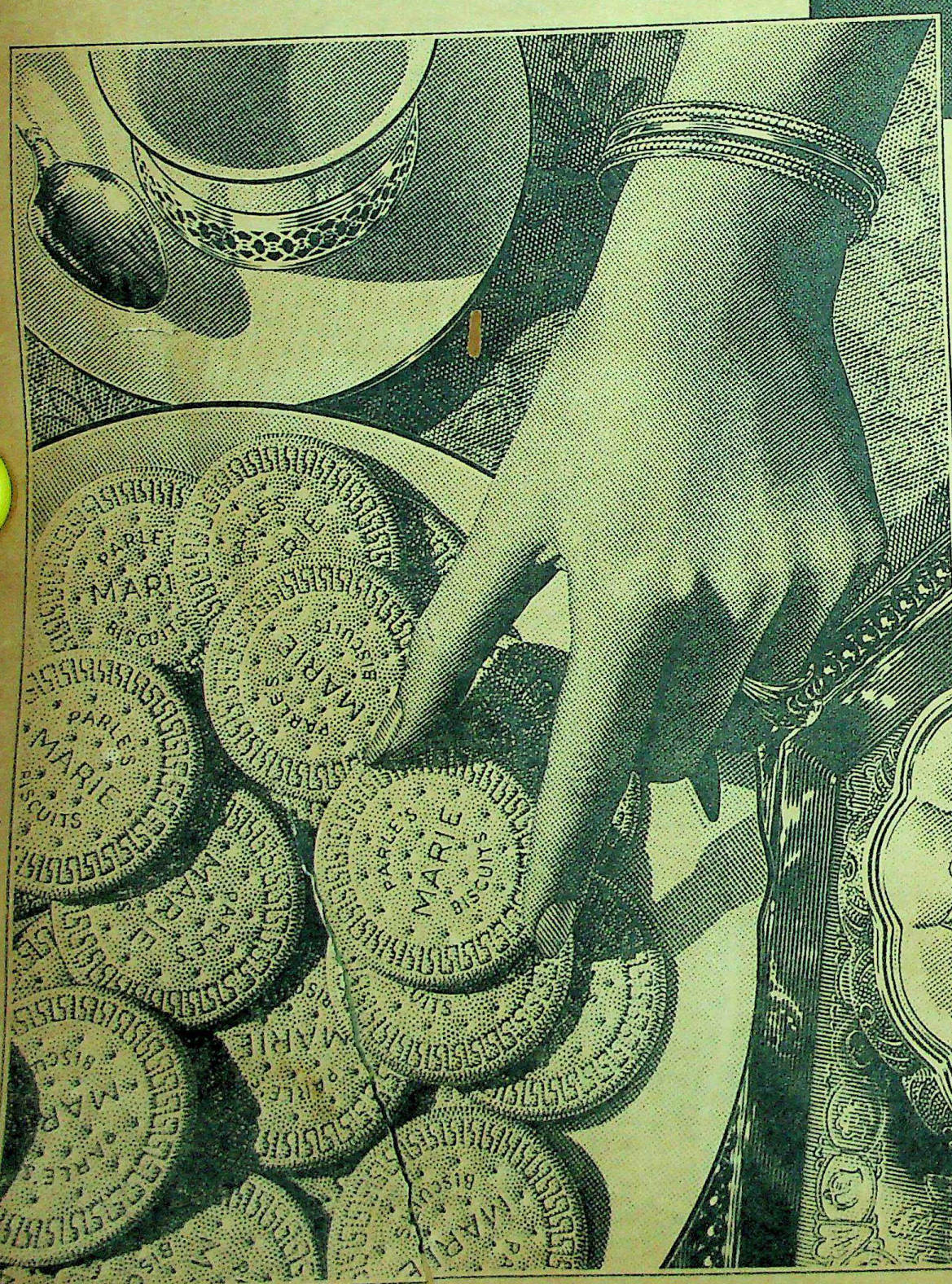
MARTIROS SARYAN, the Patriarch of Soviet Painting, seen in his studio. Although Saryan's paintings were basically conventional, he encouraged experimentation. This was evident when Saryan firmly supported the young Armenian painter, Minas Avetisyan, whose unusual works became a major controversy in the Soviet cultural world. The great master died earlier this year when he was in his late nineties.



CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

There's more to tea with Parle Marie



PARLE
MARIE
BISCUITS

Exclusively delicious. Delightfully crisp. So fresh in foil-sealed pack.

everest/525c/PP

ANANA
by face
ree heroin
is one of th
ballerinas o
considers he
Swan Lake

Soviet write
garded as th
He symbolis
tion of passi
He has a ger
by stressing
beyond his
order to be
man. Of cou
as fresh and
sensuous pas
which is clos

What is So

What ex
swers Sholok
cialist Reali
creativity of
supports the
and humanis
the odd job o
the odd job o
municate to t
all. I am asha
who have sla
flung filth on
—they are ar
who have at
defend them,
this defence.
freedom to cr
as well as dev
not criticism,
t of a

Mark Ser
Siberia, is in h
ing reputation
so far publis
poetry, literar
for children, h
collaborated v
Sillitoe, on an
tion of a monu

Writing fo
gejev, is a ver
cupation. "Wh
clusively for th
asks. The reade
it is too large,
cal. Which mea
of superlative

"I enjoy w
breathing fresh

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGang

SANANA RYABINKINA: Indians know by face. She was one of Raj Kapoor's three heroines in Mera Naam Joker. *Ksanana is one of the most talented among Russian ballerinas of the younger generation. She considers her role as Odette in Tchaikovsky's* Swan Lake *her most challenging one so far.*

Soviet writers he is the Colossus. He is regarded as the Tolstoy of the Soviet Union. He symbolises the typically Russian tradition of passionate humanism at its noblest. He has a genius for suggesting the universal by stressing the particular. He does not go beyond his genuinely felt experience in order to be able to define the destiny of man. Of course he has his style. And it is as fresh and familiar as dawn. There is a sensuous pastel-like delicacy in his prose which is closer to painting than to poetry.

What is Socialist Realism?

What exactly is Socialist Realism? Answers Sholokhov: "In my understanding, Socialist Realism identifies itself with the creativity of the writer who shares and fully supports the ideas of socialism, communism and humanism. A genuine work of art, not the odd job of a tradesman, will always communicate to the reader without any stress at all. I am ashamed not of those Soviet writers who have slandered their motherland and flung filth on that which we hold most dear —they are amoral; I am ashamed of those who have attempted and still attempt to defend them, no matter what the motives of this defence. Don't you worry about the freedom to criticise in our land. We uphold as well as develop criticism. But calumny is not criticism, and mud from a puddle is not [illegible] of an artist's palette."

Mark Sergejev who lives at Irkutsk, Siberia, is in his mid 30s. He enjoys a growing reputation as a writer of power. He has so far published over 40 books: novels, poetry, literary criticism and about 30 titles for children, his principal audience. He has collaborated with the British writer, Alan Sillitoe, on an interesting project: publication of a monumental monograph on Siberia.

Writing for children, according to Sergejev, is a very serious and responsible occupation. "Why is there no Nobel Prize exclusively for the literature for children?" he asks. The readership is no doubt assured. But it is too large, too diversified and too critical. Which means that the writing should be of superlative quality.

"I enjoy writing for children as I enjoy breathing fresh air under an apple tree after the rain on a fresh sunny morning, as Solzhenitsyn says somewhere describing that abstraction known as freedom. Freedom is a good slogan but a bad ideal for weaklings. For it implies so many disciplines which they will never be able to impose on themselves—without which freedom is illusory. I've found my freedom in the company of the children I write for, in the mood in which I write for them and in the spirit in which I identify myself with them."

Soviet Cinema

Soviet Cinema is a product of such great visionaries as Eisenstein and Pudovkin. It has admirably succeeded in letting the idealism of the Great October Revolution sink into the consciousness of the common man. No doubt it has its up and downs, artistically speaking, because of the loud overtones that it sometimes acquires in order to convey the message of Socialist Realism. But at its best it is better than the best of movies made in other countries: It is honest, clean and highly evocative. Some of the best Soviet movies made in recent years have a classical base. They are non-political in tone and subtle in impact. Dostoevsky's *Brothers Karamazov*, Tolstoy's *Anna Karenina* and *War and Peace*, Shakespeare's *Romeo and Juliet* and *Hamlet* and the *Life of Tchaikovsky* have inspired some memorable movies. *Liberation* is another great movie classic that grows on one.

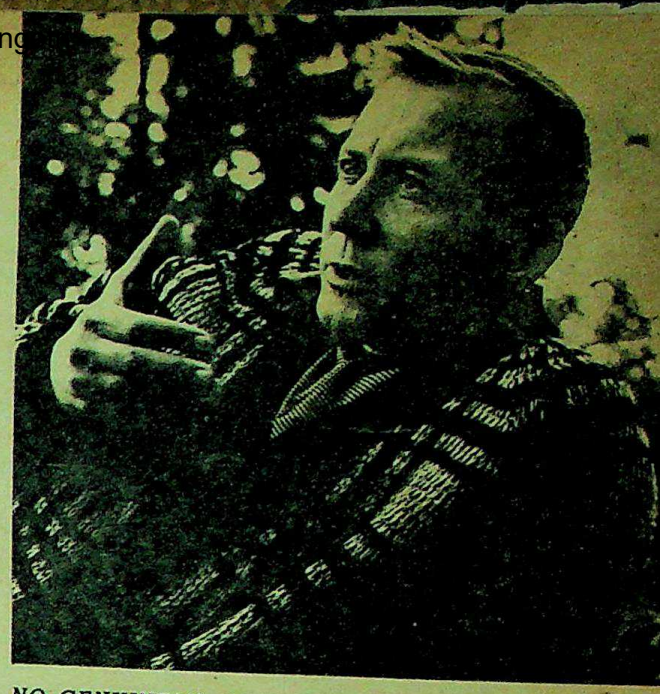
To take one specific example:

Zarkhi's *Anna Karenina* is different from the earlier versions, simply because it is Russian—in inspiration as well as in form, feel and flavour.

Samoilova's Anna makes an immediate impact on the spectator, because she is an epitome of the "mysterious and bewitching charm" that Tolstoy speaks of. She is self-assertive and self-sufficient without losing any of her feminine charm and poise. Samoilova is warm, lively and dynamic, exuding a radiance that is infectious. Her rapport with the audience is instant and complete. According to Tatyana Samoilova: "Anna's tragedy is the tragedy of a society in which man's dignity is trampled upon by the system of family and public relations."

The film conforms strictly to the book without losing its identity. One important fact to remember: the role that the comparatively minor and seemingly inconsequential character, Konstantin Levin, plays in stressing through suggestion the basic message of the novel. The social and philosophical meaning of Anna's tragedy is best understood only in the context of what Levin says and does. For Levin is Tolstoy himself. His life represents the drama of a man who is desperately seeking to live in harmony with himself and with those around him. The director rightly emphasises in the film the spiritual relationship between Anna and Levin and their moral purity.

How relevant is the Soviet theatre to the needs and values of modern drama? Among the outstanding Soviet playwrights are Yevgeni Shwarz, Valentin Katayev, Victor Rozov, Afanasi Salynsky and Alexei Arbuzov. They dominate the scene today. They differ more in their themes, which are nevertheless uniformly warm and humanistic, than in their techniques, which are held together by that grossly misunderstood me-



NO GENUINELY CREATIVE LITERATURE CAN BE ANTI-PEOPLE—Yevtushenko. *Among the poets, Yevtushenko has an image as dearly loved abroad as at home. "Humanism" is the dominant trend and "peace" the recurring theme in contemporary Soviet literature.*

thod, Socialist Realism, by which one seeks to ensure that ultimate realities rather than immediate facts come to life through the medium of art or literature. Mr Arbuzov who was in Bombay recently told me that he was deeply impressed by Vijay Tendulkar's controversial Marathi play: *Sakharam Binder*.

The Indian author, according to the celebrated Soviet playwright, neatly succeeds in presenting new qualities which are closer to real life. There is neither sentimentality nor exaggeration. The message conveyed is couched in telling terms: clear, crisp and credible.

Among the artists, the outstanding ones however are the old-timers: such as Nikolai Simonov, attached to the Leningrad Pushkin Drama Theatre, and Innokenti Smoktunovsky, now associated with Moscow's famous Maly, the theatrical counterpart of the Bolshoi. The Maly Theatre symbolises caution, conservatism and conformity, while the *avant-garde* Sovremennik, under the leadership of a team of young and daring directors and producers, stands for innovation and broad-based experimentation. Yefremov, so famous and so dear to every Soviet heart, is another producer to remember. He is at the moment busy exploring the possibilities of breathing new life into the Moscow Art Theatre.

As for the other centres of theatrical activity, the ones that deserve special mention are Moscow's Romen, the world's only gypsy theatre, and Birobijan's Jewish People's Theatre which is very popular. The gypsy theatre, which no Indian visitor to Moscow ever misses, is understandably conspicuous for the naivety and spontaneity that animate its production. The popularity the gypsy performances enjoy is unbelievable. Sometimes, for want of space, the players perform in sports stadiums, to the delight of over 20,000 spectators.

Basically, there are no differences between the Soviet theatre and the Western theatre—there has been a lot of give and take between the two. If anything, cultural exchanges, both visible and invisible, between the USSR and the West continue to be hearteningly on the increase.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

TWENTY-FIVE EA

The Jews won their homeland in 1948. For 25 years they have struggled heroically to make it strong and prosperous. Jealously guarding their ancient heritage, they have used all their scientific talent to modernise the nation. They have fought for their very existence, waging three successful wars against the Arabs. But, ultimately, the survival of a nation depends on lasting understanding with its neighbour.

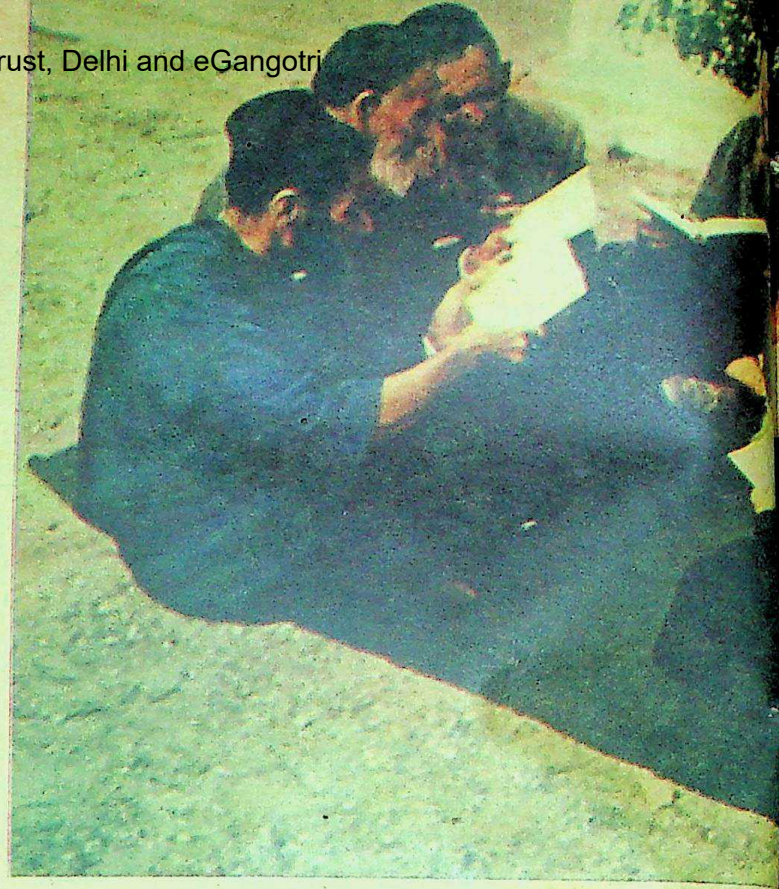
by J. Inder Singh Kalra

AFTER the First Zionist Congress, held at Basel, Switzerland, in 1897, Theodor Herzl wrote in his diary: "At Basel I founded the Jewish state." Few of his fellow delegates shared his confidence. Fifty years later—on May 14, 1948—David Ben-Gurion, standing beneath a portrait of Herzl in the Tel Aviv Museum, read a hurriedly prepared statement:

"We, the members of the National Council, representing the Jewish people in the land of Israel and the Zionist movement, have assembled on the day of termination of the British Mandate for Palestine and, by virtue of our national and historic right and the resolution of the General Assembly of the United Nations, do hereby proclaim the establishment of a Jewish state in the land of Israel..."

Two thousand eight hundred years had passed since Prophet Amos said: *I will restore the fortune of my people Israel, and they shall rebuild the ruined cities and inhabit them; they shall plant vineyards and drink their wine, and they shall make gardens and eat their fruit. I will plant them upon their land; and they shall never again be plucked up out of the land which I have given them.*

—Continued



WHEN RAABIS MEET! In Israel a new religious controversy is su[rro]unding orthodox Je[ws]. traditions in favour of reforms that will create a modern progres[sive] orthodox Jew[ish] abandoning the ancient law will undermine the very virtue that k[ept] united durin[g]

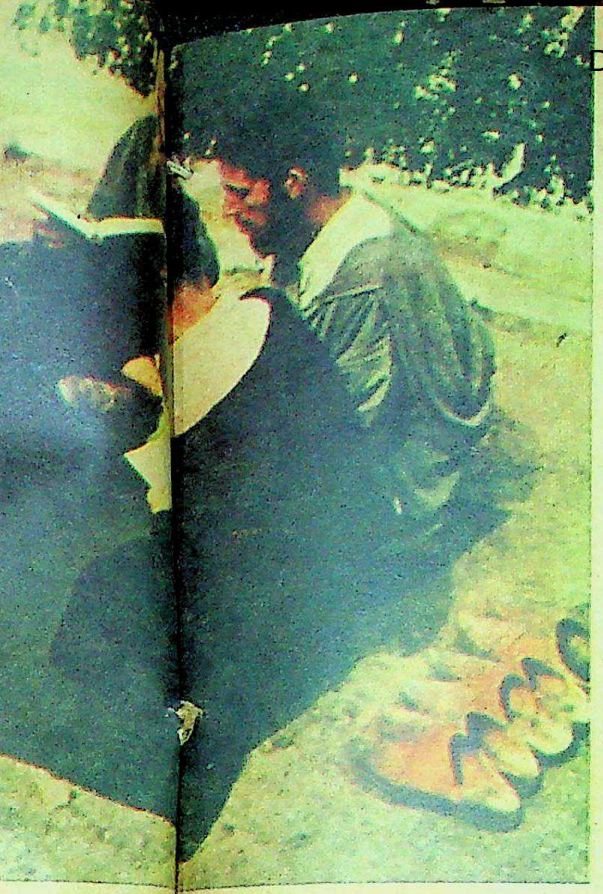
IN OCCUPIED ARAB TERRITORIES on the West Bank of the Jordan River, a Bedouin mother feeds her child. Life in the area is returning to pre-war routine. More and more Palestinians are finding jobs in Occupied Jordan or in Israel itself.

Photographs by A. SHARON

← *"YEHUDAN" FROM COCHIN. By now, some 12,000 of India's Jews have settled in Israel. While most others came to Israel driven by persecution, discrimination, murder and attempts at total genocide, the Jews of India came because of their desire to participate in the building of the Third Jewish Commonwealth.*

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri



controversy is su... orthodox Jews want to drop many
modern progres... rthodox Jews however argue that
ry virtue that k... united during 2,000 years of exile.

THE WAR FLAMES OF THE SINAI CAMPAIGN. Israel has fought three successful wars—in 1948, 1956 and 1967—against the Arabs. The pioneering struggle in a harsh land surrounded by implacable enemies has turned Jews from more than a hundred countries into a tough new breed of Israelis.

E EARS OF ISRAEL

Bank of the Jo...
e in the area is
tinians are fina...

of India's Jews
el driven by per...
tal genocide, the
ate in the build...

"O! WHAT A FALL WAS THERE, MY COUNTRYMEN..." The restored Roman theatre at Caesarea is now the venue of Israel's annual Music and Drama Festival.

THE WAILING WALL IN JERUSALEM. This, the last vestige of the ancient Jerusalem Temple, is Jewry's most sacred shrine. Until the city was liberated following the 1967 War, Jews were denied access to the site.

CC-0. In Public Domain. ...te Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

In the centuries of wandering in the Diaspora, the Jews never gave up hope of regaining their ancient land, At every Passover Seder, each Jewish family would ritually promise: "Next year in Jerusalem." It hasn't been necessary for the last 25 years.

The creation of the state of Israel and the heroism of its people have helped destroy the old stereotypes of the Jew—the avaricious storekeeper, the docile scholar, the evil radical schemer and the sinister international banker. Now for all the world to see is a brave new nation, with a glamorous new breed of Jew—muscular sun-browned pioneer, daring soldier.

David Schoenbrun, a CBS News Correspondent, points out in his book, "The New Israelis", that this new breed are something special. As the first Jews in nearly 2,000 years not to know what it is like to live in a ghetto, they don't suffer the peculiar hang-ups of their forbears. The idealism of the older generation has been replaced by pragmatism and materialism.

At one time, the misery of ghetto life perforce made the Jews acquire financial acumen. In quite the same manner, the 3 million Israelis, surrounded by almost 130 million Arabs, have fostered military prowess. These modern Israelis have been unable to settle down to a peaceful life. They have had to convert a society founded by humanitarian idealists into a nation at arms.

Historian Cecil Roth observes that, in former times, the Jewish people were excellent businessmen, good organisers but poor farmers. Nowadays, in Israel, they are exemplary soldiers and excellent farmers but poor businessmen.

Israel's greatest need is to secure right living conditions for the new immigrants. More than 50,000 immigrants arrive each year and ten times that number are dreaming of Israel.

Immigrants who have made their way to Israel since the state was created constitute about half the nation's population. They have come from over a hundred countries with nothing in common except their Jewish faith, totally alien to one another in culture, education, values and life-style.

It all started in 1948 when those who had survived Hitler's pogroms and were gathered from the Displaced Persons' camps began to disembark in Haifa on the proclamation of the Jewish state. They were followed by hundreds of thousands of Jews from Muslim lands whose position had become untenable after Israel's War of Independence. The 650,000 Jews living in Israel at the time absorbed within three years more immigrants than their own number. The country now is home to 2,700,000 of the world's 14,000,000 Jews.

It is the immigrants who moved into the towns and villages to fill the voids along the hostile borders. It is they who have provided much of the manpower and skills that permitted the country's economy to develop. The pioneering struggle in a harsh land had turned Jews of various nationalities—English, Turkish, Arab, African, Indian—into Israelis. More than 500 agricultural villages were founded by new immigrants, most of whom had never been tillers before.

These pioneers are today making the desert bloom, planting a million trees a year in a stony parched land and finding enough water to enable 70 per cent of them to survive. They have turned a sun-baked land into a green fertile garden.

Dramatic Increase

The 1967 War brought about a sharp drop in the number of immigrants. But things seemed to have changed again. In the five years since the war, 35,000 Americans left their comfortable homes for a difficult life in Israel. And the flow of immigrants from the Soviet Union increased dramatically in 1972.

The problem of providing for these newcomers—in large part educated and skilled—was vastly different from that posed by the early immigrants.

The nation's social and economic fabric is beginning to show obvious strains from such massive immigration. The Israelis are faced with another kind of war—an internal war rooted in social problems which Prime Minister Golda Meir said "would be more frightening than any war on the border". She was referring to domestic issues which have been ignored all this time while the nation concentrated on making its border secure.

Many of the problems arise from the fact that the gap between the Sephradim (Oriental) Jews and the Ashkenazic (European) Jews remains wide. The Sephradim, who constitute almost 65 per cent of the Israeli population, complain that the Ashkenazic are landing the best jobs, getting the best homes. They feel they are the victims of discrimination. Only 3 per cent of all top Government officials and 20 per cent of the Knesset are Sephradim; 60 per cent of the Sephradim children drop out of high school and a bare 5 per cent form the nation's University population.

The Sephradim are not the only ones to complain. Old-timers are scarcely enthusiastic about recent arrivals getting too many benefits, such as income-tax rebates and interest-free housing loans, while they continue to live in slums.

Immigration has priority No. 2—after Defence. The Government wants to have the benefit of as many new workers as possible and—to lure immigrants—it has earmarked for them most of the housing units being constructed in the country. Israel's population target: 5,000,000 by 1981.

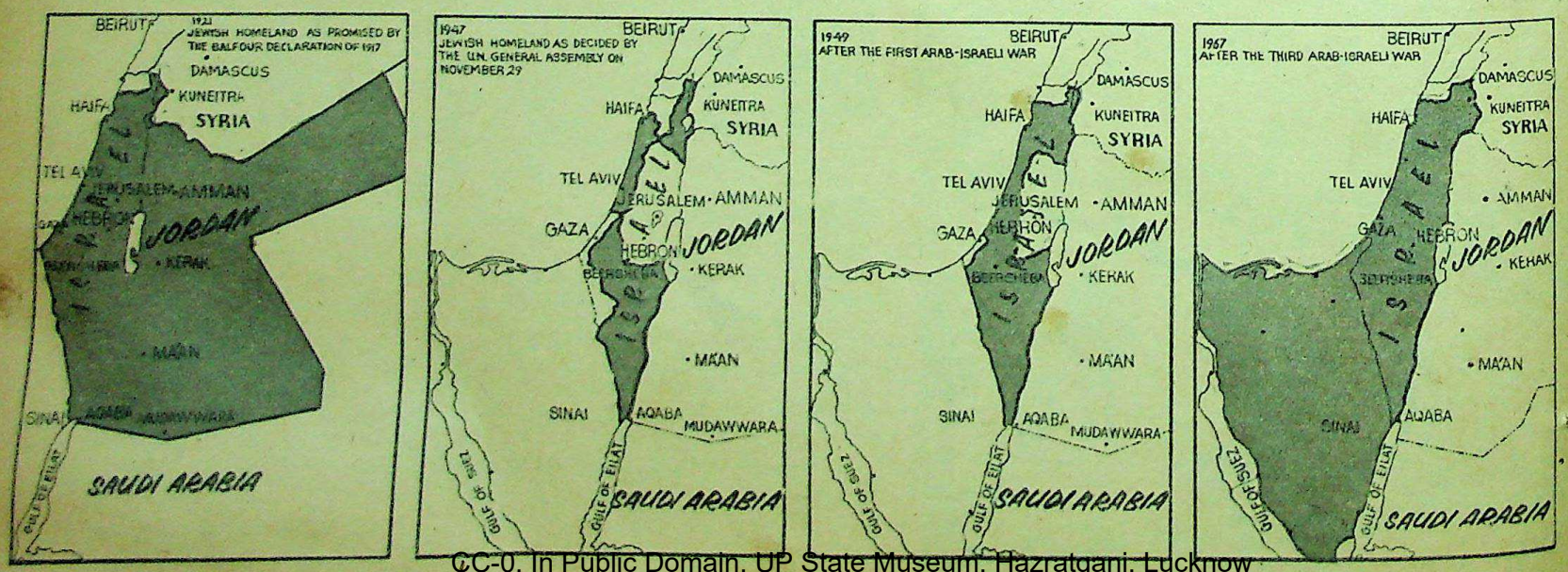
The shortage of workers is causing grave concern. More than 40,000 Arabs from Occupied Territories have found employment in Israel and yet there are not enough hands to go around. Says Shimon Peres, Minister for Transport and Communications: "One-fourth of our men are busy on defence. That leaves a labour force of only 750,000. How can you run a modern society on so small a number of hands? We need one million workers now."

Using Arab labour has many limitations. For one thing, many Jews will not work with Arabs. There is also the fear that Arab labour will develop into a subservient and dependent subclass and Israelis might tend to rely too much on Arabs to do menial unskilled jobs, damaging Israel's egalitarian society.

In any case, the need for labour will not last for ever. When the economic crunch comes, Arab labour will, naturally, be retrenched first. The danger of this would be that the large frustrated mass of people will join hands with the guerrillas and turn against their former employers.

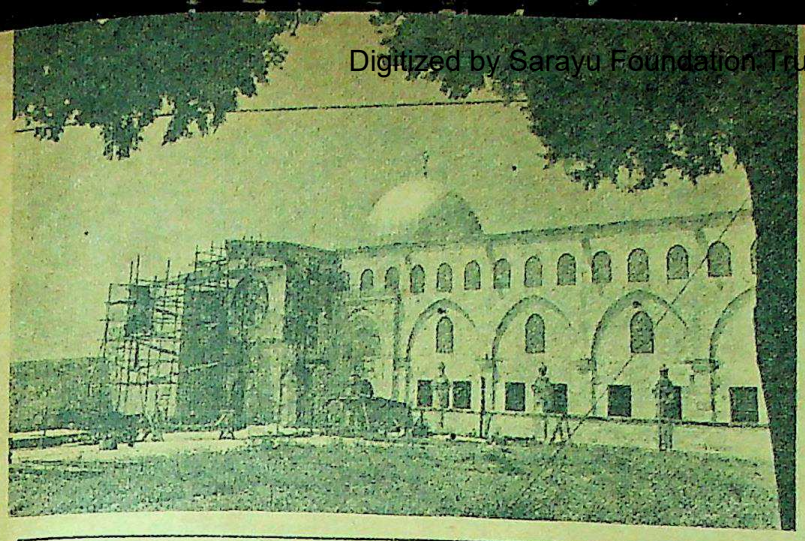
In the realm of economics, Israel is learning the way forward. It suffers from awkward handicaps. The worst of these is isolation from its neighbours. It has had to go beyond the Arab world to find markets.

Israeli Expansion Over The Years



CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri



AL AQSA MOSQUE IN JERUSALEM. The invaluable pulpit was destroyed by a mad Australian. The mosque has been completely repaired and it continues to be managed by officials of the Jordanian Government.

Thirteen years ago, 18 Arab countries enforced a boycott to choke Israel economically. The effect was shattering initially, largely because oil had to be shipped from distant Venezuela at an extra cost of Rs 1.125 crores. Now the oil comes from much closer. Some small amounts are being drilled from the Sinai. The rest is coming from Iran and some, according to angry Arab nationalists, from Saudi Arabia on the sly. Today, the boycott costs Israel up to Rs 75 lakhs—insignificant compared to the annual outlay of Rs 119.5 crores earmarked for imports.

In many respects, the boycott helped foster the Israeli economy. Because Egyptian cotton was not available, the Israelis started to grow their own. Since her neighbours prevented her from entering into normal trading relations, it developed a large merchant marine. (From 22,000 tons in 1948 to more than 1,500,000 tons today.) The boycott has lost its sting now.

But Israel's economy is still not out of the wood. The country continues to allocate the great bulk (60 per cent) of her national budget, her manpower and her administrative effort to national defence. Understandably, investment in other areas has either been held steady or even cut back. This has produced a serious inflationary situation, leading to strikes and work stoppages.

The Israeli pound has been devalued twice but the measure has failed to meet the balance-of-payments deficit. The national debt now totals Rs 195 crores. In 1971 the pound was devalued by 20 per cent, while the retail price index rose by 25 per cent. But hourly wages during the same period rose only by 12-15 per cent, bringing down the living standards of workers. Full 20 per sent of the population lives on or below the poverty line. A family of four is regarded as poor if its monthly income is below Rs 500. Besides, 80,000 Israeli families have only substandard housing.

Israeli wage-earners are among the highest taxed in the world. A person earning Rs 1,12,500 per annum ends up with Rs 33,750 after paying income, municipal, property and service tax. The balance doesn't stretch very far when he has to pay Rs 5.62 for every gallon of petrol to run his car. A black-and-white TV set costs Rs 4,500.

To cap it all, capital coming in from overseas is no longer enough to balance the budget, as in earlier years.

The economic problem has had its effect on society. Crime is soaring to levels Israel has never known. Robberies are increasing, purse snatching has become common and, in a country which is so sensitive about death, murders are doubling every year. And now the nation has its prostitutes too.

But the young nation's major problem pertains to Palestine. Israel was created to repay Europe's debt to the Jews. Nearly 56 years ago, the British Foreign Secretary, Arthur Balfour, issued the famous Declaration that bears his name. The 66-word Declaration promised to "facilitate the achievement" of a national home for the Jewish people without affecting "the civil and religious rights of the existing non-Jewish communities in Palestine".

Today, Israel is celebrating its Silver Jubilee while the "civil rights" of the Arabs of Palestine lie trampled. The British had betrayed these people. In 1915 Palestine had been promised to Sherrif Hussein of Mecca for the help his Arab armies rendered in the campaign against Germany's Middle East ally: Turkey. On the defeat of the Turks, Britain and France agreed, under the infamous Sykes-Picot Agreement of 1916, to take over Syria, Iraq and Transjordan as the spoils of war. Finally, in 1917, Britain, under the "humanitarian umbrella" of the Balfour Declaration, took over Palestine as a strategic base from which to defend the Suez Canal.

Irony !

The non-Jewish communities mentioned in the Declaration constituted 92 per cent of the Palestinian population. With the assurance that their interests would be safeguarded, Arabs gave refuge to the Jewish people running away from European persecution as they had done through the centuries—from the time of the Spanish Inquisition to the time of the pogroms of Czarist Russia. Ironically, Arabs were the one and only people who had not persecuted the Jews.

Maxime Rodinson, in his book *Israel and the Arabs*, claims that, in many respects, the rights of the Arabs "may be justifiably held to be greater than the Israelis'... These rights have been violated without any provocation on their part. There is no evading this simple incontestable fact."

At the same time, the Jews have an equal claim to Palestine. Abraham J. Heschel argues: "Palestine never became a national home for any other people, has never been regarded as a geopolitical entity, has never been an independent state. It was conquered and reconquered no less than 14 times."

So it has become a tragi-comic case of right against right. The Israelis recognise the fact that the Arabs have a valid claim to the land that is irreconcilable with Jewish claims.

And the Israelis are not forgoing their claims. They are determined to keep this land at any cost. They however see the possibility of cooperation with the Arabs. That seems to be happening to a small degree on the West Bank.

When Shimon Peres was asked to take charge of the Occupied Territories, he introduced a number of steps which have helped Jewish-Arab relations. He established a pilot project for the refugees, expanded Israeli investment and made a truly significant commitment to their well-being and progress.

The Israelis are spending Rs 2.25 crores annually for "civil administration in the territories". They have granted limited self-rule. They are helping Arabs to create overseas markets for their products and allowing them to trade with Jordan and other Arab countries.

Arabs on the West Bank have begun to emerge as an independent force. And the progress made in the last ten years has made them realise that it might not be such a bad idea to live "in a peaceful partnership with Israel". The West Bank authorities have begun a dialogue with their Israeli counterparts about the possibility of setting up an Arab university.

"Twenty five years," says Golda Meir, "are but a brief moment for a nation with a memory more than 35 centuries long. Yet, for us, this quarter of a century bears a quality of wonder..."

Away from the immediate zones of hostility along the borders, it is difficult to realise there is a constant state of war in the Middle East. Israelis seem far less worried about the danger of war than about traffic jams and rising prices. Underlying the tranquillity is the security of knowing that, except for an occasional foray, the ceasefire lines are quiet. If another war breaks out, they know that it will start on frontiers far away from Israel's heartland.

In the mean while, they are crowding sidewalk cafes. More and more Israelis are travelling abroad. They are buying motorcars in increasing numbers. TV sales are rocketing at an astonishing rate of 15,000 sets a month. There is an unprecedented construction boom. And plans are under way to turn Tel Aviv into a Mediterranean resort rivalling the French Riviera. (Already 4,00,000 foreign tourists visit Israel every year.)

The Gross National Product is rising at an average rate of 9 per cent per annum—from Rs 240 crores in 1948 to Rs 2,100 crores in 1972. The country's exports are 48 times higher than in 1949—over Rs 15 crores in 1972.

"After 25 years, not all our objectives have been attained," admits Finance Minister Pinhas Sapir. "The road ahead is still long but we can look to the future with confidence in the realisation of our past achievements and the knowledge that we are not alone in our struggle."

What Israel needs to move ahead is peace with her Arab neighbours. If the official pronouncements from both sides are an indication, the outlook is very dim.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

GIRL gets BOY

Marriages are made in heaven, through the columns of a first class daily like your favourite paper — The Times of India.

A matrimonial advertisement is less expensive than you think! The Times of India charges only Rs. 28.60 up to 24 words (every extra word Rs. 1.10), box service Rs. 3|- extra.

The Bombay and Delhi editions of The Times of India go to nearly 245,000 good families, worthy of alliance.

And remember, The Times of India takes your ad to thousands of readers in the Northern Zone and the Western Zone who cannot be reached at all by any other daily and at such a low price either! Make The Times of India your match-maker.

Book your advertisement for both editions at The Times of India, Bombay (Dr. Dadabhoy Naoroji Road) or at New Delhi (7, Bahadur Shah Zaffar Marg).

Pile sufferers! Tormenting itch and pain relieved in minutes.

NEW YORK—Science has now discovered a new healing medication that actually shrinks piles (hemorrhoids) without surgery, except in severe cases. In case after case, "very striking improvement" was reported and verified by doctors' observations. Pain and itching were relieved promptly and actual shrinking and healing were observed. In fact, results were so thorough that sufferers—some of them being cases of 10 to 20 years—made such astonishing statements as: "Piles have ceased to be a problem!" All this without narcotics, anaesthetics or astringents!

This new medication—called Preparation H* ointment—besides helping to shrink piles, lubricates, relieves irritation and makes bowel movement less painful. Preparation H is available with applicator, in 30 g and the more economical 50 g tubes at all chemists.

Write today for a free copy of the informative booklet on piles, to Dept. PH-80, Geoffrey Manners & Co. Ltd., P. O. Box 10133, Bombay 400 001.

*Regd. User of TM: Geoffrey Manners & Co. Ltd.

117-PH-152

Born for the best baby in the whole world.

Born tender.
Because your baby is.

Now for your baby, another fine product from Glaxo. Glaxo Baby tender talc. Spun finer so it's tender on baby's skin. And, with all the goodness of Glaxo products you've always trusted: Glaxo Baby Food, Ostermilk and Farex.

You know, Glaxo means the best for your baby.

Glaxo
Baby tender talc.
In 100 g. & 400 g. tins.

CMGBT-2-154

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Kerala Bishops

Sir—Apropos the Higher Education crisis in Kerala, the bishops, for the first time in the history of the Church in Kerala, made a heroic sacrifice in leaving their cosy and snug palaces. Why were the bishops, priests and nuns so enthusiastic about this struggle as to jump into the street, shout slogans and lead demonstrations? Was it for protecting the rights of the minorities? Or was it for the protection of their own vested interests? What explanation is there for their keeping silent over the social injustices and inequalities?

Kodaikanal — J. KOOTINAL

The Sarabhais

Sir—Your defence of the Sarabhais under the plea that "the driving force behind every institution in the country is always some one person" does not stand rigorous scrutiny. Institutions run on these lines tend to be autocratic. The Institute can be commended if it is financed by the Sarabhais' own wealth and left at that. If however it is drawing huge financial support from public funds, further probing is justified. You have praised the Sarabhais for their contribution. May I point out that Admiral Soman also has a commendable record in the Indian Navy?

Tiruchirapalli — P. J. JOGLEKAR

Chain Letter

Sir—I request that the enclosed be addressed and posted to Sri Sai Baba. I remember reading your editorial on him and I am at a complete loss for a better alternative to reach him.

Below is a copy of a "chain letter" recently received by a friend. It reminds me of similar letters left in church pews in the United States some years ago until denounced from the pulpit.

What is interesting, though, is the effect this letter has had on certain "progressive" people around me. They are not believers; nor are they disbelievers to the extent that they can ignore the whole thing. They *will* write the 20 letters:

OM SHRI SHRI SAI BABA

MESSAGE: Trust on God Almighty and acknowledge good luck for the well of man.

The prayer has originally come from Kurichi. But be sure that the message must leave your hands within 7 hours. In USA Gen. Nick died within 7 hours of the receipt of the message when he tried to tear it off.

Gen. Choudhury became Chief of Army Staff on 22nd day of its receipt and he promptly circulated this message to 20 persons immediately after its receipt.

Mr Sidhartha Shankar Ray was sworn in as Chief Minister of West Bengal 13 days of its receipt since he also succeeded to fulfil the requirement. Please continue this chain, else you will have bad luck.

Jullundur — ROBERTO MORAVIA

The Illustrated **Weekly** of India

Vol. XCIII. 39. Regd. No. MH9
Sunday, September 24, 1972

CONTENTS

COLOUR PAGES

What About Indo-American Relations? 8
The T. V. Story 20
U.S. Presidential Elections 40
The Bad And The Beautiful 52
Comics 60

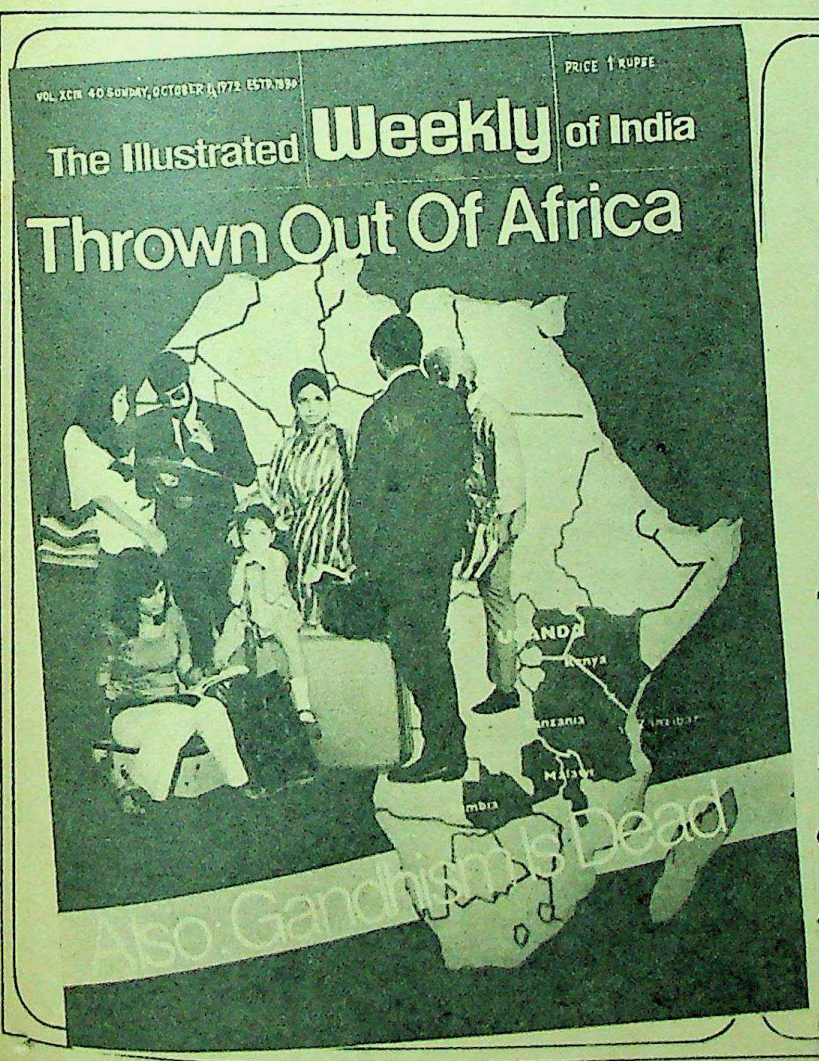
FICTION AND POETRY

The Wagon 29
Poetry Of The Month 39

ARTICLES AND PICTURE PAGES

Promoting Indo-U.S. Amity 17
The T.V. Satellite 27
Can Journalists Be Bought? 33
Professional Blood Donor's Racket 42
Sport Profile: Tony Greig 47
"Olympix 72" 48
A Wildlife Photographer's Diary .. 50

COVER: The bumper wheat crop grown at the Gram Sevak Training Centre in Nabha is examined by Trainee Premlata and Janet Gerardy of the Peace Corps.



NEXT WEEK

THROWN OUT OF AFRICA: Indians are hated and being hounded out of Africa. Yet they were the people who gave their sweat and blood for the prosperity of many African countries. Blacks and browns fought together against European colonialism. Now the blacks have turned against the browns and made nonsense of Afro-Asian solidarity. Why? Ajit Gopal provides the answer.

GANDHISM IS DEAD: "No!" says Jayaprakash Narayan to R.G.K. in an exclusive interview with the "Weekly". A special Gandhi Jayanti feature.

THE VERY PRIVATE PUBLIC SCHOOLS: Are they relevant to our society? H. R. Das discusses their educational methods, their history, their value, their shortcomings.

PUSHKAR FAIR. Arun Ganguly captures in words and pictures its vibrating colour.

G. R. VISWANATH: Colour study and Special Sport Profile. By Raju Bharatan.

A TOUCH OF TAR: Story by Anil Ray

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

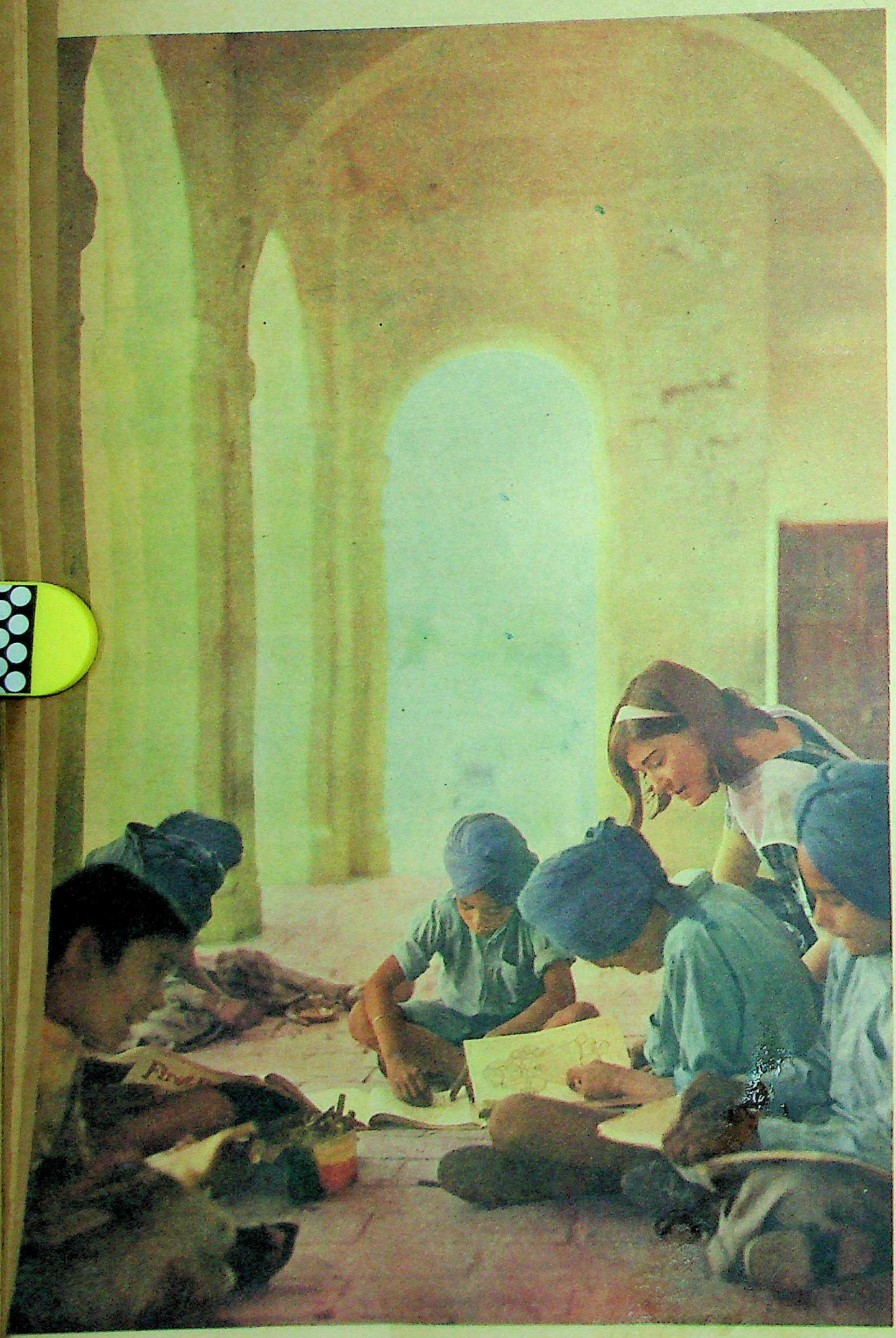
What About Indo-American Relations?

by McCREA HAZLETT

Americans and Indians share common democratic ideals but their governments have failed to establish a permanent friendship that will stand the strains of political differences.

Lincoln and Gandhiji, Roosevelt and Nehru, spoke the same language of freedom and set the same cherished goals for their peoples.

India has received aid from the US, totalling nearly $10,000 million (Rs 7,500 crores), which is more than the financial assistance from all the centres of the world put together. Exports to America now average $300 million a year, marking a favourable trend in our trade. But Indo-American relations have never been at a lower ebb than they are today. It is essential for both countries to examine objectively the causes, and remove the irritants.



THE AMERICAN PEACE CORPS, established by President John F. Kennedy in 1961 as an agency of the US Government, offered a large number of Americans an opportunity to work directly with the peoples of other countries in economic, social and educational development projects and thus further the cause of peace. Above: At the Rajendra Deva Orphanage, Patiala, Margaret Franck is seen coaching young students.

JULY 1972. In the past 18 months Indian-American relations have deteriorated. In this bleak landscape of memory are the Anderson papers, "tilting" India's strident condemnation of the war in Vietnam, suspension of $87.6 million of American aid and demonstrations at the American Embassy. For many Americans who have a special affection for India, and for thousands of Indians who admire America, it has been a sad time. Perhaps now we should put these events in perspective by looking at the roots and branches of Indo-American friendship.

Our relations began before American Independence. We share the common heritage of having been colonies. Many Englishmen lived successively in North America and India, for in those days it was not unusual, even with the immense distances and the slowness of travel, for a career to be divided between America and Asia. Lord Cornwallis, for example, who surrendered to the Americans at Yorktown, was later Governor-General of Bengal. **The importance of these brief contacts through the British is that gradually America and India were beginning a common cultural experience and possibly developing a background for mutual understanding.**

After the United States became independent in 1776, a small but bustling trade

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

developed between the two countries. Young sea captains from New England saw the wonders of Bombay and Calcutta, and supplied their wives and daughters back home with fine silks and cottons and the other rich arts of India.

But, in the sweep of America's development, the impact of Indian thought is more important than these early trade relations. The familiar story bears repeating. One of the main strands in the complex web of the American character is a very strong idealism. Americans believe in ideals and believe in pursuing them practically.

This idealism found its happiest and earliest expression in the middle of the nineteenth century in Concord, Massachusetts, among a group of transcendentalist thinkers and writers. These men rejected the prevailing forms of Protestant Christianity and wrote and thought about the world soul and other topics not strange to Indian philosophers. Ralph Waldo Emerson was the most distinguished member of this group. He was an avid reader of Indian philosophy. The quickest way to see this relationship is to read his short poem, "Brahma", which could have been lifted bodily from the Gita:

If the red slayer think he slays,
Or if the slain think he is slain,
They know not well the subtle ways
I keep, and pass, and turn again.

Far or forgot to me is near;
Shadow and sunlight are the same;
The vanished gods to me appear
And one to me are shame and fame.

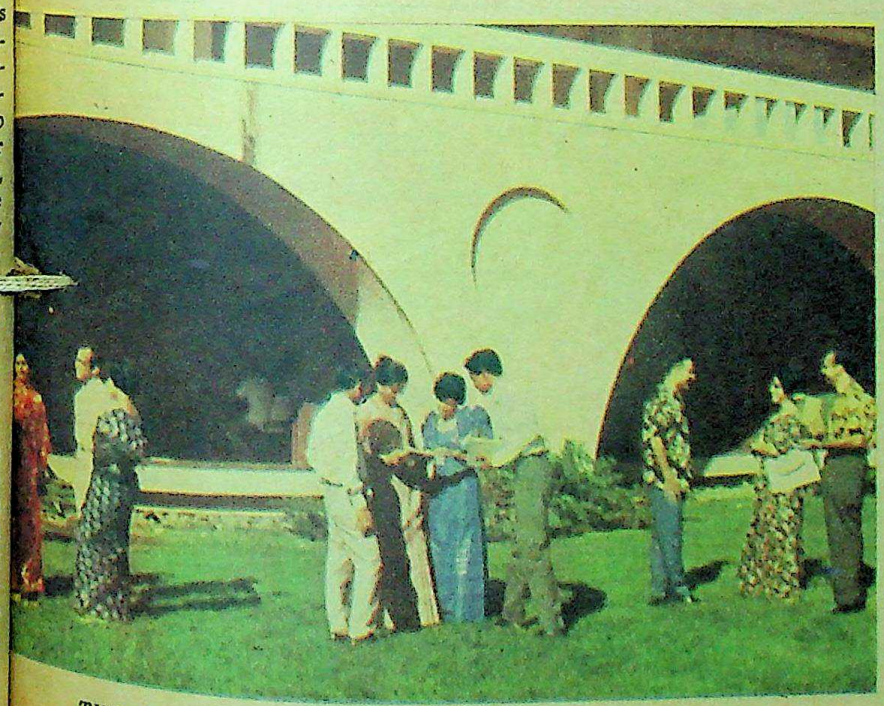
They reckon ill who leave me out;
When me they fly, I am the wings;
I am the doubter and the doubt,
And I the hymn the Brahmin sings.

The strong gods pine for my abode,
And pine in vain the sacred Seven;
But thou meek lover of the good!
Find me, and turn thy back on heaven.

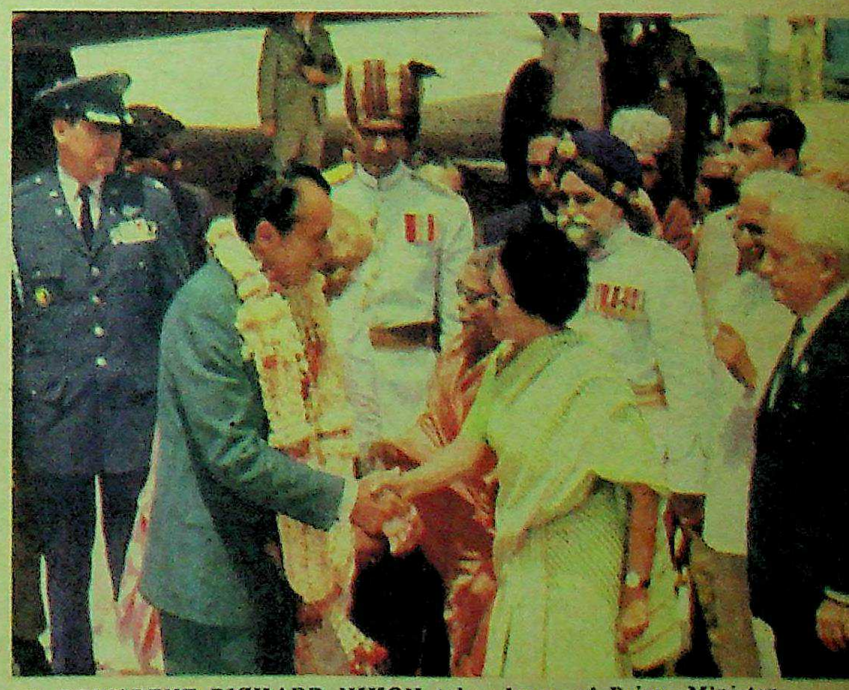
INDIA WAS ONE OF THE FIRST COUNTRIES to invite Peace Corps volunteers. Today they are serving in 14 States. The largest area of Peace Corps involvement in India is in the field of agriculture. Above: *Steve Power assists a Punjabi poultry-keeper in setting up a bamboo partition.*

The second most important transcendentalist was Henry David Thoreau, whose reputation has so grown with succeeding generations that he is today more widely read than Emerson himself. Thoreau's very famous book, *Walden*, was dedicated to persuading unhappy men to give up their attachment to possessions in order to free themselves. He was primarily a seeker, not a political activist. However, an incidental political act of his had important consequences for India. He once went to jail for non-payment of taxes because, he said, he refused to support a government which supported slavery. Friends paid his bill and Thoreau was released, but he wrote a very powerful essay, "Civil Disobedience", about his experience and his principles.

—Continued



THE EAST-WEST CENTER, Hawaii, was created by the Mutual Security Act (1960), signed by President Eisenhower to promote better relations between the US and the nations of Asia and the Pacific. Its three major programmes are: the Institute for Student Interchange; the Institute of Advanced Projects; and the Institute for Technical Interchange. Field study forms an important part of the ISI programme.



U.S. PRESIDENT RICHARD NIXON takes leave of Prime Minister Indira Gandhi at Palam Airport, New Delhi, after his visit to India in July 1969. Indian criticism of the USA mainly centres on indiscriminate arms aid, the Vietnam war and, lately, America's role in the Bangladesh liberation struggle. Mrs Gandhi has observed that "the Nixon Administration has shown no real desire to improve its relations with India".

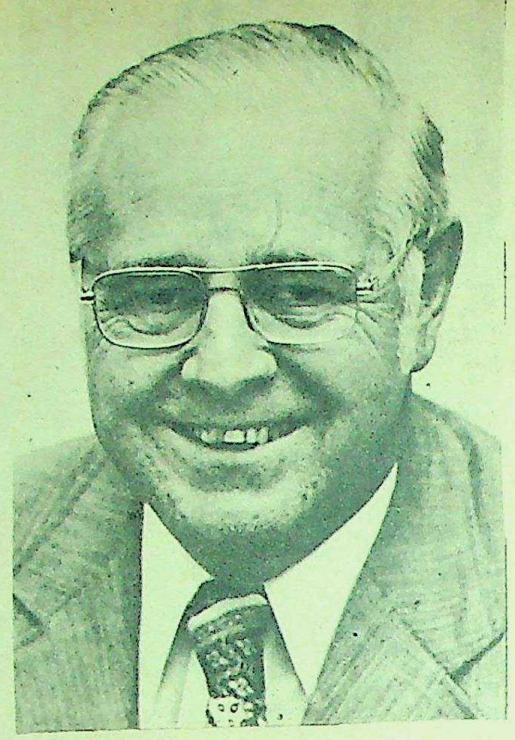
CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

This essay strongly influenced Gandhi, who wrote that it "seemed to be so convincing and truthful that I felt the need of knowing more of Thoreau". Gandhi adopted civil disobedience as a key to the resistance movement. Walt Whitman, the most original American poet up to his time, was also very much interested in India and Indian thought. His poem, "Passage to India" (from which E.M. Forster took the name for his novel), deals with the progress of a soul to an identification with God—again something understandable to Indians.

These writers read the Gita, the Upanishads, the Laws of Manu and other classics of Indian literature in translation only, for they did not know Sanskrit. But more professional students of India were being developed in America. One of the most influential of these was William Dwight Whitney, for many years Professor of Sanskrit at Yale University. His *Sanskrit Grammar*, first published in 1880, is still in print both in India and America and is considered to be one of the most useful grammars of Sanskrit for advanced students. **Whitney taught an entire generation of American Sanskritists and established a distinguished tradition of productive humanistic scholarship concerning India.** This tradition has continued to grow, until today there are major centres for the study of India in many American universities, including Harvard, Columbia, Pennsylvania, Chicago, Wisconsin and California.

These contacts between India and America, though very important, were "idea to idea" rather than "people to people". However, Indian visitors to America have not been lacking. Among the most distinguished early visitors were Vivekananda and Tagore. Swami Vivekananda attended the Parliament of Religions held in Chicago in 1893. He proved to be one of the most notable figures in the assembly and captivated his huge audience by the universality of his message. He remained in the United States for two years, teaching and lecturing, and developing widespread sympathy for India's young independence movement, for Vivekananda was an ardent nationalist. The Ramakrishna Mission which he founded in Chicago has grown into a nationwide organisation with branches in many American cities.

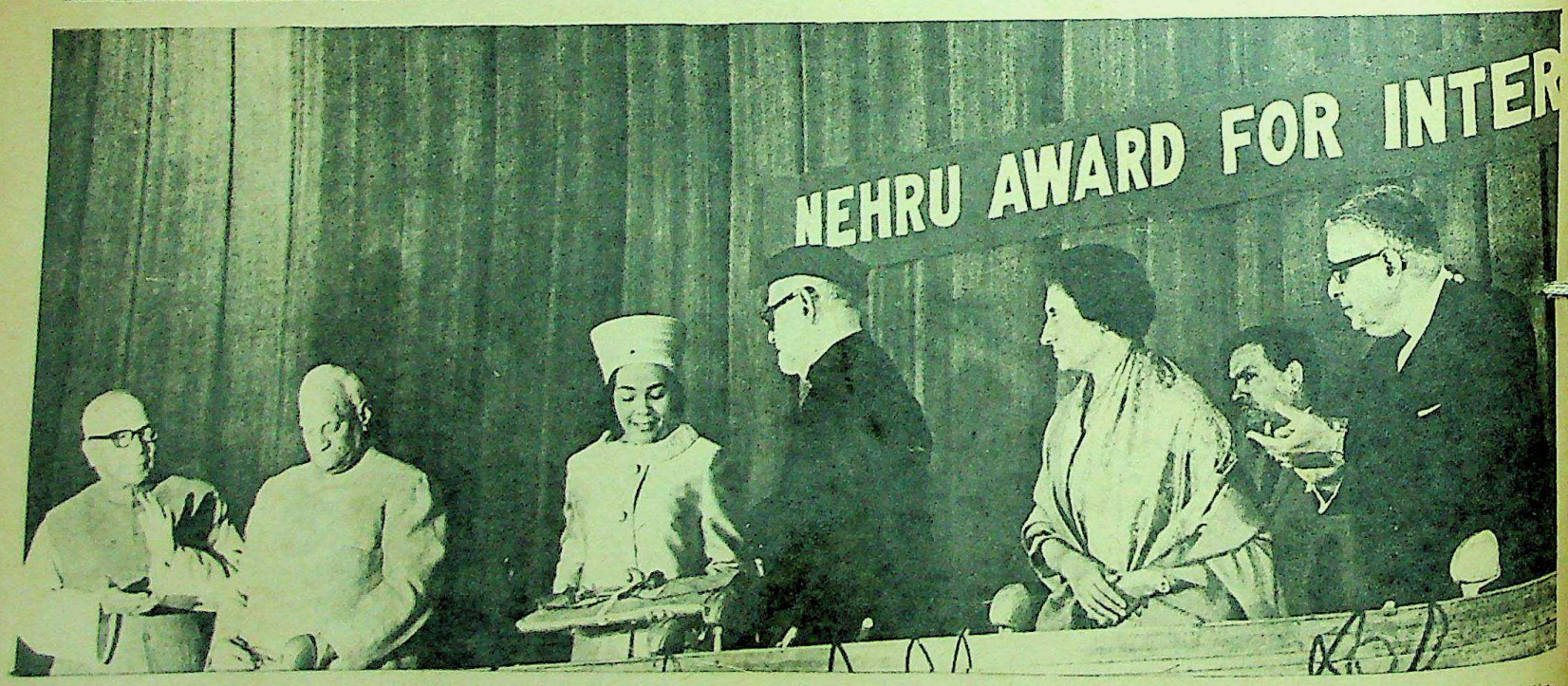


THE AUTHOR McCREA HAZLETT (b. 1916) is the Counsellor for Cultural Affairs with the US Embassy in India. Mr Hazlett started his career as a teacher and was Provost of the University of Rochester. He is associated with several American universities and academic committees. He edits the American Review. *He is specially interested in Marathi language and literature.*

Tagore's first publications in the West were some of the poems of *Gitanjali* published in *Poetry: A Magazine of Verse*, which had just been founded by Harriet Monroe in Chicago. In 1912, Tagore lived in mid-western America, wrote lectures later delivered at Harvard and published under the title *Sadhana*, and became well acquainted with the strong mid-western poetry movement in the people swirling around Miss Monroe and Mrs William Vaughan Moody.

Since Independence, Indians have come to the United States in ever increasing numbers. Businessmen, government officials, technologists, scientists, artists, writers, teachers and students have come to observe, study and perform. Many have come to see how Americans do things, but perhaps those who come to perform have best succeeded in influencing America. Dancers (Indrani, Shanta Rao, Balasaraswati and Uday Shankar) and musicians (Ravi Shankar, Ali Akbar Khan, Bismillah Khan and Nikhil Bannerjee) have performed in America and have their American following. Some of the artists have established schools in the United States. Ravi Shankar's Kinnara School of Music in Los Angeles and the Ali Akbar Khan College of Music in Sausalito, California, are among the best places in the world for the study of these arts. Many young Americans have collected records of Indian music and the popularity of the sitar has inspired American imitation. An electronic instrument with 18 strings called the Rajah Zeetar has been developed in the United States. It is advertised as being easier to play than the sitar and sounding much like it.

Indian films, especially those of Satyajit Ray, have won popularity with American audiences, and plays by Indians (Tagore's *King of the Dark Chamber*, Santha Rama Rau's adaptation of *A Passage to India* and works by Asif Currimbhoy, among others) have been produced professionally. Many university theatre groups have staged productions of such plays as *Shakuntala* and *The Little Clay Cart*.



THE NEHRU AWARD FOR INTERNATIONAL UNDERSTANDING —Rs 1 lakh convertible into any foreign currency and a citation— has gone to two Americans since its inception in 1965: the late Martin Luther King and Yehudi Menuhin, the violin virtuoso. The recognition of Martin Luther King's struggle for equality and justice for his people, as leader of the American Civil Rights agitation, was made posthumously for the 1966 Award and received by his widow Coretta, in New Delhi, in 1969. Martin Luther King followed the Gandhian technique of non-violent non-cooperation in attempting to arouse the conscience of his country.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

However, the Indian who has probably had the greatest impact on American thought and the American image of India is Mahatma Gandhi, of whom President Nixon has said that he had a greatness "which transcends the ordinary meaning of the word", a greatness "beyond the trappings of power, beyond the opinions of men, a greatness of the spirit".

"Gandhi's life was inspired by truths which know no boundary in space and time, for they are eternal," he declared.

President Nixon's words reveal the depth of American feeling for this architect of India's freedom who became a symbol of peace and non-violence for all nations. The American Civil Rights movement has given new meaning to the Gandhian philosophy which, as we have seen, had been influenced by the views of Henry Thoreau. Although he never visited the United States, Gandhi and what he stood for are very much alive in America today.

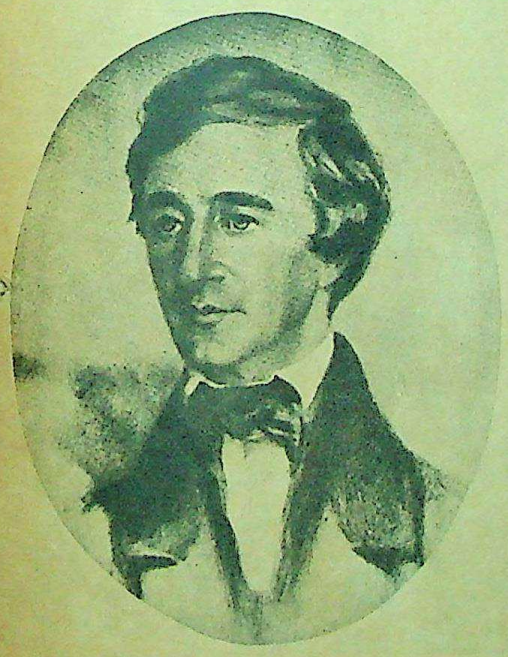
Calvin Kytle, author of *Gandhi, Soldier of Non-Violence*, has suggested that Gandhi's ideas may, indeed, have more relevance for the future than they did during his lifetime: churchmen see inspiration for the current ecumenical movement in his approach to religion, political theorists look to satyagraha as the only realistic alternative to nuclear war, urban planners find stimulation in his approach to village development. "But Gandhi's most important contribution," as Kytle points out, "may ultimately turn out to be, not to religion, politics or sociology, but to psychology—to our understanding of ourselves and particularly to our potential for personal growth. For what Gandhi did, most of all, was to give us a new vision of man." It is this vision that continues to inspire Americans.

Cultural relations—the influence of the thought, art, music, literature and great men of a country—are perhaps the most permanent effects of international understanding. If this is so, the impact of India on America is indeed great. However, from day to day, and at this time in particular, political and economic relations and the problems which have come to characterise them attract most attention.

America has an excellent record of early and sustained support for India. President Franklin Roosevelt's interest in India's independence was so great that, at the risk of alienating his closest wartime ally, he repeatedly pressed for immediate settlement of the Indian question. On March 10, 1942, Roosevelt sent a long cable to the British Prime Minister, expressing his concern over India and suggesting the formation of a provisional government. Again, during Sir Stafford Cripps' Mission to India, Roosevelt urged "one more final effort" to save the negotiations and warned: "If the Cripps talks fail and India is subsequently invaded with success by Japan with attendant serious military or naval reverses for the Allies, the prejudicial reaction on American public opinion can hardly be overestimated." He bluntly told Churchill that Americans could not understand "why, if the British Government is willing to permit the component parts of

—Continued

THE HAND OF LASTING FRIENDSHIP. Five American Presidents—from Harry Truman to Richard Nixon—made commitments to help India. No country in the world has received more US economic assistance than ours. Since 1957, the two countries have concluded assistance agreements amounting to nearly Rs 7,500 crores. The US share of total foreign assistance to us is over 50%. This makes India top partner of the US in its world assistance programme.

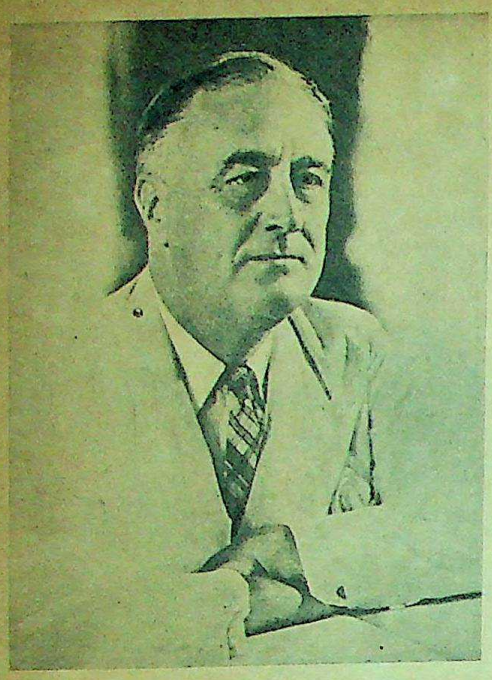


HENRY DAVID THOREAU'S FAMOUS BOOK, Walden, was dedicated to persuade unhappy men to shed material possessions. His essay on "Civil Disobedience" influenced Gandhiji, who said it "seemed to be so convincing and truthful that I felt the need of knowing more of Thoreau".

WALT WHITMAN, the most original American poet in his time, was much influenced by Indian thought. His poem, "Passage to India" (from which E. M. Forster took the name for his novel), deals with the progress of a soul to its destined identification with God.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri



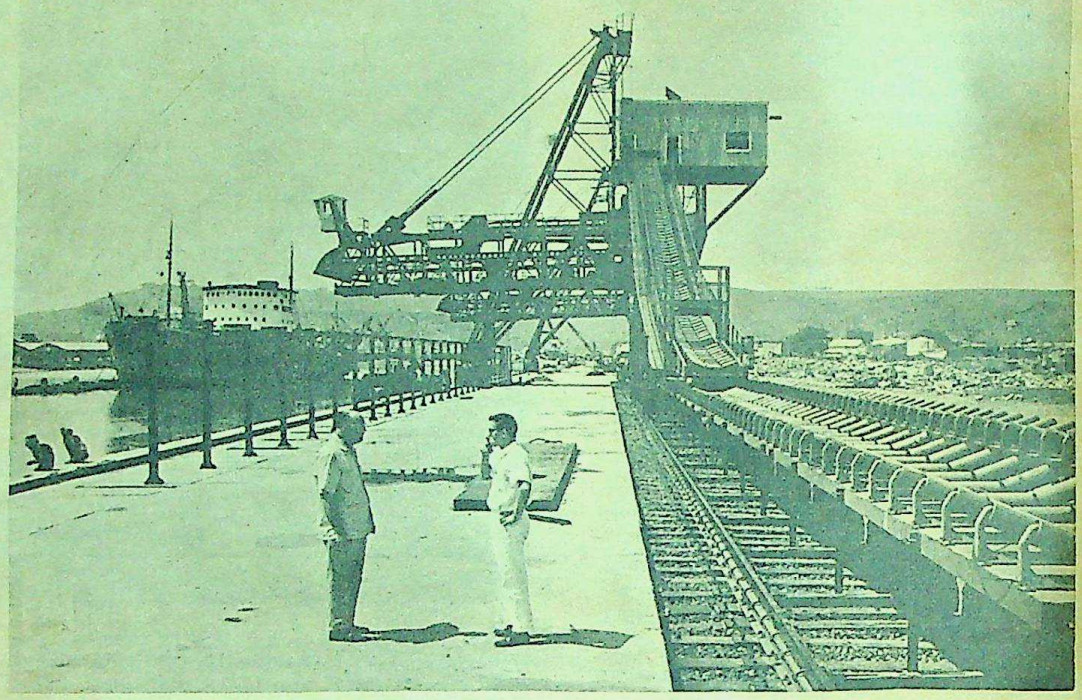
PRESIDENT FRANKLIN ROOSEVELT tried to press his wartime ally, Winston Churchill, to negotiate with Indian leaders to set up a provisional government which would help fight the fascist powers.

India to secede from the British Empire after the war, it is not willing to permit them to enjoy what is tantamount to self-government during the war".

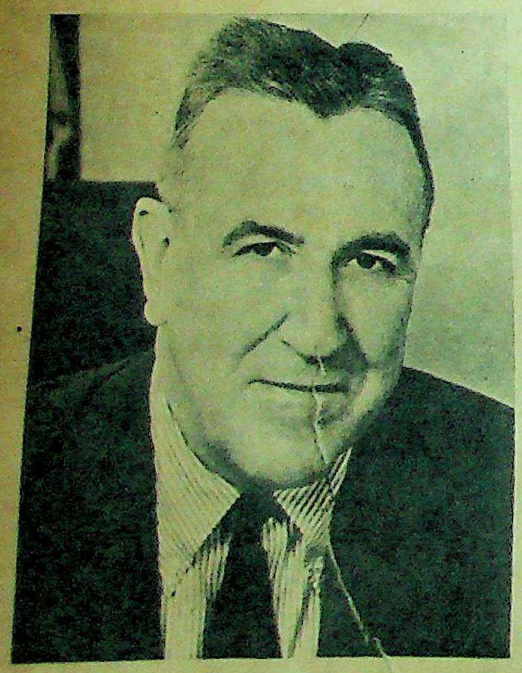
In a subsequent message sent to Colonel Louis Johnson, the President's Personal Representative in India, Acting Secretary of State Summer Welles pointed out that, prior to Cripps' departure from India "and up to the last moment, the President made every possible personal effort with the British Prime Minister to prevent the breakdown of negotiations..."

When Indian independence was finally achieved, the United States quickly came forward with offers of friendship. "In the years to come," declared President Harry Truman, "the people of this great nation (India) will find the United States of America a constant friend... I earnestly hope our friendship will, in the future as in the past, continue to be expressed in close and fruitful cooperation." And, indeed, America was the first nation to offer an economic assistance programme to India after independence. The first US grant or loan agreement with any Asian or African country under the American technical assistance programme was signed with India in 1951. Under it the United States provided $54 million to help finance India's massive programme to eradicate malaria and to launch the Community Development programme, which now includes all 550,000 Indian villages.

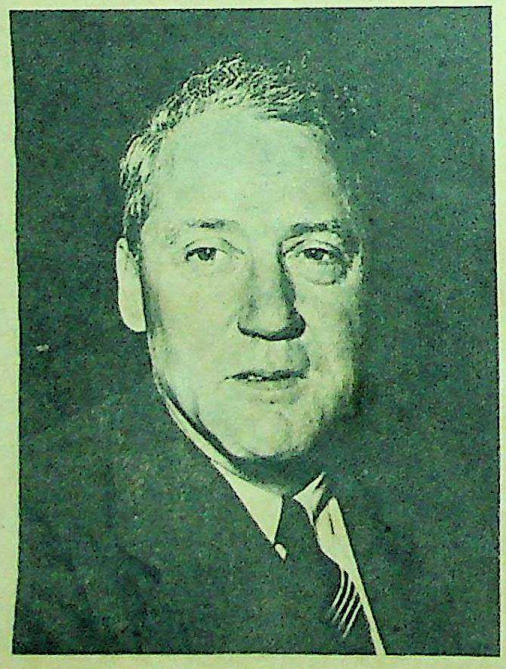
Last year, in his review of Indian-US relations, Ambassador Kenneth B. Keating said: "For two decades we have maintained with India a friendship whose link extends far beyond and deeper than the natural fact that we have a common political system. America made a commitment 20 years



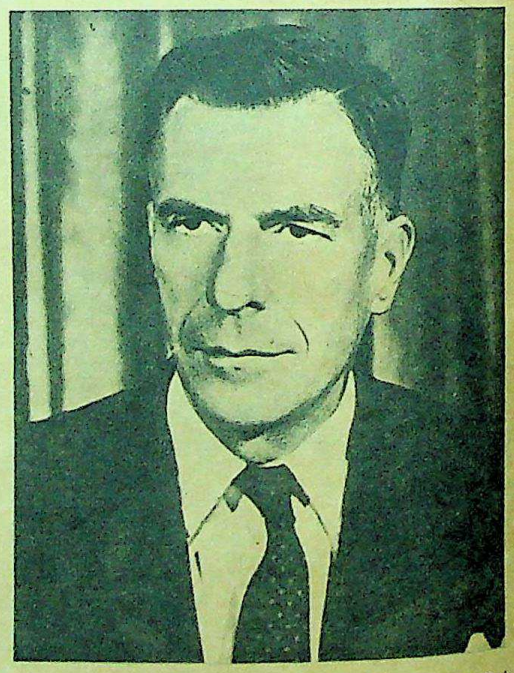
IRON ORE PLANT AT VISAKHAPATNAM. This fully automated plant at the harbour was erected with American assistance. It forms part of the Orissa Iron Ore project, which envisages development of the port facilities. The plant will be commissioned next month.



CHESTER BOWLES (b. 1901) was twice Ambassador to India—in 1951-53 and 1963-69. A businessman turned diplomat, he is author of several books, including the famous Ambassador's Report. He was often criticised for acting more as "India's ambassador to the US".



JOHN SHERMAN COOPER (b. 1901) was an Ambassador to India in 1955-56—his first diplomatic assignment—but resigned to fight the elections, becoming a Senator of Kentucky. He felt that the "neutrality of India would break the back of the Soviet Union and China".

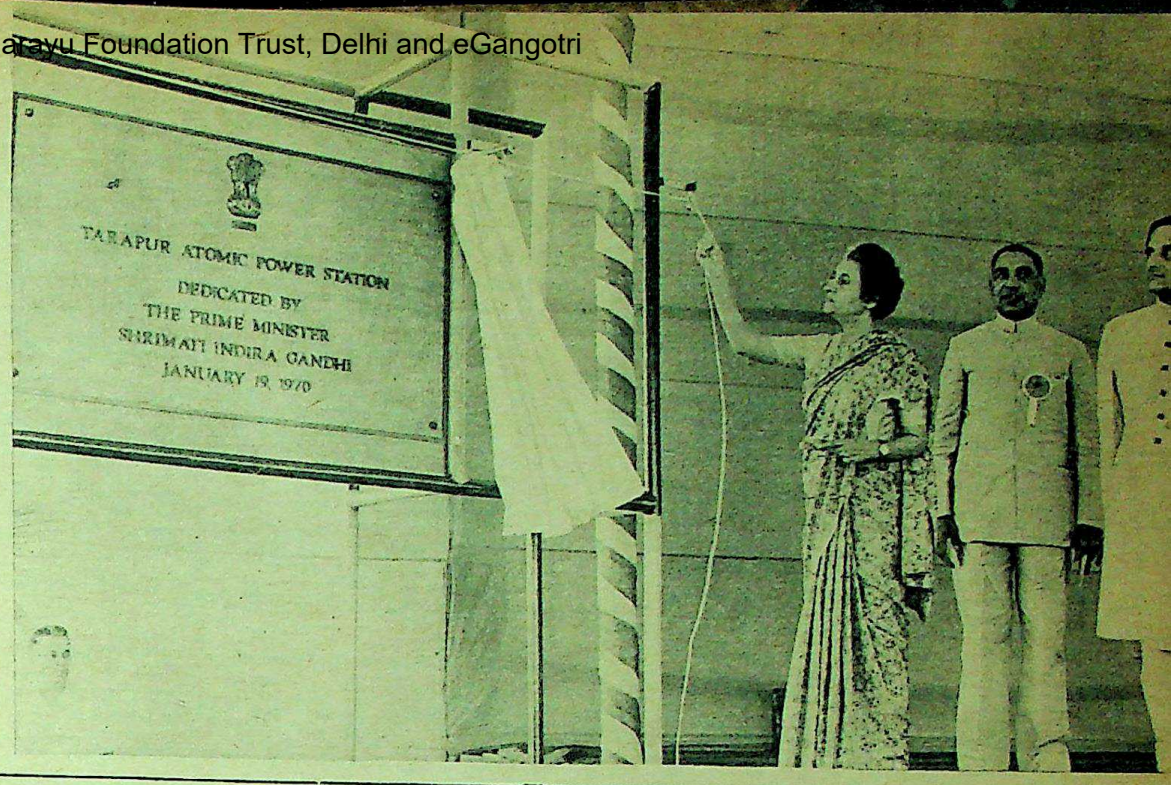


J. K. GALBRAITH (b. 1908), economist, diplomat, professor and writer. He was Ambassador to India in 1961-63. It was during his tenure that India had its confrontation with China. Without any hesitation, the US rushed arms to India and promised help to stem the Chinese advance.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

ago to help the Indian people achieve what they want for themselves—self-sufficiency, self-reliance and prosperity. Five American Presidents—from Harry Truman to Richard Nixon—have in turn endorsed and supported this commitment in tangible form. No country in the world has received more economic assistance from the US than India." **Since 1951, India and the United States have concluded agreements totalling nearly $10,000 million (Rs 7,500 crores) in assistance to India's development. This makes India the top partner of the United States in its worldwide foreign assistance programme. The United States' share of the total foreign assistance to India is more than 50 per cent.**



ASIA'S LARGEST NUCLEAR POWER STATION. Tarapur, despite its teething troubles, has helped meet our industrial requirements. It was erected by an American firm of engineers. In the picture are Prime Minister Mrs Indira Gandhi and the late Dr Vikram Sarabhai (right), then Chairman of the Atomic Energy Commission.

U. S. ECONOMIC AID TO INDIA

US economic assistance to India commenced in 1951 with a loan of $189.7 million (Rs 142.28 crores) to purchase two million tons of wheat. Since then, US aid through April 1971 has totalled $9,896.3 million (Rs 7,422.23 crores)—consisting of both grants and loans.

The US Government extended aid to India through three agencies: the United States Agency for International Development (USAID), the Public Law 480 (Food for Peace) Programme and the US Export-Import Bank.

AGRICULTURE

Agriculture accounted for 61% of the technical assistance expenditures of the USAID mission. US foreign exchange aid for Indian agricultural development exceeded $700 million (Rs 525 crores). In addition the US has extended loans and grants totalling Rs 800 crores in Indian currency from PL 480 funds. Over a hundred American specialists have helped in research and in the country's Green Revolution.

The US aid programme assisted the setting up of three large fertiliser factories—at Visakhapatnam, Trombay and Madras.

EDUCATION

The US has assisted India in virtually every area of education: Elementary, Science, Technology, Engineering, Multipurpose, Home Science, Social Welfare, Rural and Adult Literacy campaigns.

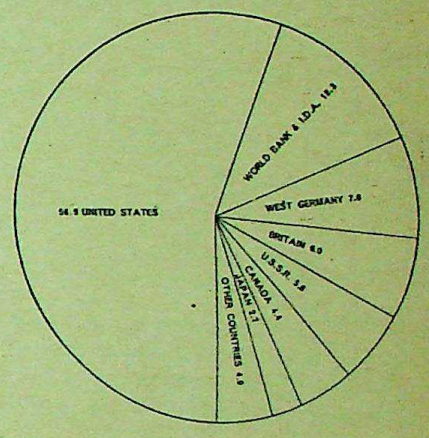
HEALTH AND FAMILY PLANNING

The National Malaria eradication programme was largely financed by US aid and PL 480 funds.

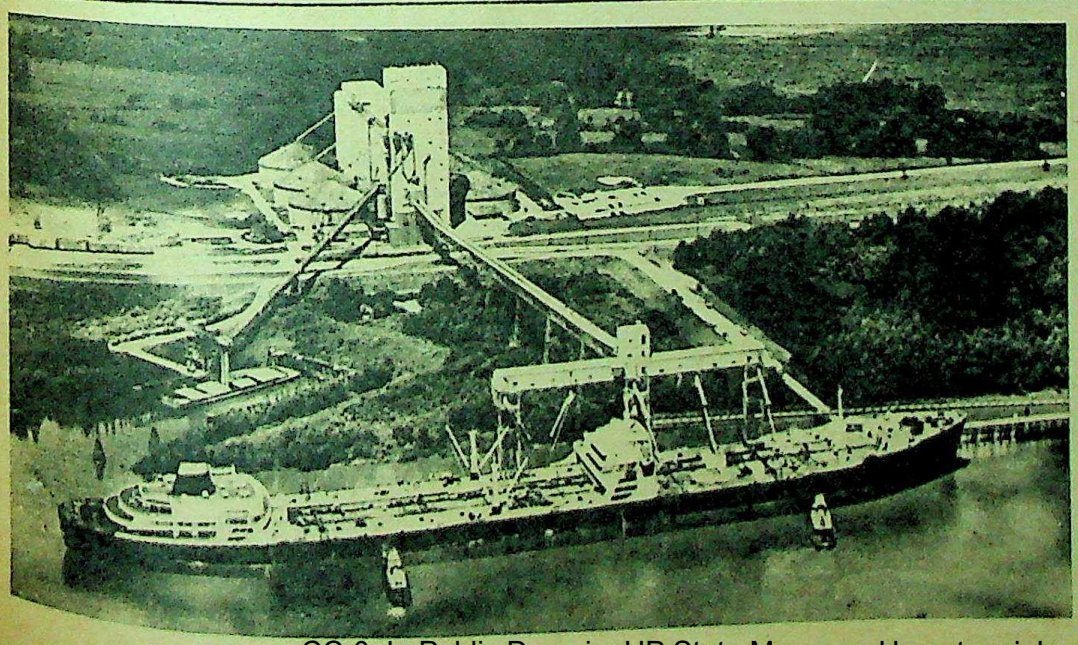
In the field of Medical Education (also Nursing, Health, Water Supply and Sanitation), the US has helped various schemes of development, both through grants and trained personnel.

INDUSTRIES

The United States has made available machinery, components, spare parts, raw materials and other industrial supplies valued at more than $2,600 million (Rs 1,950 crores) to modernise and expand our industries—apart from loans.



EIGHTY PER CENT of resources used in India's economic development comes from India herself. Foreign aid accounts for the remainder. The US has given 56.5% of all foreign aid utilised by India.



MANHATTAN, the mammoth vessel (287 metres long and 42 metres wide) bringing 103,400 tons of US wheat. This was the first shipment from the 900,000 tons of foodgrains authorised by President Johnson. During the 1966 Bihar famine, there was a continuous stream of American ships bringing foodgrains.

In fact, American aid continues. While $87.6 million in aid was suspended (not cancelled), about $173 million (approximately twice as much) is still being supplied. Unaffected by suspension were such projects as PL 480 wheat and vegetable oil supply, industrial development, rice research, soil and water management, rural electrical cooperative development, science, education, improvement and development of nutritional foods. These and many other projects financed by the United States are still active, all of them designed for the technological advancement of India.

Specifically, America has provided aid to some thirty power projects which now generate one-third of India's 16 million kilowatt electrical production. We have helped

—Continued

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

finance the importing of industrial machinery and fertiliser, to establish eight modern agricultural universities and several industrial and technological institutes, and to modernise India's rail and air transport. In addition to these loans and grants for economic development, the United States has, in the past 20 years, provided India with about 60 million tons of foodgrains plus large quantities of cotton, soyabean oil, milk powder and other agricultural products. The value of these commodities is nearly $5,000 million.

America has also provided important assistance to India's science and space programmes. The dynamic Summer Science Institutes project, launched in 1953 with American assistance, enabled college and secondary school teachers of science and mathematics to develop up-to-date methods of teaching. Advanced weather-forecasting equipment provided by the United States has in recent years furnished data aimed at helping Indian authorities save lives and minimise cyclone and flood damages. A number of Indian scientists are being assisted in lunar research with moon rock and dust samples provided by the US space agency.

In addition to financial aid, America has provided many forms of aid through people-to-people contacts. United States Agency for International Development specialists, Peace Corps volunteers, scholars and teachers, supported by the Ford Foundation and the Rockefeller Foundation, have come to India to assist in whatever ways they can. An American expert, Harvey Slocum, for example, was intimately involved at every stage of the planning, design and construction of the Bhakra Dam, which was one of the most difficult engineering jobs ever undertaken by man and one of the major contributions to the improvement of Indian agriculture in the north-west.

ON THE NADHASWARAM Dr William Skelton (Head of the Music Department, Colgate University) accompanies his tutor, Saidapet S. Natarajan, at a temple festival in Madras.

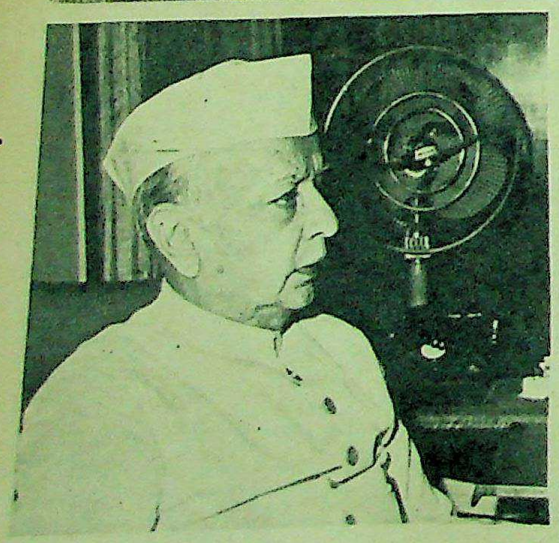
OPEN THE DOOR TO AMERICAN SCHOLARS

Over 1,000 American scholars doing research have been refused renewals of their visas by the Indian Government. This report has been carried by respectable journals like The New York Times *and* Los Angeles Times.

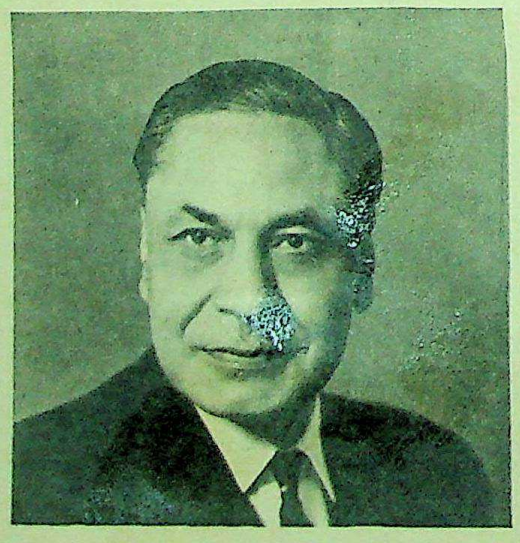
William J. Drummond, in a New Delhi report to Detroit News, *writes that the Indian authorities are suspicious of some of these research programmes: "Some research projects were literally studies of basket-weaving. According to some administrators of the programmes themselves, the scholarship has too often been shallow. Nevertheless, they are defended on the ground that they contribute to international harmony." One point of contention, writes Drummond, is an Indian complaint that US-held rupees earned through wheat sales to India are used to finance the studies and "many observers think that the Americans have spent too much of the money for the benefit of American instead of assistance to India, as the programme was originally designed".*

Complaining bitterly on this move, The New York Times, *in an editorial, said that Prime Minister Indira Gandhi was threatening to shut doors to foreign scholars, unlike her enlightened father who wanted them open to "let fresh air blow in from all the sides".*

"The fact that visas for American and other scholars are being curtailed indiscriminately pending completion of the study suggests that the Indian Government may be motivated by something other than a concern for more discriminating scholarship." It added: "Since this closed-door policy affects far more Americans than others, there is suspicion that New Delhi is acting in retaliation for United States policies during the recent India-Pakistani clash over Bangladesh. If so, this is short-sighted action indeed. Some of India's strongest supporters during the recent chilling of relations have come from the ranks of scholars who have lived and worked there. The best hope for renewal of friendly Indian-American ties lies in those thousands of friendly Americans—and Indians—who have learned to understand and admire each other's countries through direct experience..."—B.C.



G. L. MEHTA (b. 1900) was Ambassador to the US in 1952-58. He has made an outstanding contribution to Indo-US relations. He resigned his presidentship of the Indo-American Society on the Bangladesh issue.



B. K. NEHRU (b. 1909) was our US Ambassador during the 1965 Indo-Pak conflict. He played a constructive role in promoting Indo-American economic cooperation during his tenure.

L. K. JHA (b. 1913), our present envoy in the US, had a most difficult task in countering Washington's openly hostile stand against India during our conflict with Pakistan over Bangladesh.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

THE RAGE OF AMERICAN YOUTH. Sitarist Ravi Shankar has taken Indian music to the world. Here he lectures to a class at the University of California, Los Angeles.

Most important, over the years, the doors of American colleges and universities have been wide open for Indian students and teachers. There are currently more than 12,000 Indians studying in America—about one-third of them supported by American dollars, either private or public.

It is a fact that America gave much-needed help to the Indian economy in its most critical years, promoted India's agricultural development to achieve the present self-sufficient state and enhanced India's industrial and power capacity. And American assistance has been provided without interference with India's own right to do its planning and to set its priorities. Without the intelligent and skilled guidance which Indian governmental and private agencies have given to development, the wonders of the past years would not have been accomplished. But also it is clear that financial and technical assistance furnished to India by the United States as well as other countries has played an important role in this impressive development.

And that it is impressive there can be no doubt. In the first quarter of 1972, Indian exports to the United States rose to Rs 80.3 crores—24 crores higher than the same quarter in 1971. Over the last three years, Indian exports to the United States have averaged about $300 million, while US exports to India, exclusive of PL 480 commodities, have averaged only about $250 million.

What of the future? Will Indo-American relations continue in their current petulant state? Will they, as many predict, continue slowly going down a long incline until contacts between the two countries have almost ceased? Or, as others hope, has the bottom already been reached and will there soon be a new rise in cooperation between the two countries?

These are hard questions to answer, for not only does the future depend on our two countries but on the rest of the world. It is certain that no countries will ever agree on every issue—India and the United States are no exception to this. Yet it is equally certain that India and the United States have no solid areas of sharp conflict. Neither has territorial ambitions which affect the other. Neither is competing with the other for large segments of world trade. Since both are democracies, there is no fundamental ideological conflict between the two.

The basic differences over the past 18 months seem to have centred on third-country relationships—Vietnam, Pakistan, Bangladesh, the Soviet Union—and these differences have indeed been real. But in the same months, great events have occurred, such as the Indian success in the recent war, the emergence of Bangladesh as an independent nation, President Nixon's meetings in Peking and Moscow, the steady withdrawal of American forces from Vietnam, the Simla Summit and the continuing rapid development of India on almost every front.

Each one of these events has an impact on Indo-American relations, because each drains some of the irritation out of that relationship. For too long, both sides have been guilty of placing the worst possible reading on each difference, and suspicion and hostility have grown to the point of suggested conspiracies, plots, internal subversion and evil designs.

Now it is time to tone down the rhetoric, as John Connally suggested during his recent visit to India. More important, now is the time when it may well be *possible* to approach a better relationship, based on a more realistic appraisal of the two countries, each by the other.

Finally, the United States has no intention of trying to dominate India. Despite our many differences we see a free, self-reliant, self-contained India, standing proudly and non-aligned, taking its rightful place among the nations of the earth. The recent past is a dark chapter in our friendship. May what's past become mere prologue and may we now look no longer back but forward to new forms of friendship and new modes of mutual support.

OUR FORTHCOMING ISSUES

October 8

NAGARS OF GUJARAT: A study of this talented community—their origin, their history, their customs, their way of life, their contribution to art, literature, music, politics. In colour and black and white.

BOUTIQUES—THE VANITY FARE: Who runs them and who patronises them? Will they catch on in a big way? By Nirupama Kapur. Sketches by Mario. Plus colour photographs of their exotic wares.

SOCIALISM: The pot-bellied politician, the prosperous businessman, the scruffy shoeshine boy—everyone in India talks of socialism. But do we really know what it means? Balraj Madhok, the fiery Jana Sangh leader, lashes out.

THE SLEEP-WALKER: Story by A. Ramanathan

October 15

CORRUPTION IN UNIVERSITIES: P. N. Nath, Vice-Chancellor of Marathwada University, Aurangabad, exposes the leaking of papers, manipulation of examination results, inflation of marks, bribing of officials. Fully illustrated.

The Illustrated Weekly of India

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

PROMOTING INDO-U.S. AMITY

Real peace and progress for mankind can only result from building up reservoirs of goodwill and friendship rather than arsenals of weapons. Restoration of Indo-American amity is an important step towards this international goal.

by V. S. NANDA

RECENT Indian responses, official and non-official, to declarations of American foreign policy and American actions in Vietnam make one wonder if we have abandoned our creed of non-alignment in spite of loud protestations to the contrary. To use a term ascribed to Mr Henry Kissinger, in holding the balance as between the Communist and non-Communist Blocs, are we not letting it "tilt" towards the former?

Our sense of horror and sorrow at American bombing of North Vietnam is understandable, but should it not be matched by an equal revulsion at the continued atrocities committed by the Viet Cong and their North Vietnamese suporters? We justly condemned the American Administration for holding India responsible for the start of the recent Indo-Pak War. Why are we not equally ready to concede that the present escalation of the war in Vietnam has been brought about by the massive invasion of the south by the North Vietnamese?

How is it that our radio and television, both in news coverage and comment, give us only one side of the picture and make no attempt at portraying either the sufferings or the longings of the South Vietnamese or their right to their own way of life and their own form of government? How is such a policy consistent with India's status as a co-Chairman of the International Control Commission?

Common Ideals

Current Indian attitudes are hardly helpful in arresting the process of estrangement between the United States and this country, which must cause acute disappointment to all those who have the interests of either country at heart. Both nations, with their common beliefs in freedom, democracy and human dignity, have a fairly long history of mutual cooperation in many fields. Recent attempts on the part of some people to belittle the role of US assistance in India's development are deplorable and are obviously motivated by political bias.

There is hardly a sector of economic activity which has not benefited from the inflow of American aid and technical know-how. **The green revolution in this country owes much to the researches of American agronomists—notably Dr Norman E. Borlaug, Nobel Prize winner, and Dr Robert F. Chandler—and their collaboration with Indian scientists.** It was Borlaug's success with growing high-yielding dwarf varieties of wheat and Chandler's equally successfull experiments with rice that paved the way for bumper Indian harvests. In agriculture and industry, American aid has been extended not only to big projects—such as the Sharavathi hydro-electric project in Mysore, the Nagarjunasagar project in Andhra Pradesh and the Diesel Locomotive Factory in Varanasi—but to a vast number of industrial enterprises, enabling them to expand and modernise.

Dr HENRY A. KISSINGER, Special Assistant to President Nixon for National Security Affairs, with Mrs Indira Gandhi in New Delhi, July 7, 1971. Looking on is US Ambassador Kenneth Keating, who later retired. US policy towards Pakistan during the recent Indo-Pak War can only be attributed to the US Administration's ignorance, misreporting by its intelligence services and Pakistan's effective anti-Indian propaganda.

Areas Of Cooperation

Other areas in which American assistance has been especially useful are those of public health, education, engineering and technology. Seven new agricultural universities have been established with US aid and are producing skilled graduates, promoting research and strengthening extension services. Fourteen regional colleges have also been assisted with financial grants and several hundred Indian engineering teachers have had specialised training in the United States. At a less specialised and popular level, dedicated members of the US Peace Corps have for many years worked in such fields as agriculture, cottage industries, public health and physical training, and contributed to the betterment of life in India's villages and towns.

With this background of affinity of ideas and ideals, cultural exchange and prolonged cooperation, it is a great pity that Indo-US relations should have deteriorated to an extent that makes each country suspicious of the other's *bona fides*. Those

—Continued

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

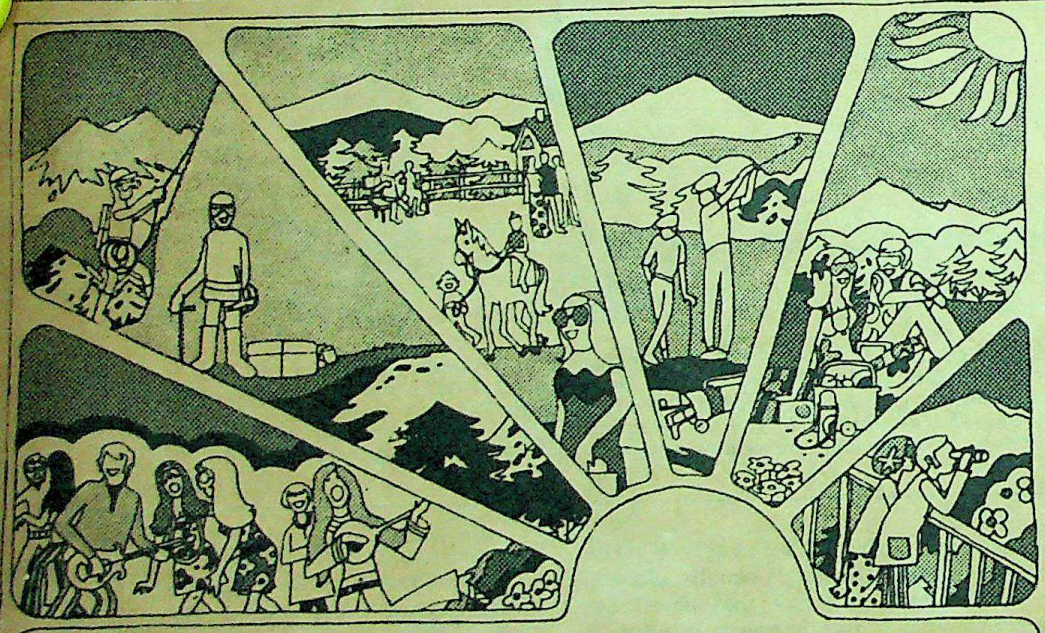
Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Of course it'll be a lovely hair do! She started right–with New Halo–the beauty shampoo!

Let new enriched-formula Halo show your hair at its loveliest. Its extra-rich lather acts instantly, cleans thoroughly as it conditions your hair. Then rinses out easily—in soft or hard water. And leaves your hair at its glorious best. Silky, soft, full of lustre. With a hint of exciting perfume too. Shouldn't you switch to New Halo? Buy a bottle today!

Soaping dulls hair—Halo glorifies it!

HS.G.11.69



Darjeeling for the big beat

Pierce the clouds. Into a land of sun and blue sky. That's Darjeeling. Every day is a precious memory.

A new Tiger Hill Tourist Lodge—for picnic day and night. See Kanchenjungha from the Tiger Hill Pavilion. Rock climbing demonstration by Everest heroes. Tennis, billiards, races, jam sessions et al. Participate, celebrate or vegetate—as you and the family please.

Visit Kalimpong, Gangtok, Singla Bazar or relax at the luxurious Tourist Lodge.

For further information contact Managers of Darjeeling Tourist Lodge (Ph : 656), 'Shailabas' (Ph : 684) Tiger Hill Tourist Lodge, any respectable travel agent or

TOURIST BUREAU
3/2 Benoy-Badal-Dinesh Bagh (Dalhousie Square) East, Calcutta-1 Phone : 23-8271
Gram : TRAVELTIPS or
Darjeeling Phone 50, Gram DARTOUR

Home (Tourism) Department, Government of West Bengal.

TCP/TB 193 A2R.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

of us who were in Delhi at the time of President Eisenhower's visit in 1960 will recall the unprecedented enthusiasm with which local citizens welcomed the American leader. Lakhs of spectators lined the route of his motorcade and the public meeting he addressed was attended by about half a million people. What has happened to dissipate this immense fund of goodwill?

It seems that the process of deterioration had its genesis in America's policy of arming Pakistan without adequate safeguards to ensure that the arms were not used against India. When, after the outbreak of the Indo-Pak War in 1965, Pakistan President Ayub Khan said: "Surely our American friends don't expect us to keep their weapons wrapped in cottonwool" (or words to this effect), there was only a feeble American attempt to restrain him from attacking India with American-supplied tanks and bombers.

Pak Propaganda

The history of the recent 14-day war and America's role in it are, of course, fresh in everyone's mind. One can only attribute the US Administration's statements and its actions in respect of this war to gross ignorance and misrepresentation or misreporting by its intelligence services. Pakistan's propaganda—which has excelled that of Goebbels in some ways—may, of course, also be partly responsible for the American attitude.

It may be relevant here to mention a small incident. When I was in Washington shortly after the end of the Indo-Pak War of 1965, I had a meeting with the Acting Chief of the US Information Agency. Explaining to me the duties and responsibilities of his office, he remarked: "I may sometimes have to be awakened at night when there is an emergency—as, for instance, when India invaded Pakistan."

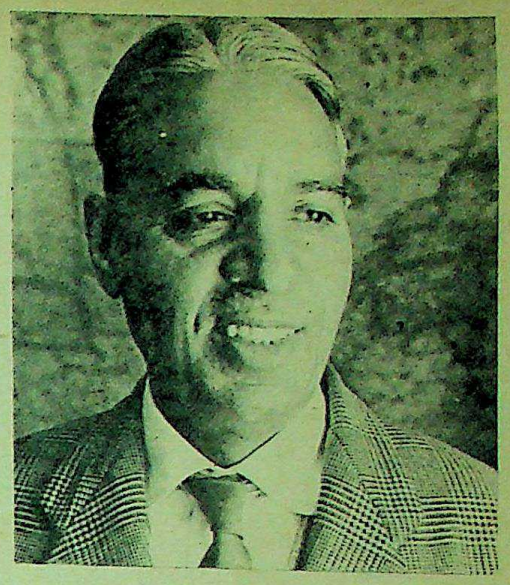
I said: "Surely you mean it the other way round—when *Pakistan* invaded India."

The Acting Chief laughed and replied: "Well, in any case, my sleep was disturbed."

Behind this casual conversation is the disquieting fact that Pakistan's propaganda—even more virulent and rabid during the recent war—can apparently mislead even intelligent high-ranking American officials.

"Dance Of The Seven Veils"

But, of course, no propaganda, however clever or virulent, can explain the Nixon Administration's ill-conceived action in sending the Seventh Fleet to the Indian Ocean and the pressure tactics it implied. Even more baffling was President Nixon's reluctance to analyse the causes of the war and the omission in his various statements of any reference to the Pakistan Army's atrocities in Bangladesh. Stoppage of US economic aid to India, as an implied penalty for this country's role in the war, seemed unjustified to most Indians. And this feeling of unfair treatment of India and continued US partiality towards Pakistan was accentuated by subsequent revelations which *The New York Times* has graphically described as "a diplomatic dance of the seven veils". It was natural that these actions should cause resentment and anger in India.



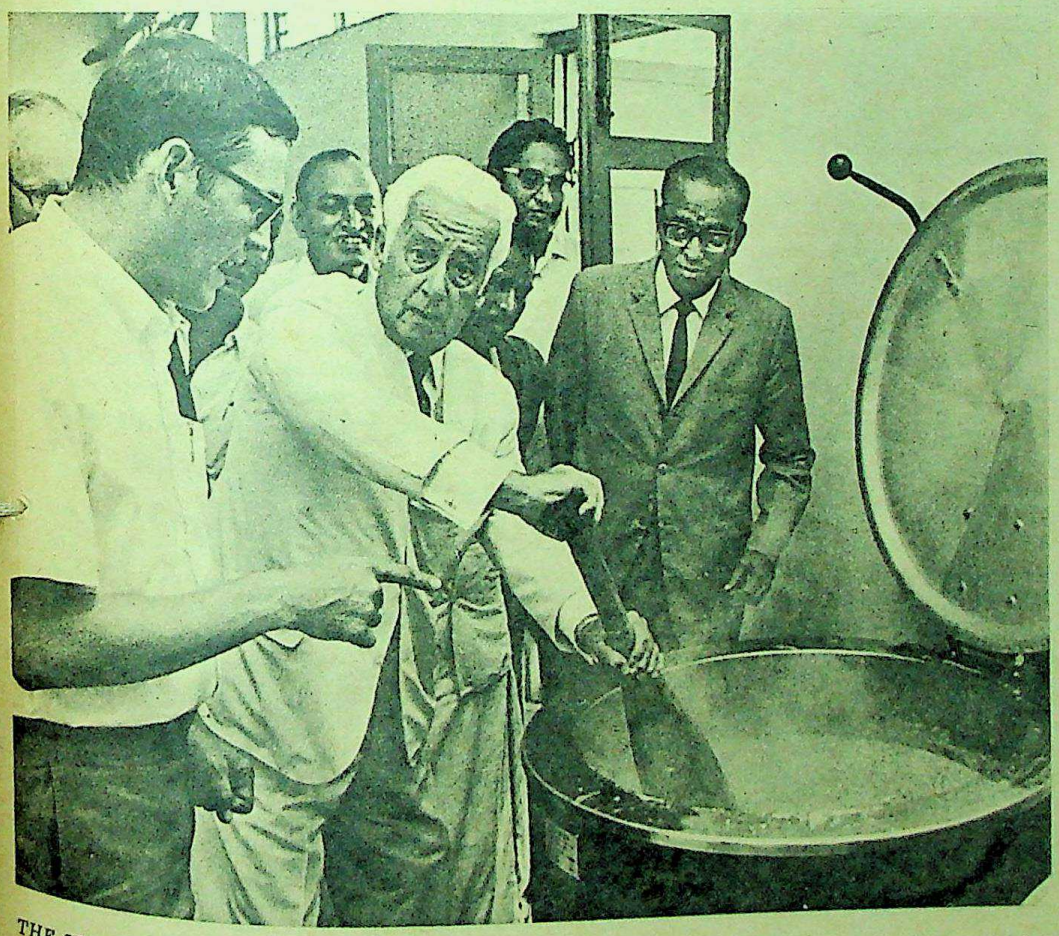
THE AUTHOR V. S. NANDA was Managing Editor of Span *for ten years—up to the end of 1970. Earlier he had served as Public Relations Officer in Burmah-Shell. He has also been a film columnist and a broadcaster.*

The United States, with its history and great traditions, has been regarded as the champion of freedom and democracy in the world. Yet it often seems to side with the forces of reaction and despotism and has supported dictatorships in Asia and Europe. How is this contradiction between its cherished ideals and practices explained? When this question was put to an eminent American professor of history and politics, his answer was that the United States has both a long-term and a short-term pragmatic foreign policy.

While in the long run the democratic ideals and beliefs, enshrined in the American Constitution, mould the country's policy, there may be temporary deviations from these principles in the national interest to suit a particular situation. An obvious criticism of this explanation, apart from its doubtful moral validity, is that pragmatic policies may continue to be applied indefinitely and render meaningless America's faith in democratic values.

Living as we are in the imperfect world of today, it is too much to hope that narrow concepts of national interest, power equations and spheres of influence will not continue to affect international relationships for a long time to come. The United States' foreign policy vis-a-vis this country and Pakistan may seem perverse to us, but we must guard against excessive reactions to it. President Nixon has always professed his concern for peace, and his recent visits to Peking and Moscow are unprecedented steps in promoting understanding between the three Super Powers.

By recognising Bangladesh he appears to have accepted the realities of the present situation in the Indian subcontinent. If he is truly anxious to ensure peace and stability in this part of the world, there is no reason why India should not make a positive response to any American moves towards this objective. This friendship need not, of course, affect the cordial relations between India and the Soviet Union or any other country.

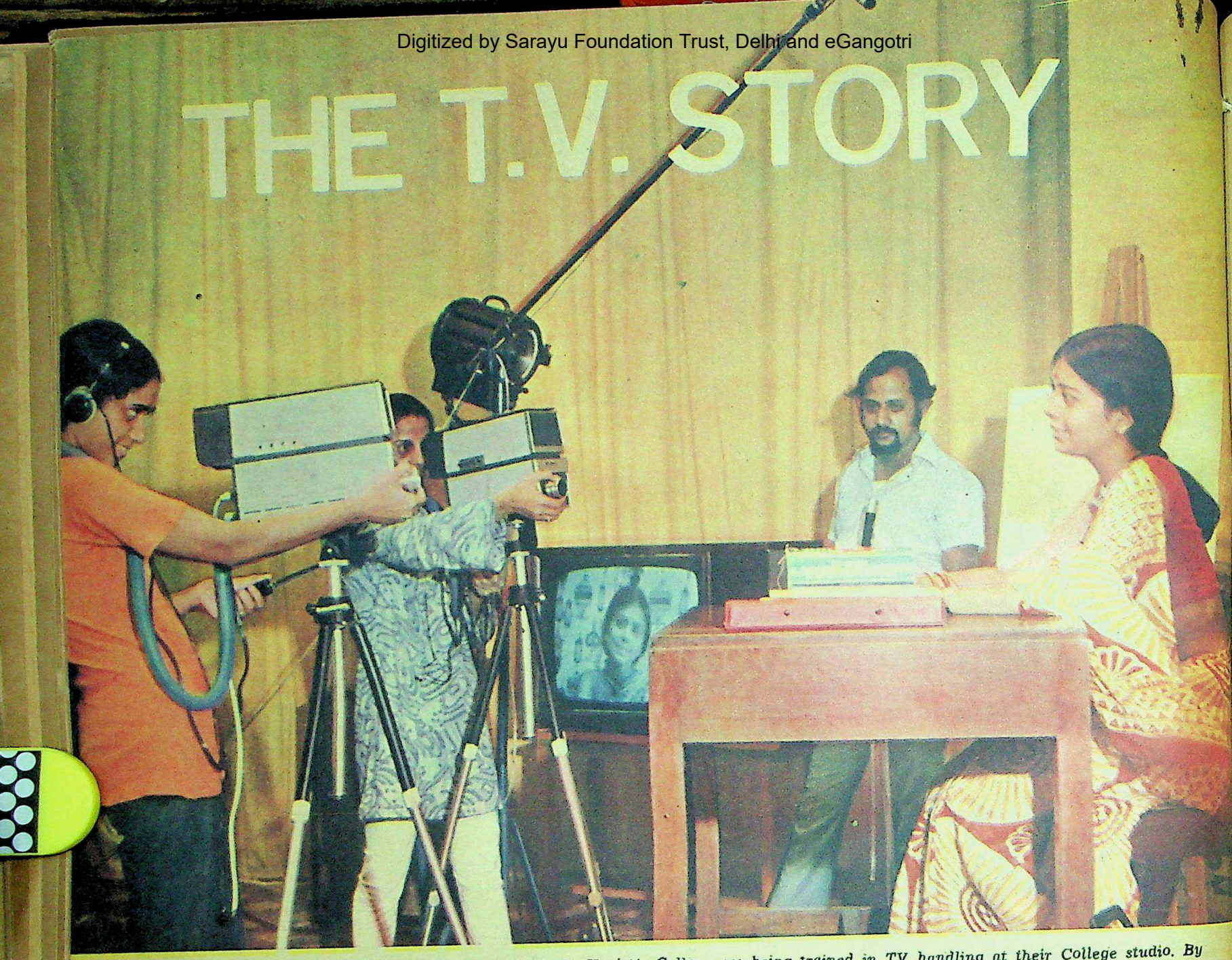


THE SPICE OF FRIENDSHIP. The US has given massive aid in food, public health and education. Picture shows Mr Kenneth Keating pitching in to stir sambar rice in a school kitchen at St Thomas Mount, near Madras. With him are (left) Mr William P. Schellstede, CARE Administrator in Madras, and Mr S. V. Chitti Babu (right), Director of School Education.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

THE T.V. STORY



GETTING THE HANG OF IT. Young people at Bombay's St Xavier's College are being trained in TV handling at their College studio. By 1980 we will require 15,000 technicians, cameramen and programmers for 20 main and 80 relay stations.

by BIKRAM VOHRA

Is TV going to be just another Government handout? Will we learn from Delhi's shortcomings? Or will Bombay follow Delhi's short-sighted approach? Today, as the country gears for the "box", the big question is: Will we make a success of it? If so, how?

Photographs by JITENDRA ARYA

THIRTY-TWO years after the Scot, John L. Baird, first reproduced a hazy image on his home-made screen, television has come to India. Experience of TV in advanced countries has varied. Some have used it effectively as a means of educating the people, introducing new methods of farming and bringing the arts, music and debate to everyone. With others, it's become a drug; it is the "Boob Toob" or the "Idiot Box". How will Indians react to it?

The beginning was made in Delhi in September 1959. But its primary purpose then was to serve as a laboratory to examine TV's potential as a means of education and train cameramen and programming personnel to build a nucleus to staff a network for the future.

In Delhi State today, there are about 50,000 sets and over 500,000 viewers. They spend an average of 3½ hours a day, absorbing education and entertainment as best they can. In Delhi, owning a TV was a status symbol—like driving a Mercedes Benz. An antenna on the top of a house lent it a special air of distinction. TV has today replaced the transistor radio as a part of the dowry of a rich girl. Big stores have installed TV in their display windows to attract crowds.

However, Delhi TV programmes are dull and unimaginative. The initial enthusiasm has gone out of TV. In 1961, Delhi started a special service for schools in collaboration with the Directorate of Education. Four hundred Delhi schools now receive these programmes, which are seen by 200,000 students as a "relief from teacher".

Government has virtually banned the import of TV sets by imposing a heavy duty on foreign products. It has also been reluctant to grant manufacturing licences to foreign electronic firms like Bush, Murphy, Telefunken and Philips, all of whom are prepared to begin production immediately. This also makes us the first country to do without foreign technical knowhow and expertise. Whether the step will boomerang is still to be seen.

Dearth Of "Screens"

The race for making sets therefore is between four major private Indian firms and 43 small-scale units with a combined output of 170,000 sets. JK and Telerad have a licence for 20,000 sets each, while Telestar and Standard have been allotted 10,000 each. Since all four major units have been manufacturing at less than half their present licensed capacity, it is redundant for Government to hike up the capacity.

"The fault," says Mr Bhatnagar of JK Television, "lies in the dearth of TV screens. There just aren't enough. Our factories do not even work full time. Without screens, there can be no TV. Nobody seems to realise that, if we made more sets, the cost would come down, so that more people would buy them. It is a very happy cycle. And have you considered the employment value of the industry once we get moving? As it is, there

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Sir—Tulsi Vatsal deserves to be congratulated for voicing the grievances of her creed and then admitting that "the majority of our teachers are quite happy and satisfied with their jobs"! Aren't they more than satisfied? With just one lecture in a week, or no lecture at all, or just a dictation of the antiquated notes (even to post-graduate students); with two months of summer vacation; one month of winter recess; two months of "student unrest" rest; another one month combining all the single-day and two-day festivals or national holidays; fourteen days of casual leave; with "teaching-off" periods during admissions and examinations; a not too meagre pay packet (a fresh university lecturer gets over Rs 500 a month plus the remuneration on examining copies and "investigation" duties), the teaching job is simply fab!

Lucknow — PRAMOD N. MUTTOO

East Is West

Sir—I think Rajinder Puri's evaluation of our current cultural and political affairs in terms of East and West is an old song (August 15). He is trying to avoid—very unsuccessfully—facing the logical consequences of certain decisions we adopted since Raja Rammohun Roy. Reliance on the English and the West is not a new thing for us, so let us stop being ashamed of it. For the whole world has indeed turned West, whether we like it or not. Talk of industrialisation, of socialism or, for that matter, of democratic intsitutions, of science, of the atom bomb—it is all West. What is conveniently forgotten is the great truth that, once industrialisation is accepted as necessary, all other paraphernalia automatically follow in its wake.

As regards the hope, "There is much in our culture which might perhaps be worth preserving," well, perhaps we need not be surprised if even that is going to be taught to us by the much-maligned West. After all, our philosophy, languages, history and culture are being studied more thoroughly there than in India.

Bombay — H. DAGIA

Our States

Sir—Arun Gandhi's August 15 plea, "Our States are Too Big", is thought-provoking. Some of our States are really unwieldy and efficient administration suffers. Uttar Pradesh has a population of about 80 million and 52 districts, of which 27 have been declared backward. However, if UP is to be divided, the northern part will not be demarcated as suggested by Arun Gandhi. It can and must have only the eight districts of hills of the Kumaon and Garhwal divisions and the district of Dehra Dun. In the past 24 years since Independence, the region has failed to taste the fruits of freedom, because the State Government at Lucknow cannot understand the problems of the hills.

Almora — JIWAN LAL SAH

The Illustrated Weekly of India

Vol. XCII. 39. Regd. No. MH9

Sunday, September 26, 1971

CONTENTS

COLOUR PAGES

Will Hinduism Survive? 8
Probing Ocean Depths 21
The Hindu Way 40
Comics 73

FICTION AND POETRY

Broken Hours 29
Poetry Of The Month 45

ARTICLES & PICTURE PAGES

Gita And The Agnostic 15
Hakims Of India 16
Rashtrabhasha Today 27
Moscow To Delhi 36
A Study Of Indian Voters 39
What India Meant To Me 47
How To Write Pornography 51
Behind The Scenes In Kashmir 55

AND OUR REGULAR FEATURES

COVER: Ashtapadi Bhajan: in this, verses are sung from the "Gitagovindam" of Jayadeva (c. 12th century). Photograph by S. N. Kulkarni.

Next Week

Gandhi Jayanti Special Features

HARIJANS: Has Gandhi's work been in vain? Are Harijans still the oppressed untouchables? By P. N. Rajabhoj. Photographs—including a colourful centre-spread on their varied jobs—by Gurmeet Singh.

Dr Uma Yaduvansh writes on the effectiveness of fasting as a political weapon.

Sushila Gandhi, the Mahatma's daughter-in-law, speaks to Fay Goldie about her work at the Phoenix Setttlement and Clinic near Durban, South Africa.

Plus: SASTHI BRATA. The new enfant terrible of Indo-Anglian literature writes a series of five articles exclusively for the "Weekly". In the first, he tells of his return home to Calcutta—three days after his mother's death.

ALSO: A Tourists' Prayer: by G. L. Mehta; And Under The Pines: story by Jayanta Mahapatra; Puns Provide Pleasure: by D. N. Mathur; and many other features.

Also: Last Of The Gandhis In South Africa

—Jayant Patel

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Will Hinduism Survive?

by R. G. K.

Hindus are ignorant of Hinduism. They practise rites without knowing their meaning. Vaguely proud of Vedanta, but without any clear notion of its teachings, they go through life with no religious commitment. But unconsciously they are influenced by certain ingrained beliefs, which are all there is to their Hinduism. In times to come maybe a new Hinduism will emerge, for Hinduism is not a "religion" but dharma or a way of life that must be suited to changing situations.

अविद्यायाम् अन्तरे वर्तमानाः स्वयं धीरः पंडितम्
मान्यमानाः।
दन्द्रम्यमानाः परियन्ति मूढाः अन्धेनैव नीयमानाः
यथान्धाः॥

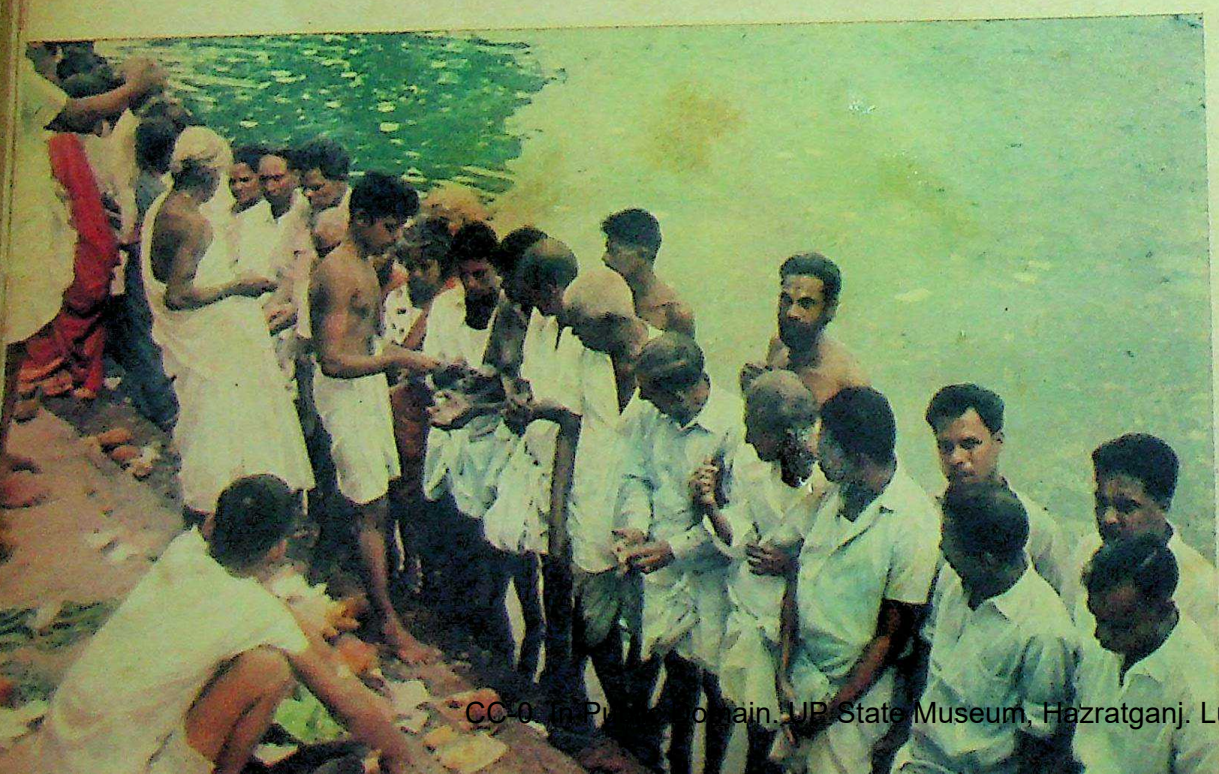
(Abiding in the midst of ignorance, wise in their own esteem, thinking themselves to be learned, fools treading the tortuous path go about like blind men led by one who is himself blind.) —Katha Upanishad

HINDUISM is *sanatana*, timeless. How can it die? It has successfully resisted the onslaught of centuries and it will survive the challenges of today and tomorrow. If Hinduism dies, dharma will perish and the world will perish. Such is the common belief of its followers. They reckon time not in historical periods but in ages as vast as manvantaras (*see box on page 12*). Man's life-span is shorter than it takes Brahma to bat an eyelid. Five thousand or three thousand years of historical Hinduism are no more than a fraction of a mahayuga consisting of Krita, Treta, Dvapara and Kali. How can you speak of Hinduism for the next fifty years or hundred years? At the end of each mahayuga the cosmos will dissolve and it will be reborn and the cycle will start again. And the Hindu dharma will remain for it is part of the *rta*, the universal order.

This is the degenerate age of Kali, the age of lust and anger and moral turpitude. But far off yet is the descent of Kalki (the last avatar of Vishnu), he who will put everyone to the sword and engulf everything in fire. For each yuga there is a different dharma. For Kali the dharma has been simplified. "It is enough if you chant the

—Balkrishan

PREPARING FOR "MAHARAS" at Vrindavan, near Mathura in Uttar Pradesh. "Maharas" forms the main part of the Rasakrida festival, which is held on Sarad Purnima (September-October). On this night Krishna revealed himself as many Krishnas and sported with the gopis on the banks of the Yamuna. Different Rasmandalis send their representatives (Thakurs) to enact the role of Krishna. The Krishna legend has inspired some of the finest poetry in India—also Pahari and Rajasthani paintings. Radhakrishnaism is a cult and was at one time an excuse for displays of eroticism.



—C. Rangiah

OFFERING LIBATIONS to ancestors. Ancestor worship is an essential part of Hinduism. Even those lax in observances make a point to perform the sraddha *(death anniversary) of their parents. The pitrs (departed spirits) must be propitiated for the well-being of the family. Rites must be conducted for their sadgati—rise to a desirable state or attainment of salvation.*

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

ve?

t of Hindu-
rites without
ning. Vague-
a, but with-
of its teach-
gh life with
itment. But
are influen-
ined beliefs,
e is to their
es to come
nduism will
ism is not a
rma or a way
be suited to
.

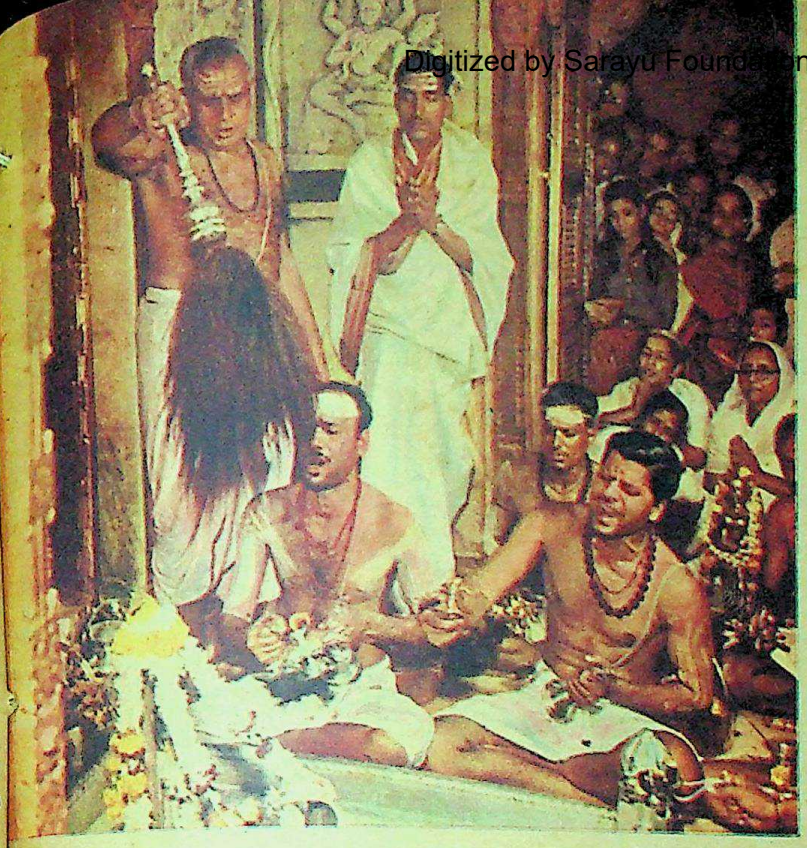
र्वं धीरः पंडितम्
मान्यमानाः ।
न्धेनैव नीयमानाः
यथान्धाः ॥

ignorance, wise in
g themselves to be
e tortuous path go
by one who is him-
—Katha Upanishad

a, timeless. How
essfully resisted the
nd it will survive
and tomorrow. If
vill perish and the
is the common be-
ey reckon time not
in ages as vast as
n page 12). Man's
n it takes Brahma
thousand or three
rical Hinduism are
of a mahayuga con-
Dvapara and Kali
Hinduism for the
dred years? At the
he cosmos will dis-
reborn and the
nd the Hindu dhar-
part of the *rta*, the

ate age of Kali, the
nd moral turpitude
escent of Kalki (the
, he who will put
and engulf every-
yuga there is a diffe-
the dharma has been
gh if you chant the

S to ancestors. An
ential part of Hindu
observances make
sraddha (death anni-
ents. The pitrs (an
e propitiated for the
mily. Rites must be
lgati—rise to a desir
nt of salvation.

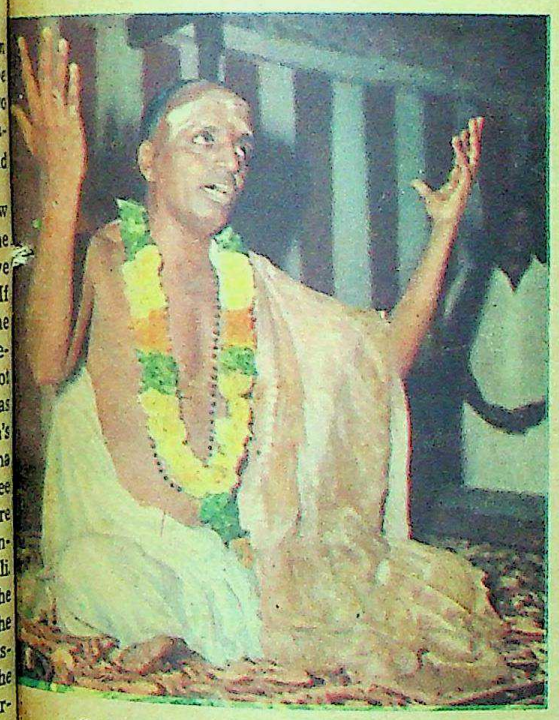


—Balkrishan

WORSHIP at the famous shrine of Visvanatha in Varanasi. Kashi or Varanasi is the greatest Hindu centre of pilgrimage. One who dies here is believed to attain moksha *or release from the cycle of births and deaths. Kashi had no importance in Vedic times.*

—R. B. Bedi

PRAVACHAN or religious discourse at Har ki Pairi, Hardwar. Popular Hinduism has been kept alive by pandits who give readings of the Ramayana, the Mahabharata and the puranas and explain the meaning of religion in terms of legend.



—C. Rangiah

SRI SINGARA SUBRAHMANYA SASTRIGAL gives an upanyasam *(discourse) on the* Bhagavatam *in Madras. In the South,* upanyasakas *have contributed to a religious revival.*

—S. N. Kulkarni

THEY ARE EAGER TO LEARN, but no one teaches them religion. Girls interviewed by the author—(from left) *Nina, Gita, Visalam, Mallika, Sima, Vijayalakshmi and Mita. All of them go to temples. Only one of them has had any doubt about the existence of God. They were all critical of the "spirit" in which ceremonies were performed, but they followed the example of their parents.*

name of Rama. The evil-minded people of Kaliyuga have no right to any other dharma," says a well-known verse. ("*Kalauyuge kalmashamanushanam*", etc. etc.) There is no need for elaborate observances. All you must do is remember the Lord. Bhakti which presupposes a compassionate personal God is a post-Vedic development and specially suited to the age of Kali. Many texts, including the most popular purana, the *Bhagavatam*, commend it to the common people. Sankara (8th century), the supreme exponent of the path of knowledge, is reputed to have composed devotional hymns. Ramanuja (11th-12th century) and Madhva (1238-1317) were great figures who propagated devotion to a personal God.

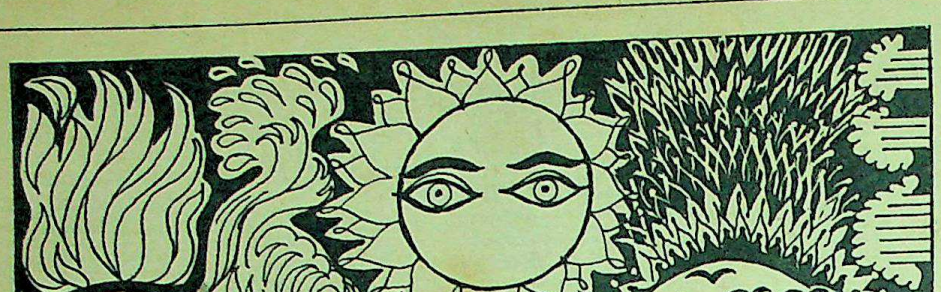
But bhakti as a movement may be said to have started in the Tamil country with the works of the Vaishnava Alvars (A.D. 600-900) and the Saiva Nayanmars. Later the movement threw up such great names as those of Mirabai (16th century), Chaitanya Mahaprabhu (1486-1533), Tulsidas (1532-1623), Ramananda, Kabir (15th century), Nanak (1469-1539) and Tukaram (1608-49).

Present attitudes support the view that bhakti is the path most people profess to follow. Karma in the Vedic sense of ritual is no longer practised on a wide scale except perhaps by the Arya Samajists. Yoga, with its rigorous bodily and mental discipline, is beyond the capacity and understanding of common people. Those who call themselves yogins are no better than tricksters and jugglers. Some have stopped at the stage of Hathayoga which consists of postures and breath control—and their

—Continued

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri



Sruti and Smriti

The word Veda is derived from vid to know. The earliest texts that have come down to mankind (the dates ascribed vary from 6000 B.C. to 1500 B.C.), the Vedas are known as Sruti or what is heard or revealed. Whether they originated in the Arctic (Tilak has a scholarly work to his credit, The Arctic Home in the Vedas), or Central Asia, Afghanistan (the Kabul river occurs in them as the Kubha), or the Indus Valley we do not know. The orthodox consider them anadi, without a beginning; others believe the hymns were revealed to the rishis in inspired moments. Among the seers to whom portions are attributed are Gautama and Kanva.

The Rigveda is the oldest and consists of hymns of praise to gods like Agni, Vayu, Varuna, Indra, Mitra, Visvedevas, Parjanya, Asvins, Soma, Ushas. The Yajurveda deals with sacrificial rites, the Samaveda contains melodic invocations and the Atharvaveda deals with magical formulas and medicine.

Each Veda is divided into Mantras (hymns), Brahmanas (which explain the mantras and rituals), Aranyakas (mystic teaching meant for Vanaprasthas) *and Upanishads (speculation about Being and Reality).*

Sayana who was Prime Minister in the court of Vijayanagar is among the celebrated commentators of the Vedas.

Smriti is what is remembered. Its object is to support Sruti. It lays down laws for individual and social life. The Grihyasutras *are meant to regulate the householder's life. While Sruti is immemorial, Smriti is changeable since laws must change to suit a given time. The* dharmasastras *codify* achara *(rules of conduct),* vyavahara *(judicature) and* prayaschitta *(atonement). Smritis have been attributed to various sages, the more famous among them being Manu, Yajnavalkya and Parasara. Narada, Bhirgu, Visvamitra, Apastamba and Baudhayana are other well-known lawgivers.*

Vedangas

Vedangas (limbs or "members" of the Veda) are meant to assist in the study of the Vedas and the proper performance of rituals. They are six in number:

Siksha deals with phonetics and euphony.

Chhandas teaches metre.

Vyakarana is a body of grammatical works culminating in Panini's sutras. Panini was a native of Gandhara (in modern Afghanistan) and he is regarded as one of the master minds of the world.

Nirukta, etymology and glossary.

Jyotisha represents such knowledge of heavenly bodies as is necessary for fixing auspicious hours for Vedic sacrifices and other ceremonies.

Kalpa deals with ceremonial.

The Upanishads

The word upanishad *literally means "sitting down near" and signifies the master-pupil relationship. The Upanishads (known as Vedanta since they occur at the end of the Vedas) number, according to Dr Radhakrishnan, more than 200, "though the Indian tradition puts it at 108". Brhadaranyaka, Chandogya, Mandukya, Isa, Kena, Katha, Mundaka, Svetasvatara, Taittiriya, Prasna, Maitri and Aitareya are among the more well known. Some great seers associated with these works: Aruni, Yajnavalkya, Balaki, Svetaketu and Sandilya. The Upanishads have been translated into many of the languages of the world. Dara Shukoh translated 50 of them into Persian (mid-17th century).*

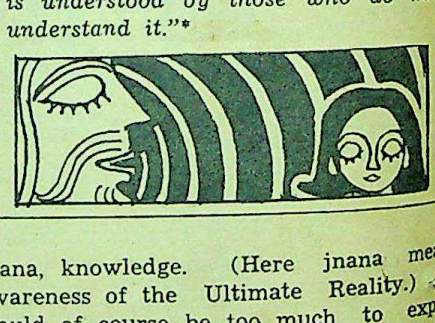
The Upanishads, together with the Brahmasutra *of Badarayana and the Bhagavadgita, constitute the* prasthanatrayi *which is the basis of Hindu theistic philosophy. Sankara, Ramanuja and Madhva wrote epoch-making commentaries on the three texts.*

Modern swamijis who claim to know the Brahman may ponder over these extracts from the Kena Upanishad:

"If you think that you have understood the Brahman well, you know it but slightly, whether it refers to you or to the gods. So then is it to be investigated by you...

"I do not think that I know it well; nor do I think that I do not know it. He who among us knows it knows it, and he too does not know that he does not know.

*"To whomsoever it is not known, to him it is known; whosoever knows it does not know it. It is not understood by those who understand it; it is understood by those who do not understand it."**



minds are still torn by greed and desire. Even those yogins who perform feats with their "kundalini" (the imaginary serpent situated at the base of the spinal column) awakened have miles to go before they can experience the knowledge of the Brahman.

So bhakti is apparently the easiest means of attaining final release. But what sort of bhakti is practised today? Is it surrender to God (*prapatti*) as explained by Ramanuja? Or is it the attitude of a petitioner? Fear, greed and desire are the motives of most worshippers, though these motives are not peculiar to Hindus but common to practitioners of all religions. The wise however say that there is nothing wrong even if you go to God for refuge with a petition. For submission is the first step in devotion and in due course one's mind is purged of fear, pride, greed and lust and eventually one does not ask of God what one originally submitted in the petition. But does such a transformation take place in every devotee?

There is a story about a learned exponent of the *Bhagavatam.* Once he gave a discourse before a king. His majesty was not impressed, he asked him to go home and read the *Bhagavatam* again. A second time, a third time he gave a discourse in the court. But the raja again dismissed him without any reward. Many years passed and the king had no news of the pandit. He sent a man to find out. It was discovered that the *pauranika* was now staying in a hermitage and all the time meditating. Asked why he did not visit the king, he said, "I now know my *Bhagavatam.* I now know what is bhakti and I don't have to visit the king."

This story has a moral—that bhakti in its highest form is only another aspect of jnana, knowledge. (Here jnana means awareness of the Ultimate Reality.) It would of course be too much to expect every Hindu to become a bhakta like Tukaram, Ramadas, Andal or Mirabai. The point to note is: is there a sincere attempt by the generality of people to seek God? It is difficult to answer this question for we can only study behaviour and not motives.

Temple-going is still common among Hindus, giving the impression that they are all religious. But one has the feeling that people go to temples more in the sense of a social outing. One could grant that even the original purpose of temples was to promote social oneness and to keep them as centres of communal and cultural activities. It may also be argued that there is a "mob

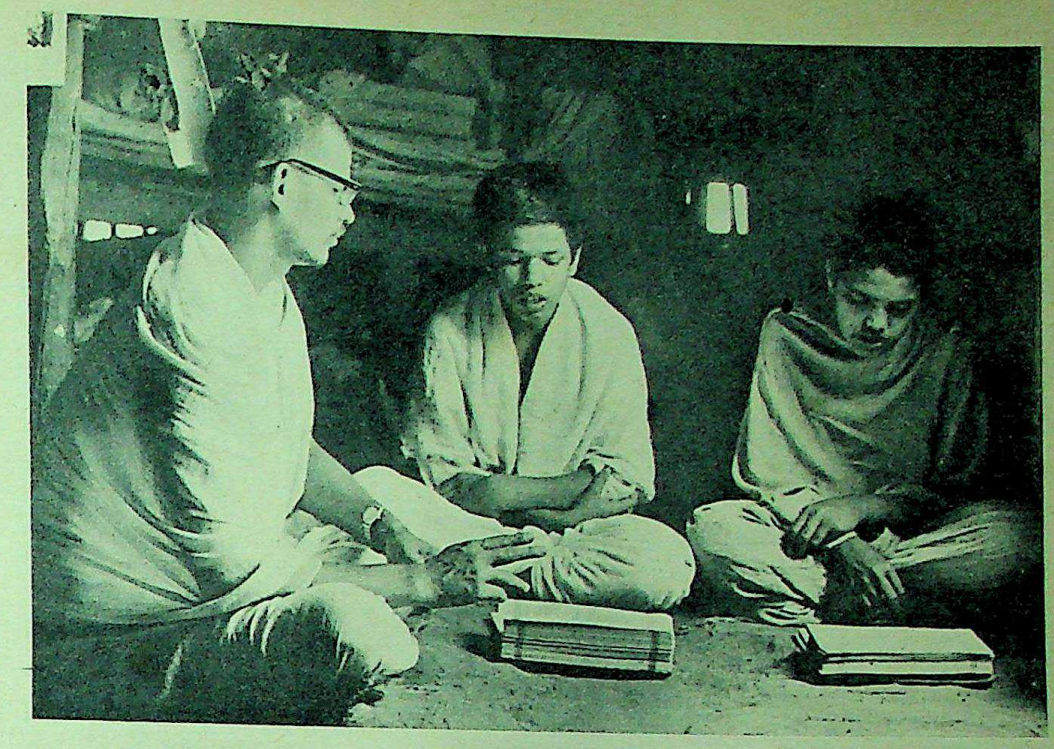
* Translations of passages from the Upanishads and the Bhagavadgita quoted in this feature are from Dr S. Radhakrishnan.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

psychology" about devotion—the stronger the gathering the greater the emotional involvement. Such a psychology is created in bhajans, sometimes the music leading to "upward transcendency" (to use a phrase of Aldous Huxley) in the participants. But it is only *sometimes*, for bhajan mandalis are tending today to become social or gossip gatherings.

Sickness, financial insecurity, domestic trouble and litigation are some of the reasons for temple-going and for making votive offerings to deities. Such temple-going has developed into a cult in the South. Most important of the shrines visited is Tirupati in Andhra Pradesh, where men and women have their heads shaved in fulfilment of a vow. Many worshippers genuinely believe that their prayers are answered. Pazhani and Tiruchendur in Tamil Nadu where the deity is Muruga or Subrahmanya (Karttikeya and Kumara are other names) are two other popular places of pilgrimage. In Kerala, the Krishna temple at Guruvayur is developing into a great centre of worship.



—P. R. Shinde

VISHVANATH JOSHI conducts a class at the Veda pathasala *of Vedamurti Ghaisas Guruji, Poona. The pupils are Ujval Joglekar (centre) and Moreshwar Ghaisas. This is one of the five* Veda pathasalas *sponsored by the Maharashtra Government. Students receive a monthly stipend of Rs* 100. *The course takes* 14 *years, with six hours' study every day.*

Many devotees who go there are convinced that they find an answer to their problems. Among other popular shrines are Pandharpur in Maharashtra, Punna Devi in Uttar Pradesh, Vaishno Devi in Jammu, Charbhuja in Rajasthan and Srisailam in Andhra Pradesh.

Is Siva on the Decline?

If you study patterns of worship in India you will notice that Siva is on the decline, not forgetting the fact that there are large Saiva populations in States like Mysore and Tamil Nadu. The pervasive influence of the Ramayana and the *Bhagavatam* has raised Rama and Krishna to supreme deities. (Hanuman is another popular god.) The history of Indian art shows that there is nothing Vaishnava in it to equal the eloquent sculptures of Siva. Why has Siva ceased to inspire the Hindu mind—does the decline of Siva correspond to a decline in Hindu poetic understanding and aesthetic awareness?

On the same status of Rama and Krishna is Devi—call her Durga, Lakshmi, Parvati, Amba or Amman. The Mother Goddess has a special appeal to the Hindu mind. She symbolises fertility, prosperity and *abhaya* (freedom from fear). Devi worship in the past was part of the Sakta cult with its five Ms—matsya (fish), mamsa (meat), madya (liquor), mudra (gesticulations) and maithuna (copulation). Animal sacrifices were made and orgies were held under the guise of propitiating Devi. Sankara is believed to have reformed the Sakta cult, removed its excesses and made it more acceptable to the civilised mind. (He also put down the Kapalikas who made human sacrifices to Bhairava.) Today the fierce aspects of Devi are tending to disappear and she is worshipped more as a benign Mother.

Though Siva himself has lost in popularity, Saiva gods are still widely worshipped. (Even in Devi the Saiva aspect is more dominant than the Vaishnava.) The three most important Saiva deities are Ganesa (to some he is Vaishnava), Murugan and Ayyappa or Sasta. While Ganesa is common to all sects in India, Murugan and Ayyappa are special to the South. Tamils believe that Murugan is *their own* god and his worship has given rise to a great work of Tamil devotional poetry called *Tiruppukazh*. Ayyappa or Sasta is the son of Siva by Mohini (Vishnu in the guise of Temptress). And it is the Ayyappa at Sabarimala, Kerala, that evokes the greatest veneration. Some authorities believe that Sabarimala was originally a Buddhist cave temple and that Ayyappa is a Hinduised Bodhisattva. Devotees shout "*Saranam Ayyappa*" and this is believed to be an echo of "*Buddham saranam gachchhami*".

A Kind of Avidya

From all this it is wrong to conclude that Hindus are a religious people. They are more ignorant of their religious heritage than Christians, Muslims and Sikhs are of theirs. The ignorance among young people and grown-ups demonstrates the indifference of Hindus to their basic scriptures. I made a "random survey" and the results surprised me. Not one of the young men and women I questioned could give the name of a single Upanishad—and we take such pride in Vedanta. We proclaim to the world the greatness of the Bhagavadgita. But out of a hundred boys and girls I met, only one could reproduce a verse from it. The term "nishkamakarma" made no impression on them. Presumably Hindu parents have not inculcated in their children our much-vaunted high ideals.

Some college boys and girls could not even name the five Pandavas. They did not know the names of the wives of Lakshmana,

—Continued

ॐ

AUM is the greatest Hindu mystic symbol and it is extolled by the Vedas. Its esoteric significance is hard to explain. It represents earth, sky and heaven and in a syllable expresses: "I am He," and "He is I" (Aham Sah; So'ham)*—the identification of the individual soul with the Oversoul* (jivatma *and* Paramatma). *The three letters A, U and M are said to represent Brahma, Vishnu and Mahesvara. AUM is also known as the* pranavamantra.

According to the Maitri Upanishad, *there are two Brahmans to be meditated upon, sound and non-sound. Moving upward by AUM one comes to ascend to the non-sound. The meditator so moving upward by the syllable AUM obtains independence.*

It also says: "The body is the bow; the arrow is AUM. The mind is its point, darkness is the mark. Having pierced through the darkness, one sees the Brahman who sparkles like a wheel of fire..."

The Mandukya Upanishad *says: "All that is the past, the present and the future, all this is only the syllable AUM. And whatever else there is beyond the threefold time, that too is only the syllable AUM."*

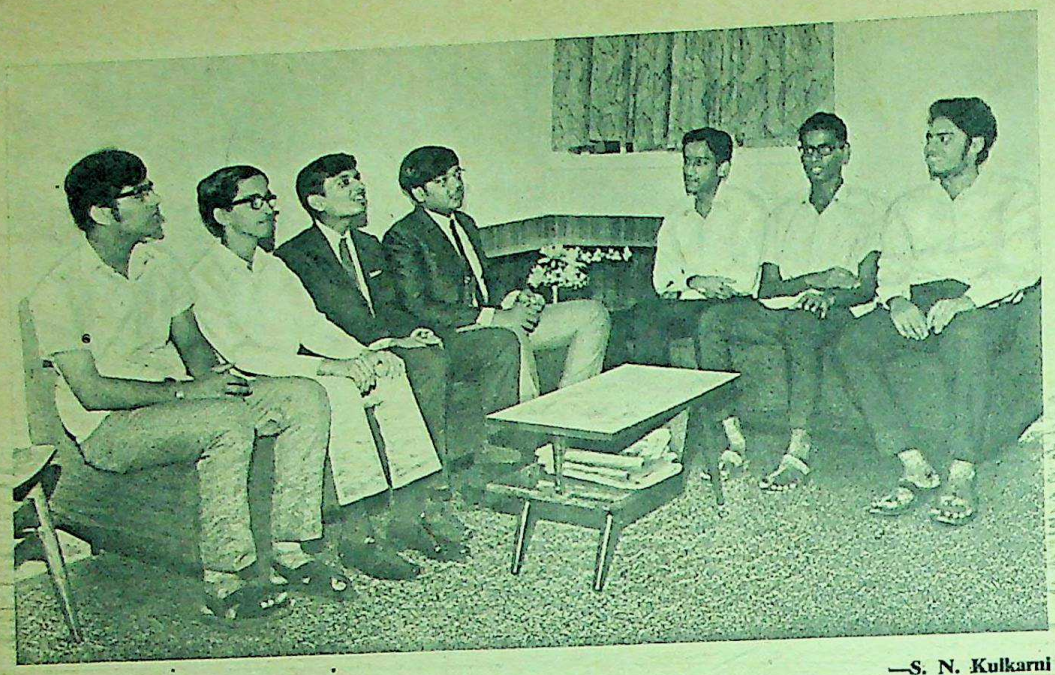
Yama tells Nachiketas in the Katha Upanishad: *"That word which all the Vedas declare, which all the austerities proclaim... that word to thee I shall tell in brief. That is AUM.*

"This syllable is, verily, the everlasting spirit..."

The Maitri Upanishad *has also this: "That which is the light of the Sun—verily, that came to have AUM as its self. He divided himself threefold (for AUM consists of three letters). By means of these all this world is woven, warp and woof, across him."*

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri



—S. N. Kulkarni

THEIR IDEAS OF HINDUISM ARE VAGUE, but they too, like the girls, are keen to learn. Boys interviewed by the author: (from left) Ramanarayan, Raje, Dilip Bhat, Ajay, Subramanian, Vikas and Dilip Khakhar.

Bharata and Satrughna. Of smritis and puranas they had no knowledge. What is Advaita, or Visishtadvaita or Dvaita? They had no answer. The ignorance on this point is remarkable in the sense that a majority of Hindus do not care about the philosophical disputes held in the past. Smartas (Advaitins) and Vaishnavas (Visishtadvaitins and Dvaitins) continue to remain separate sects without knowing the basis of the separateness.

They Don't Choose

Why are Hindus ignorant of their religion? Hinduism has grown like a vast forest over the centuries and one gets lost in it. The scriptures are so many and the commentaries, and the commentaries on the commentaries, are so numerous that a lifetime is not enough to be acquainted with them. Moreover Hinduism embraces everything from animism to monism and a Hindu does not care where he stands in all this. **He has many alternatives before him, but surprisingly he does not exercise his choice—maybe because the alternatives are too bewildering for him to make up his mind. So he goes through life without religious commitment of any kind.** If he performs rites it is without any conviction and sometimes merely to conform to the wishes of

Sketches by Kavadi

parents, wife or neighbours. The festivals he observes have no meaning to him beyond fun and feasting. Take the case of Upakarma, what is called Nariyal Purnima or Coconut Day in Maharashtra. This has been reduced to a "thread-changing" ceremony: people who perform Upakarma do not know why it is performed. (Actually it is a day of remembrance of the rishis and renewal of the study of the Vedas, grammar and science.)

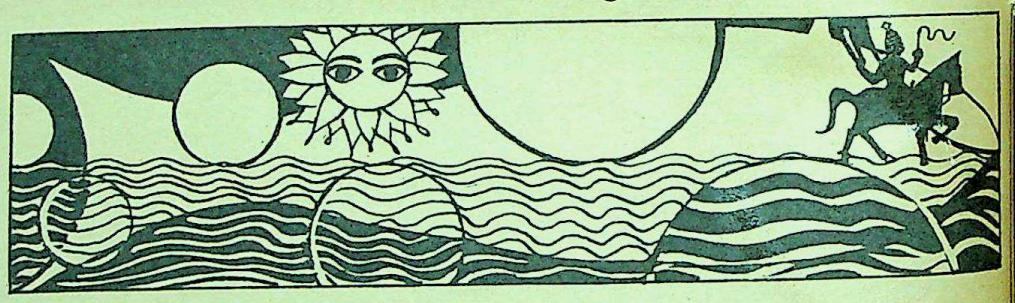
Many of the young people I talked to were eager to learn about their religion. They had no parental guidance though there was some kind of inadequate example. What little they knew of Hinduism was from hearsay. There is a curious belief among Hindus that religion is meant for old age. This is possibly the result of a distortion of the concept of the four *asramas* or stages of life: *brahmacharya* (studentship), *garhasthya* (householder's life), *vanaprastha* (forest-dwelling) and *samnyasa* (renunciation). Even middle-aged parents feel that it is too early for them to seek consolation in religion and philosophy. How then can they be expected to direct their children's minds to things considered "other-worldly"?

A Hindu child learns to say "Hickory, dickory, dock..." before he is taught to utter *"Hari-Sri-Ganapataye namah"*. With his religion taught neither at home nor at school, he drifts without being able to integrate the vague ideas of religion casually picked up and the modern ideas he more casually picks up at school and college or by physical contact with the outside world. *Upanayanam* (sacred-thread) ceremonies of boys are still celebrated on a lavish scale—as much as Rs 5,000 is spent by middle-class families. But the new *brahmacharin* does not perform *sandhyavandanam* or recite the Gayatri mantra even for one month—he is enjoined to do this all his life. He is not told the meaning of rituals and he finds them empty—and all ceremonies he is obliged to perform in later life become a farce.

A Wealth Of Gods

The numerous gods perplex educated minds. No attempt is made to impress on them that the various deities of Hinduism portray various aspects of nature and of the Supreme Power. The Arya Samajists ridicule the puranas, the Brahmos ridicule the multiplicity of gods. But remove the gods and much of the beauty and poetry of Hinduism will vanish. These are gods accepted even by Sankara who held that there was nothing other than the One. There is

We Have Been Here For Ages



YUGAS, KALPAS, MANVANTARAS

Originally meaning certain throws of dice, the terms Krita, Treta, Dvapara and Kali later came to be the names of yugas in a descending order of virtues. According to the Mahabharata, their spans are:

Krita	——	4,800 *years*
Treta	——	3,600 *years*
Dvapara	——	2,400 *years*
Kali	——	1,200 *years*

The total span of these four yugas is a mahayuga—12,000 years—which is a yuga of the gods. A thousand divine yugas make one day of Brahma and the same period goes for his night. A day and night of Brahma is a kalpa—8,640,000,000 human years.

Seventy-one yugas of 12,000 divine years is a manvantara. Each manvantara belongs to a Manu. There are seven Manus: Svayambhuva, Svarochisha, Uttama, Tamasa, Raivata, Chakusha and Vaivasvata. We are now believed to be in the Vaivasvatamanvantara.

If we accept the Mahabharata version of yugas, the present times cannot possibly be the age of Kali. It is believed Kaliyuga began with the end of the Mahabharata war. On this reckoning, we must be in the happy and virtuous age of Krita.

The popular view is based on figures given by some puranas. According to these, Kaliyuga is 43,200 years long, and there are many more millennia to go. At the end of Kaliyuga will appear Kalki ("the white horse"), the tenth avatar of Vishnu, to destroy the wicked, to renew creation and restore purity.

Even Brahma has a determined life-span, however colossal the figure may be. One version is 100 years (or 311,040,000,000,000 human years).

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Advaita, Visishtadvaita And Dvaita

—Sketches by Talwalkar

Sankara

Ramanuja

Madhva

Advaita or monism is one of the most original and daring concepts propounded by the human mind. Its basic idea is inherent in the Vedas, but it was Sankara who established it as one of the citadels of Indian philosophy. Sankara was born in the 8th century at Kaladi, in Kerala, and was the pupil of Govindapada who himself was the disciple of the celebrated Gaudapada. Though he is believed to have contributed to the downfall of Buddhism in India, his critics, ironically, describe him as a prachchhanna-Bauddha *(concealed Buddhist) for his Mayavada (the concept that the phenomenal world is illusory).*

Sankara's Advaita seeks to establish the identity of the Atman with the Brahman. It is not that the Atman is a part of the Brahman which is the whole—but that the Atman, without the upadhis *or limitations placed upon it, is the Brahman. The limitations and feeling of separateness are due to* avidya *or lack of enlightenment. To Sankara anything that has a beginning must have an end. "If the world were not identical with God, and if he created it as a substance separate from himself, then he would be guilty of the charge of making efforts under the influence of motives. In other words, he is not God at all."*

Ramanuja (11th-12th century), who systematised Visishtadvaita or qualified monism, was born in Sriperumbudur in Tamil Nadu. He studied Vedanta under Yadavaprakasa and later became a disciple of Periambi. According to Ramanuja, the Supreme Soul is not impersonal as Sankara theorised but an entity possessing the finest qualities one can think of. The individual soul is related to the Absolute and has no separate existence. Moksha is to be obtained by surrender to a personal God (prapatti). Ramanuja thought that Sankara gave a wrong interpretation of Vedanta and to him the phenomenal world is real. The jiva or individual soul is also real, though God dwells in it. To Sankara jnana was the means of liberation; to Ramanuja karma and jnana are steps leading to bhakti.

Madhva, born in 1238 near Udipi, in Mysore, is the supreme exponent of Dvaita or dualism. "Madhva regards the distinction between the Brahman and jiva as real, and holds that it is wrong to think that the jiva and the Brahman are non-different in release and different in samsara, since two different things cannot at any time become non-different or vice versa." According to Madhva, salvation can be achieved only through a mediator who imparts knowledge. The distinction between the Paramatman, the phenomenal world and individual jivas is absolute. (According to Ramanuja also there is such a distinction, but it is qualified in the sense that the jivas are one with the Absolute.)

Sankara is believed to have established a sixfold worship, Shanmata: *Ganapatya (the worship of Ganapati), Kaumara (of Kumara or Subrahmanya), Saura (of the Sun), Saiva (of Siva), Vaishnava (of Vishnu) and Sakta (of Sakti). To Ramanuja and Madhva, Vishnu is supreme.*

Among other famous Hindu philosophers: Prabhakara and Kumarila who upheld the supremacy of the Vedas; Vedantadesika (he was next in importance to Ramanuja in Visishtadvaita); Nimbarka (to him the world was no illusion); Vallabha (he propounded the doctrine of Suddhadvaita or pure non-dualism); and Jnanesvar —he wrote a Marathi commentary on the Gita.

The Saiva Siddhanta is another important branch of Indian philosophy which found its full development in the works of the Saiva saints of the Tamil country.

no culture without myth and the richer the myth the richer the culture.

Brahmins are the custodians of the Hindu religion. All over India they have lost their moorings and departed from their *svadharma* (the dharma that is their own). One non-brahmin told me angrily: "Brahmins have lost their *brahmanya*. That is why we are in such a mess." Manu observed that a brahmin who did not know the Vedas was like a stuffed animal. Most brahmins today belong to the ware sold by taxidermists. The Vedas are accepted as the fountainhead of Hinduism. Those who hope they will be preserved for ever are wrong. We have this on the authority of Sri Sankaracharya of Kamakoti Pitham: "It appears that out of the 1,131 *sakhas* of the Vedas, formerly extant, only ten branches are extant at present." Vishnu will have to descend again as the Boar to rescue these ancient scriptures.

It is doubtful if any brahmin today knows all the existing *sakhas*. There may be some pandits who are acquainted with what has remained of an entire Veda—Rig, Sama, or Yajur. Others learn only selected hymns. As for the Atharvaveda, apart from a few Nagar brahmin families in Gujarat, it is believed no one else knows how to chant it.

It is not enough to preserve the text of the Vedas; its "sound" also must be kept alive as it has been from generation to generation, for intonation is most important, though this varies from region to region. The hymns are learnt by rote (*kanthapatha*) and it takes years to master a mandala or section. We have no account of the number of *Vedapathasalas* in India, but we know that the number of pupils they teach is decreasing year by year. The Rajasthan Sanskrit Samsad has a scheme to tape-record the Vedas. Maybe, half a century hence, All India Radio will broadcast a special service for ceremonies, our secularism notwithstanding.

Fewer and Fewer Priests

Priests are not a respected class among Hindus. (Although all brahmins belong to the priestly class, only a few take to it as a "profession".) They are often the object of ridicule. A parent will marry a girl to a *purohit* only if he cannot get a "better" husband for her. Because it is unattractive, the priestly profession is becoming reduced year by year. The children and grandchildren of priests no longer study the scriptures—they become clerks, stenographers, doctors and engineers. Priests do not have an adequate income. In Bombay their average earnings are Rs 400 with some free meals thrown in. In smaller towns and in villages the figure is much smaller. A stage may come in the next few decades when this class will disappear.

So much the better, some reformers would say. These men regard priestcraft as an evil. Attacks on Hinduism have come more from within than from without. The Buddha and Mahavira were among the earliest great protestants, while even in the Upanishads one can glimpse criticism of rituals. Charvaka was another to break away from Vedic theism and found his own materialistic philosophy. In later ages we have had saints like Kabir and Nanak who deprecated the social evils of Hinduism. Basavesvara (12th century), the great Virasaiva leader, revolted against caste.

It is conveniently forgotten by orthodox and unorthodox alike that Sankara, the

—Continued

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Gayatri

The Gayatri mantra is a Rigvedic hymn which every brahmin is enjoined to repeat mentally at dawn, midday and sundown. "Na Gayatrya param mantram|Na matuh paradevata," goes a saying. (There is no mantra higher than Gayatri and no deity higher than mother.) Some derive the word Gayatri like this: Gayantam trayate iti Gayatri *(that which protects the singer, chanter). The mantra is regarded as secret and is not to be chanted aloud or within the hearing of the "undeserving". Essentially it is a prayer for knowledge, wisdom, enlightenment.*

ओम् । भूर्भुवस्सुवः । तत्सवितुर्वरेण्यम् ।
भर्गो देवस्य
धीमहि । धियो यो नः प्रचोदयात् ॥

(Aum Bhur-Bhuvas-Suvah Tatsavitur varenyam Bhargo devasya dhimahi Dhiyo yo nah prachodayat.)

Colebrook translates it thus: "Aum. Earth, sky, heaven. Let us meditate on the most excellent light and power of that generous, sportive and resplendent Sun (praying that) it may guide our intellects."

The Chandogya Upanishad *says: "Verily, the Gayatri is all this that has come to be, whatsoever there is here. Speech, verily, is Gayatri. Verily, the Gayatri sings of and protects everything here that has come to be."*

Since the Gayatri is addressed to the Sun God it is also called Savitri. But Savitri is the consort of Brahma and so Gayatri also becomes Saraswati. Before the mantra is repeated, this formula is uttered: "I invoke Gayatri. I invoke Savitri. I invoke Saraswati."

greatest "pillar" of Hinduism, was also its greatest reformer. Religion in his time had degenerated into evil practices. By his personality and intellectual prowess he was able to put an end to the evils and bring a sense of unity among followers of the faith. In modern times we have had Rammohun Roy and Gandhiji. Gandhiji saw that Hinduism would not survive without the abolition of untouchability.

An insider who has been a formidable challenge to Hinduism is Periyar Ramasami Naicker of the Dravida Kazhagam. Naicker who claims to be a rationalist is a racist. His original anti-brahmin movement has developed into a campaign for the destruction of Hindu gods. He has influenced the political actions rather than the thinking of the masses in Tamil Nadu. The people of this State are on the whole still wedded to their religious practices. Even those who voted the professedly atheistic D.M.K. into power have not abjured their "Aryan" deities. In fact there is a religious "revival" in Tamil Nadu which owes its inspiration to the Sankaracharya of Kanchi and a non-brahmin savant, Kripananda Variyar.

Among the outside sources of attack is Marxism. Its teachings have affected a few intellectuals and writers. But if one takes Kerala as an example the Marxist impact on religion has not been much. In fact the religious fervour in that State is equalled only by that in Tamil Nadu. Many Marxists, it is said, are devout men in private life.

The Gita Teaches Action

Some students I met asked me about the foreign criticism of Hindu attitudes. One of these is that Hindu teachings have led to inaction which has been responsible for India's economic backwardness. Indians who endorse this view forget the basic teaching of the Bhagavadgita which is one of action. It says: "The renunciation of any duty that ought to be done is not right." What is to be renounced is the fruit of action. The Gita says: "It is indeed impossible for any embodied being to abstain from work..." Again: "Doing continually all actions, whatsoever, taking refuge in Me, he reaches Me by My Grace..."

Indian civilisation would not have been possible if we had been a race of quietists. Economic backwardness is a matter of recent centuries. Until the advent of the Industrial Revolution in England, India was economically the most advanced country. With foreign rule came stagnation and we ceased to be a force in any field.

Are We "Spiritual?"

What then of our much talked about "spiritualism"? Were we more "spiritual" at one time? Many Vedic hymns are frankly addressed to gods for wealth, health, long life and success against foes. Crooks, cheats, gamblers, pimps, prostitutes and fornicators were in abundance in olden times. There were drunken orgies and rowdy riots. The Mahabharata itself is a story of feud and violence. The *Kathasaritsagara* by Somadeva gives a picture of 11th-century India—and it is not an edifying picture.

But present-day Hindus are inferior to their ancestors in many respects. In the past there was passion, now there is only vulgarity. There was adventure in olden times. Hindus braved the seas, established kingdoms in far-off lands. Now they go to Europe and America to see some white girl strip. They have exchanged their Vatsyayana, Kalidasa, Khajuraho and Konarka for a wretched piece of rubber. Their forefathers laid the foundations of mathematics, science and medicine. Today they need a foreigner to tell them that two and two make four. From the noble freedom and self-mastery of "Tatvamasi" ("That art thou") they have abased themselves to hug the chains of petty ideals. When the shadow of Yama falls on them they cry out in despair, not knowing the way to go from darkness to light. And if you want to know something of their sense of beauty, all you have to do is to visit the great Minakshi temple at Madurai where vandals have been at work under the pretext of renovation.

Today many people make lavish offerings to the gods from their ill-gotten riches. Liars and cheats go about as pious men flaunting on their foreheads the sacred ashes or the U or Y mark. Apparently Hindus are no more "spiritual" than Westerners caught in the rat race of money and the infinite maya of sex. But paradoxically, despite the degeneration and hypocrisy, there still remains a substratum of spirituality in India. For Hindus cannot erase what is deeply imprinted in their Racial Unconsciousness. Their spirituality is not expressed in any active quest for truth or moksha. It exists in the midst of rascality and lechery, in the midst of meanness and simulation—it exists like a lotus in the mire (to use a favourite Hindu image). And it is conveyed by Hindus in numerous subtle, indescribable ways. Karma and reincarnation are to them more than a dogma: they are like the air that they breathe. And Hindus cannot help themselves feeling that they are part of a cosmic scheme that is perpetually in a whirl. And their attitude of acceptance makes for harmony with nature and the world around them.

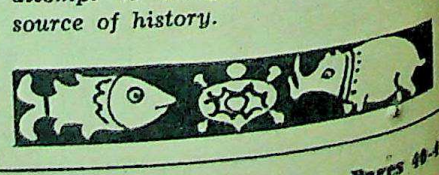
Hindus do not possess the social consciousness of Westerners. *"Sarve janah sukhino bhavantu"* ("May all mankind be

—*Continued On Page 43*

The Puranas

The mainstay of popular Hinduism consists of the puranas ("the old") and the itihasas (epics). Valmiki's Ramayana and Vyasa's Mahabharata are the two itihasas. Tulsidas's Hindi Ramayana and Kamban's Tamil version are also famous. There are eighteen puranas: Vishnu, Naradiya, Bhagavata, Garuda, Padma, Matsya, Kurma, Varaha, Linga, Siva, Skanda, Agni, Brahma, Brahmanda, Brahmavaivarta, Markandeya, Bhavishya, *and* Vamana. *There are also a number of minor or* upa *puranas.*

Some puranas are believed to date back to the pre-Christian era. But many are believed to have been written between the third and the seventh centuries A.D. The puranas deal with the creation, destruction and renewal of the universe, the genealogy of the gods and Manus and with the solar and lunar races of kings. Legend and history are combined. Indian scholars have not so far made any systematic attempt to study the puranas as a source of history.



Also see Pages 40-41

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

The Gita And The Agnostic

by KHUSHWANT SINGH

"RELIGION is based, I think, primarily and mainly, upon fear. It is partly the terror of the unknown and partly the wish to feel that you have a kind of elder brother who will stand by you in all your troubles and disputes. Fear is the basis of the whole thing—fear of the mysterious, fear of defeat, fear of death," wrote Bertrand Russell in his *Why I Am Not a Christian*. I am in complete agreement with Russell. Like him, although I indulge in religious music and literature, I do not accept the basic statements of religion. But unlike Russell I believe in tradition and the sense of belonging that comes with observance of external symbols — e.g, unshorn hair and beard for a Sikh. Also I feel both the man of religion who says there is a God and the atheist who says there is not are equally presumptuous; I prefer the humbler agnostic attitude: "I don't know."

Gandhiji acknowledged it as his spiritual reference book. He wrote: "When doubts haunt me, when disappointments stare me in the face, and I see not one ray of hope on the horizon, I turn to the Bhagavadgita and find a verse to comfort me; and I immediately begin to smile in the midst of overwhelming sorrow."

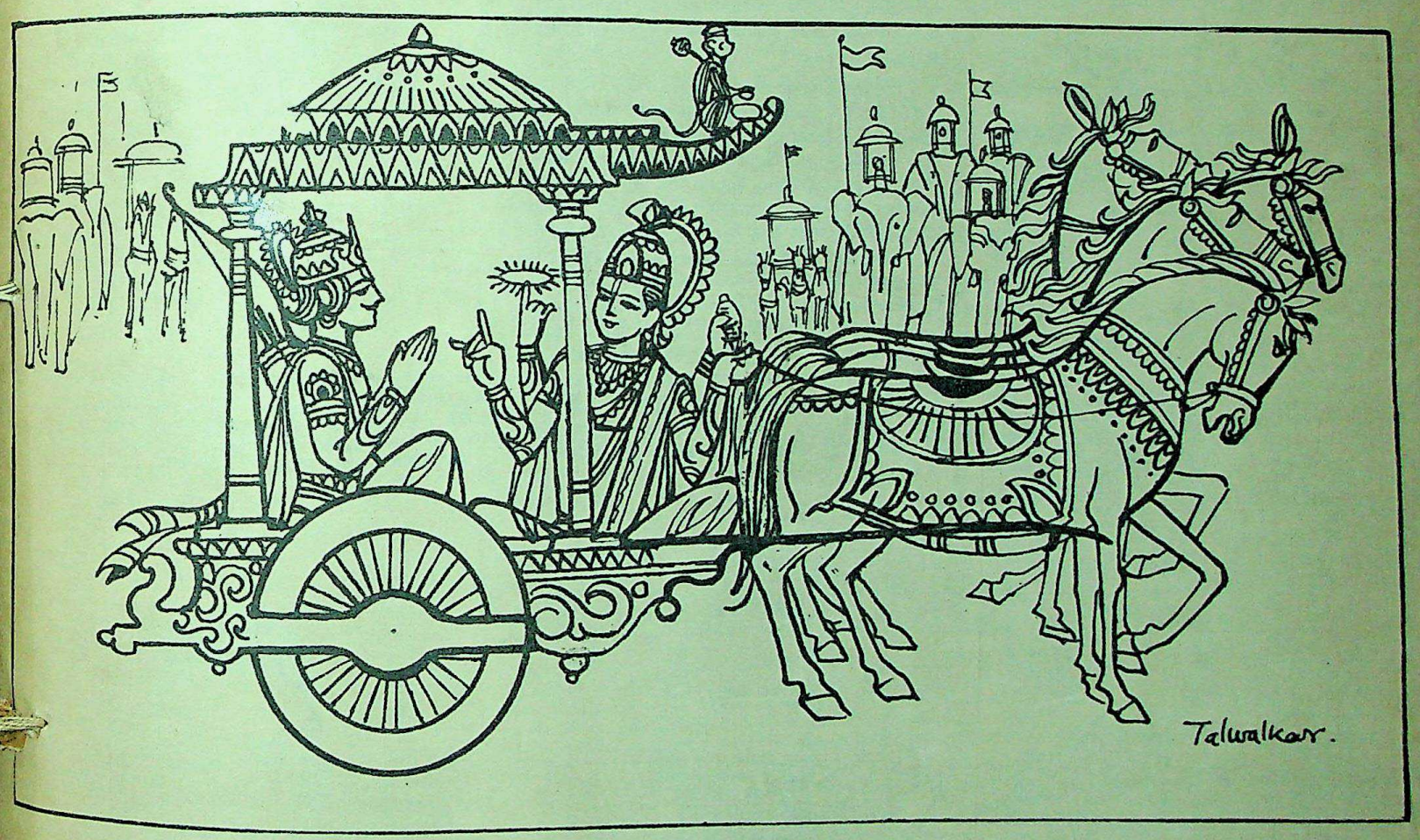
The Gita has inspired much religious and secular writing. Its echoes can be heard in the songs of the Sikh Gurus—notably in the haunting melancholy of the compositions of the ninth Guru, Tegh Bahadur. Its spirit is summarised in Kipling's famous poem "If" and it was the basis of Aldous Huxley's *Perennial Philosophy*.

We are still not sure when exactly the Gita was composed. But from the fact that it has no reference to Buddhism, it can be presumed it is pre-Buddhist. Its Sanskrit is also of the style of the older passages of the Mahabharata. Scholars, therefore, believe it must have been written about 500 B.C. Its legendary author is said to have been the sage Vyasa.

We are not quite sure why the Gita has been incorporated in the Mahabharata. Nor of the symbolism (if indeed there is any symbolism at all) in the fact that the Mahabharata consists of eighteen books, the Gita has eighteen chapters and the battle of Kurukshetra lasted eighteen days. It is likely that this philosophic work was put inside a popular epic to ensure its readership to give the philosophic kernel a sugar-coating to make it palatable. It is often described as the inner shrine of the vast temple of the Mahabharata.

Let me also spell out my personal interpretation of the Gita. It opens with the blind king Dhritarashtra's charioteer, Sanjaya, offering to restore Dhritarashtra's sight so he can watch the spectacle. The grief-stricken king replies: "If it is to see my sons and nephews and kinsmen engaged in destroying each other that you will restore light to my eyes, then I would rather stay blind."

A similar grief weighs the heart of the Pandava Arjuna. "War even against evil is wrong," thinks Arjuna. "It is wrong because it leads to the destruction of the family which in turn has calamitous consequences on society. Why fight for earthly gains?" he asks.



The Gita is one of my favourite pieces of religious literature (the Old Testament and the latter portions of the Quran are another two). Let me tell you why, though an agnostic, I value the Gita. It is the most important work on Hindu religion; it is the culmination of the teaching of the Vedas and the Upanishads, "the most exalted of India's religious poems" (Basham)—the Bible of modern Hinduism. **Its influence on the Hindu mind, particularly on the minds of the sophisticated, is incalculable. It is the mainspring of the renaissance of Hinduism today**—evidenced by the proliferation all over the country of Gita Pracharini Sabhas.

It is apparent that Kurukshetra is symbolic of the battle of life. Arjuna, the personification of the thinking man concerned with the ultimate values; his doubts are the doubts of any thinking man who ponders over such problems and is involved in the search for truth.

Krishna is the guide, philosopher and friend who provides the answers. The allegory of the chariot, the charioteer and the passenger alluded to in the Upanishads is no mere coincidence; it is used for the same

—*Continued on Page 45*

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

HAKIMS OF INDIA

by S. RIFAQUAT ALI

The Unani ("Greek") system of medicine was developed by the medieval Muslims. It was introduced in India by the hakims, who have been physicians to princes and commoners alike.

MOST historians are of the view that Greek medicine had its roots in the Egyptian and Babylonian arts of healing. The Ayurvedic Tridosh and the Greek Hippocratic theories also share some common features. On the basis of this similarity, it is maintained by some that the Ayurvedic system influenced its Greek counterpart. However, there is no authentically recorded evidence that the Ayurvedic system travelled from India to Greece *via* Egypt.

The Roman conquerors of Greece treated the medical system of their subject race with suspicion and disdain. They tried to cure their ailments by invoking the aid of the gods. There were no physicians in Rome before the arrival of the Greek Archagus. The first Greek physicians were slaves of Roman families and prejudice against them lasted until the advent of the Christian era. In Egypt, about the middle of the first century before Christ, all Greek scholars were externed from Alexandria.

ABU ALI SINA (Avicenna, 980-1037) giving a lecture on Anatomy (from a 16th century MS of Mansur's Anatomy composed in Iran c. 1400 A.D.)

Middle Ages

In the mean time, Galen of Pergamon (c. 130-200 A.D.) systematised all medical knowledge of his time. He encouraged polypharmacy, devising pharmaceutical recipes (Galenecals). When Galen died, a period of lethargy followed in the West, extending over a thousand years.

The Nestorians (a Greek Christian sect of the 5th century), who were exiled by the orthodox church on charges of heresy, carried medical literature to Edessa in Asia Minor and further East to Persia and Jundishapur on the banks of the Euphrates. They also translated Greek writings into the Syriac.

In the 8th century A.D., in the Ommayid Caliphs' empire—which extended from Spain to Samarkand—medical works were translated from Greek into Arabic. Later, at Abbasid Baghdad, there flourished a large number of physicians from Egypt, India and China. This was the most appropriate time for the blending of different systems of medicine. Thus there took place in Baghdad a new concept in the *materia medica* known as Greco-Arab medicine. "Unani Tibb may be defined as that system of Greek medicine which was developed by the Arabs. Muslims still call it Unani (Ionian) Medicine, gratefully acknowledging its origin, whereas historians would call it Arab Medicine." (Dr M. A. Aziz: *Unani or Arab Medicine*)

The Arabs' profound knowledge of Persian, Chinese and Indian medicine contributed to its enrichment. From Muslim Spain Unani Medicine reached Christian Europe. A part of the Arabs' works on medicine was contained in the 400,000 volumes in the library of Caliph Hakam II (961-76) of Spain. There were large hospitals in Spain, Iraq, Iran and other places. The 11th century saw many travelling hospitals as

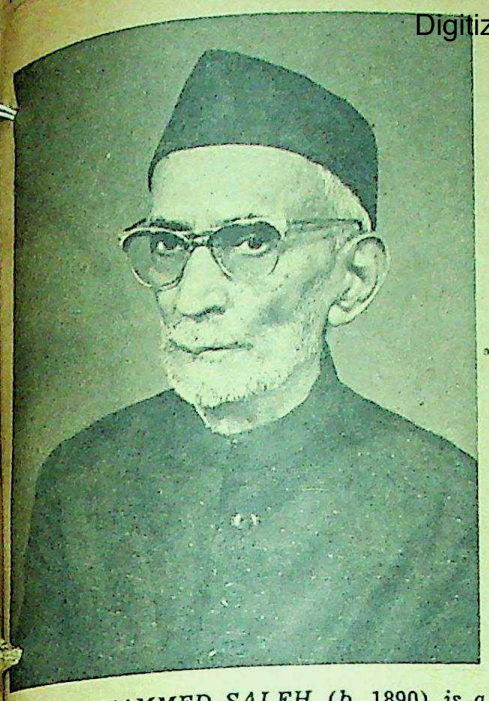
MASIH-UL-MULK HAKIM AJMAL KHAN pioneered the Unani Tibb in modern times. He was also a great national leader and a close colleague of Gandhiji, the Nehrus, Maulana Azad and Dr Ansari.

HAZIQ-UL-MULK ABDUL MAJID KHAN founded the famous Tibbia College at Delhi. It is now called the Ayurvedic and Unani Tibbia College, a modernised institution supposed to be the finest of its kind in India.

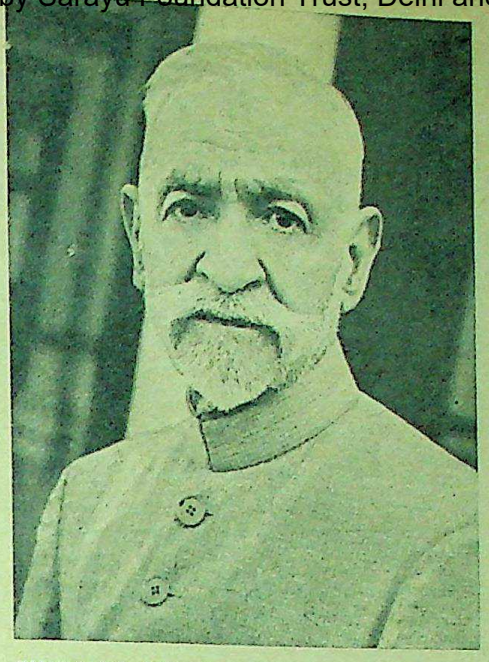
HAJI MOHAMMED ABDUL AZIZ founded the Takmil-ul-Tibb College, Lucknow. Other famous centres of Unani Medicine (Hikmat or Tibb) are Delhi, Patna, Hyderabad and Lahore.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

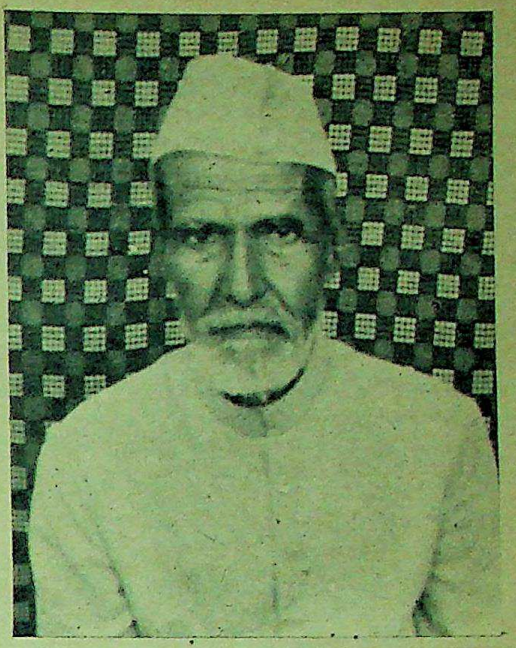
Digitized by Sarayu Foundation Trust, Delhi and eGangotri



SYED MOHAMMED SALEH (b. 1890) is a leading hakim of Bihar. He is also a member of the State Council and Faculty of Ayurvedic and Unani Medicines, Bihar, and President, Anjuman-i-Attibba, Patna.



SHIFA-UL-MULK ABDUL LATIF is Honorary Physician to the President of India. He has been Dean, Faculty of Medicine, Director of Research and Vice Principal, Muslim University Tibbia College, Aligarh.



MOHAMMED KABIRUDDIN (b. 1896) was invited by the Nizam to organise the Nizamia Tibbia College, Hyderabad. Was Reader, Tibbia College, Aligarh. Has translated Arabic works on angiology into Urdu.

well. The medieval Muslims diagnosed cancer of the stomach and made progress in eye surgery. The names of Jabir ibn Hayyan Sufi (d. 803), known as Geber in medieval Latin literature, Hunayn Ibn Ishaq Al-Ibadi (809-873), Al-Razi (Rhazes, 850-925), Ibn Sina (Avicenna, 980-1037) and Ibn Zuhr (Avezoar, 1113-1162) stand foremost among the Arab professors.

Master Physicians

Hunayn ibn Ishaq Al-Ibadi worked in Baghdad. He had studied ancient medicine at Alexandria. His main works include: *Categories, Physics and Magna Moralia of Aristotle, The Republic, Laws and Timeans of Plato* and *Ten Treatise on the Eye*. He also translated the Galenic writings and gave Galen his supreme position in the Middle Ages in the Orient and in the West, where the medical profession had been confined to the clergy. (Therapy consisted of the expulsion of undesirable humours by purges, emetics, cupping glasses or bleeding.)

Al-Razi was born at Ray (near Tehran) and educated at Baghdad under a disciple of Hunayn ibn Ishaq. From alchemy he later switched to medicine and produced about 200 works, half of which are medical. Razi's *On the Smallpox and Measles* was translated into Latin and later into various European languages (including English) and printed about forty times between 1498 and 1866. His greatest medical work is *al-Hawi*, which contains Greek, Syrian and early Arab medical knowledge. During the 16th century, in the colleges of Vienna and Frankfurt the medical curriculum was largely based on the 9th book *Ad Almansorem* of Razi. He was one of the greatest physicians of all time. Besides medicine, Razi also wrote on theology, mathematics, astronomy, philosophy and the natural sciences. He died in 932.

Abu Ali Al-Hussain Ibn Sina's influence on European medicine has been overwhelming. He concentrated the legacy of Greek medical knowledge with the addition of the Arabs' contribution into his gigantic *Canon of Medicine* (al-Qanun). For six centuries it was used as a textbook in the universities of Europe. Some fifteen other medical works of Avicenna are well known, together with about a hundred writings by him on theology, metaphysics, astronomy and philosophy.

IMAM RAZI'S Arabic treatise on medicine is given by a Sultan to the Jewish translator Farrachius (Faraj ben Salim). Left: Farrachius delivers his Latin translation to Charles of Anjou. (From the MS prepared in 1282 at the order of Charles of Anjou. This illustration was also the first portrait of a Jew made in Europe other than caricatures.) The Jewish translators helped transmit Arab science and medicine into Christian Europe.

With Ibn Sina, "the Prince and Chief of Physicians", Islamic medicine reached its climax. Ibn Sina also contributed to the theory of music in Arabic. Avicenna is now also claimed by the Soviet Union as one of its great scientists. He was born near Bukhara and mostly worked in Central Asia. His tomb is at Hamadan, Iran.

Ibn Zuhr was an aristocratic physician at the court of one of the Almohid caliphs of Spain. *Facilitation of Treatment* is his *magnum opus*.

Ibn Rushd (Averroes), who died in Morocco in 1198, was also known as the greatest of the Aristotelian philosophers. He was a disciple of Ibn Zuhr who died in Seville, Spain, in 1162. Abu Rehan al-Beruni (973-1048), the historian, was also a famous physician.

Though the Indian Ayurvedic professors returned from Abbasid Baghdad with a sound knowledge of Greek and Greco-Arab medicine, they never made use of their knowledge according to the Indian temperament. Greco-Arab medicine came

—Continued

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

to India with the Muslims. With the establishment of Turki rule in India, Greco-Arab medicine came into closer contact with the Ayurvedic system.

It is a pity that, though great attention has been paid to the history of Greek and Greco-Arab medicine in other parts of the world, their history in India has been almost neglected. The only sources available are the various medical books, which were written during the Muslim rule in India. Ziauddin Barni, the famous historian, has written about the physicians who flourished during the reign of Alauddin Khilji (1295-1315). *Tibb-i-Firuz Shahi* of Firuz Shah Tughlaq is widely known in the Unani circles. Muslim physicians studied the Indian temperament, modified the Greco-Arab system and introduced Indian herbs and drugs in their *materia medica*.

Hospitals were established. Physicians came from Iran, Syria, Iraq, Central Asia, Georgia and other countries. During the succeeding centuries India produced a galaxy of eminent hakims.

The history of Unani Tibb in the South is centuries old. The Arabs traded with the South and brought with them their own physicians. The tomb of such hakims as Abdul Qasim are revered even today. Hyder Ali, Tipu Sultan and some of the Peshwas are known to have employed Arab hakims.

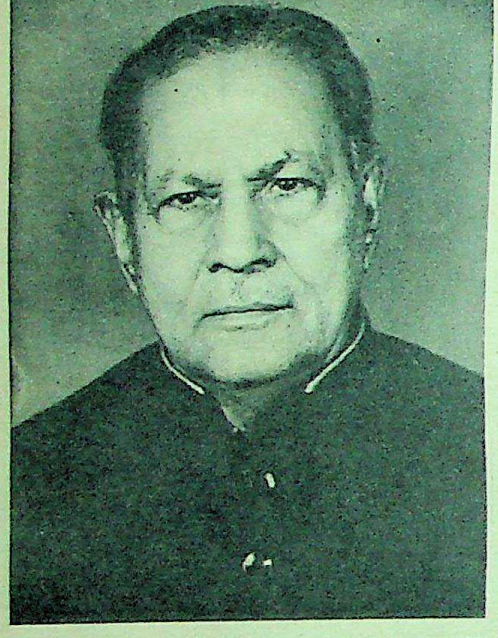
In the Deccan, the first recorded account of Unani Tibb appears during the reign of the Bahmani kings. During the days of the Qutub Shahi Sultans a hospital with 400 beds existed in the capital.

In modern times, the late Nizam of Hyderabad, Mir Osman Ali Khan, with the help of his court physician, the late Nawab Maqsud Jung, raised Unani Tibb to the status of state medicine. The Unani College is affiliated to Osmania University.

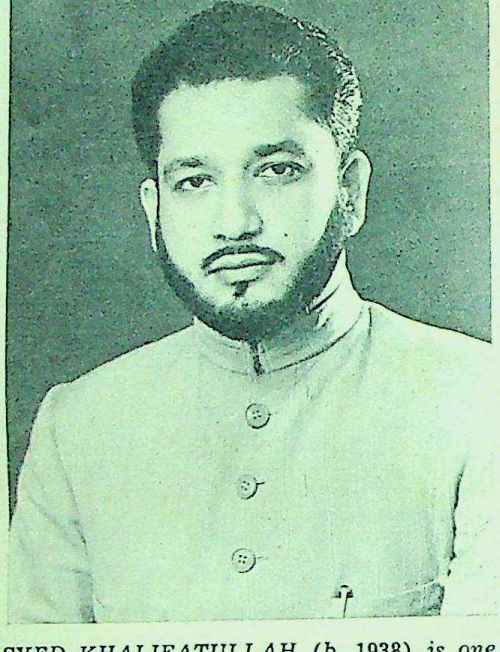
Some of the renowned hakims of Hyderabad have been Mir Momin, Radha Kishen, Haziq Jung, Hari Govind, Mehmud Samdani, Failsoof Jung, Gangachari, Maulana Mansoor Ali Khan, Narain Das, Nari Vengulam Venkataiah, Kale Saheb, Abdul Rehman Khan, Misbahuddin and Amanat Ali.

The famous Hakim Nabeena (the blind) practised for about 40 years at Hyderabad during the days of the sixth Nizam, Mir Mehbub Ali Khan.

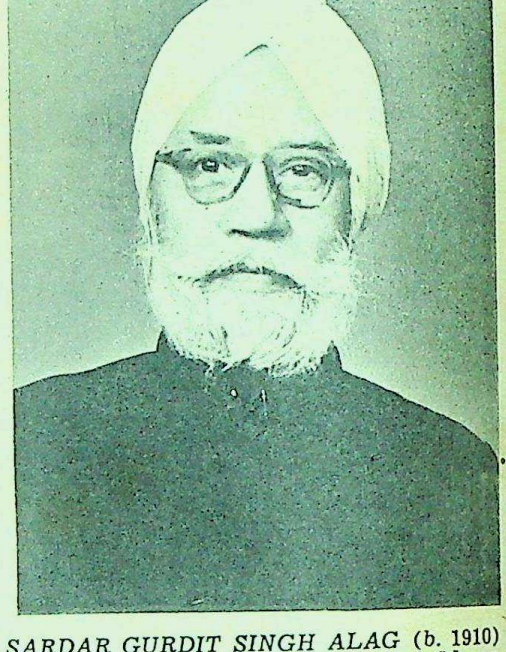
During the 1920's (the time of Hakim Ajmal Khan), Delhi became a renowned centre of Hikmat. At Ajmal Khan's house,



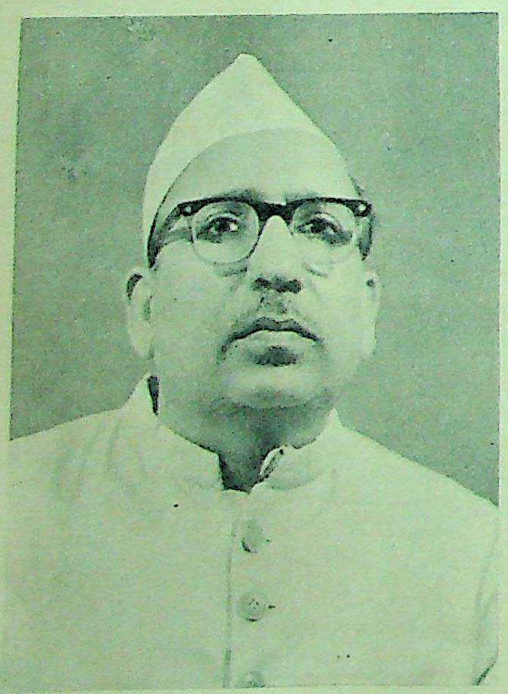
KAUSAR CHANDPURI (b. 1908) is a well-known hakim and Urdu story writer. He is Medical Officer at Hamdard Research Clinic and Nursing Home, New Delhi, and has written 80 books.



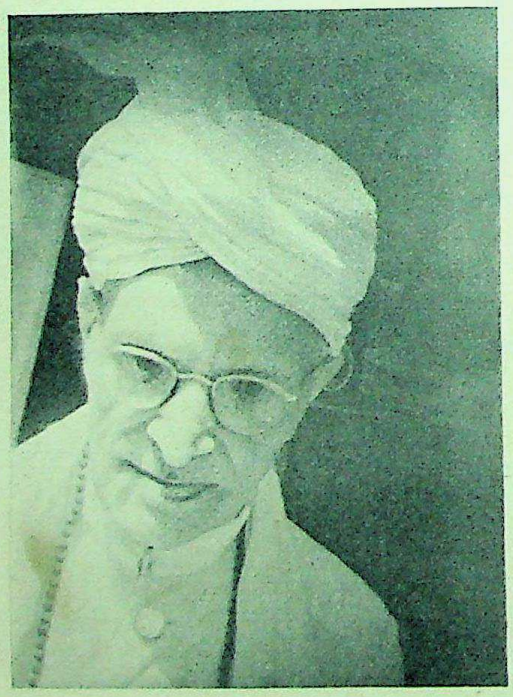
SYED KHALIFATULLAH (b. 1938) is one of the noted hakims of the younger generation. He is also a member of the Working Committee, All India Unani Tibbi Council, Delhi.



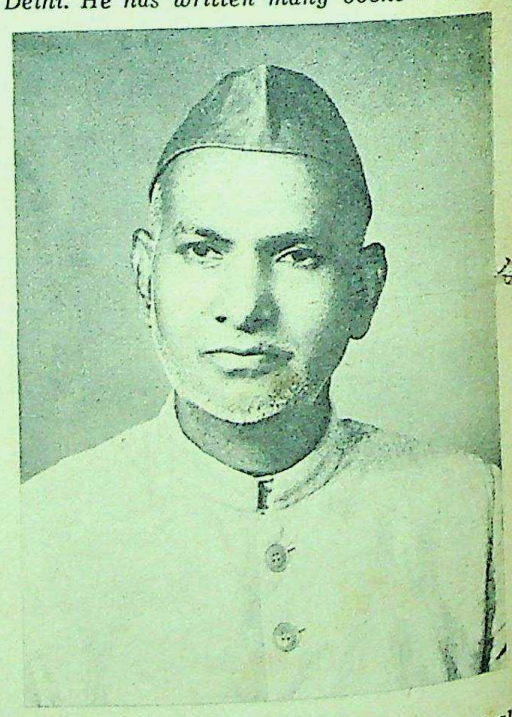
SARDAR GURDIT SINGH ALAG (b. 1910) has been Manager, Hindustani Dawakhana, Delhi, Honorary Physician to Hamdard Nursing Home and Principal, Jamia Tibbia, Delhi. He has written many books in Urdu.



SHAKEEL AHMAD SHAMSI (b. 1915), former Principal, Takmil-ul-Tibb College, is Member, A. U. Drugs Technical Advisory Board, Faculty of Unani Medicine, University of Srinagar and Osmania University.



BHAGAT MOTI RAM (b. 1898) for long practised in Rawalpindi. President, All-India Unani Tibbi Conference held recently in Delhi. During the 1919 influenza epidemic, he treated thousands free of charge.



ABDUL AHAD (b. 1912) was Principal, Government Tibbia College, Patna; now Member, Unani Advisory Committee, Ministry of Health and Family Planning; Deputy Director, Health Services, Bihar.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

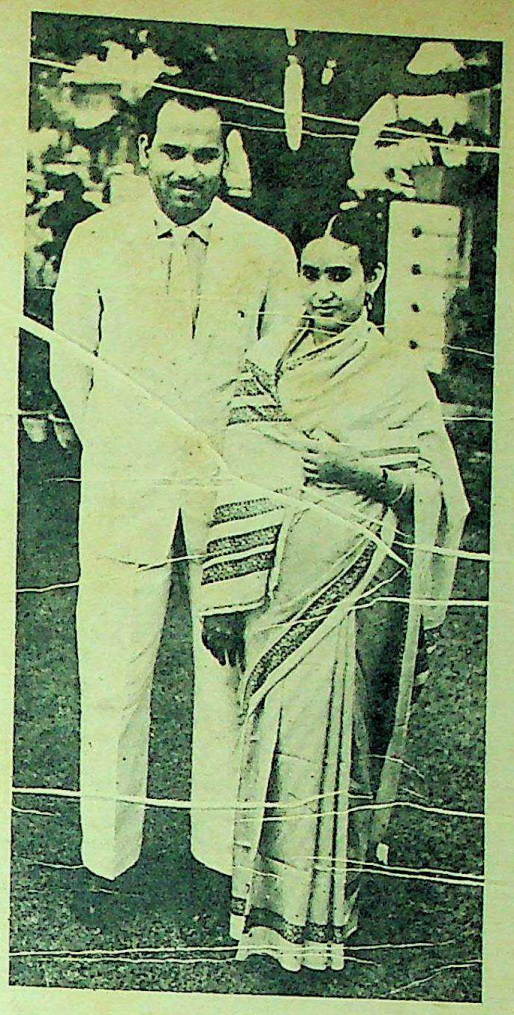
Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Sharif Manzil (a large mansion near the house of Mirza Ghalib in Old Delhi) congregated well-known hakims like Mohammed Abdul Majid Khan, Wasil Khan, [illegible] Mehmud Khan, Saeed Khan, Zafar Kidwai, Jameel Khan. They discussed Unani Medicine and treated flocks of patients who had explicit faith in Hikmat. Sharif Ahmad Khan, after whom the house is named, was himself a great hakim. He had come to India from Bukhara in the reign of Emperor Jehangir and founded the House of Sharifis.

Sharif Manzil was also one of the important centres of political activity. Mahatma Gandhi, Jawaharlal Nehru, Maulana Azad, Dr Ansari and other national leaders frequently came there to confer with Hakim Ajmal Khan on crucial political decisions and moves.

Mohammad Abdul Majid Khan was the first Indian hakim to be awarded the title of "Haziq-ul-Mulk" ("Most Competent Hakim of the Land") by the British Government. Next, Hakim Ajmal Khan was given the title which, as a freedom fighter, he returned. He however happily accepted the title of "Masih-ul-Mulk" ("The Jesus of the Land") conferred on him by the public. **But for Hakim Ajmal Khan, Unani would not have survived the onslaught of modern Western medicine.**

Outside Sharif Manzil stands the well-known Hindustani Dawakhana of Hakim Ajmal Khan, who founded it in 1903. Now a semi-government institution, it has been overshadowed by the flourishing Hamdard Dawakhana of Hakim Abdul Hameed. The Tibbia College (now Ayurvedic and Unani Tibbia College) founded by Haziq-ul-Mulk Hakim Mohammed Abdul Majid Khan was later expanded by Hakim Ajmal Khan. The foundation-stone of its building was laid by Lord Hardinge on March 26, 1916.



M. A. RAZZACK AND HIS WIFE UMMUL FAZAL. Razzack is Senior Research Officer (Unani) in the Ministry of Health, Family Planning and Urban Development. Ummul Fazal heads the women's department at the Hamdard Research Clinic and Nursing Home, New Delhi. Both represent the modern generation of Unani practitioners.

The opening ceremony was performed by Mahatma Gandhi on February 13, 1921.

In 1923 it was shifted by Hakim Ajmal Khan to Karol Bagh, New Delhi. Nawab Hamid Ali Khan of Rampur, the Begum of Bhopal, a Chinese businessman Lin Chin Swang, the Maharajas of Patiala and Gwalior, Seth Azamji and Seth Jamal of Rangoon and some business magnates of Delhi gave donations for the construction of its new buildings. The Nawab of Rampur was the college's chief patron. The institution has now been taken over by the Government.

Lucknow has been the centre of Unani Tibb since the time of the Nawabs of Oudh. Hakim Mirza Ali was the Physician Royal to King Ghaziuddin Hyder. He came from Shiraz (Persia) and obtained the title of

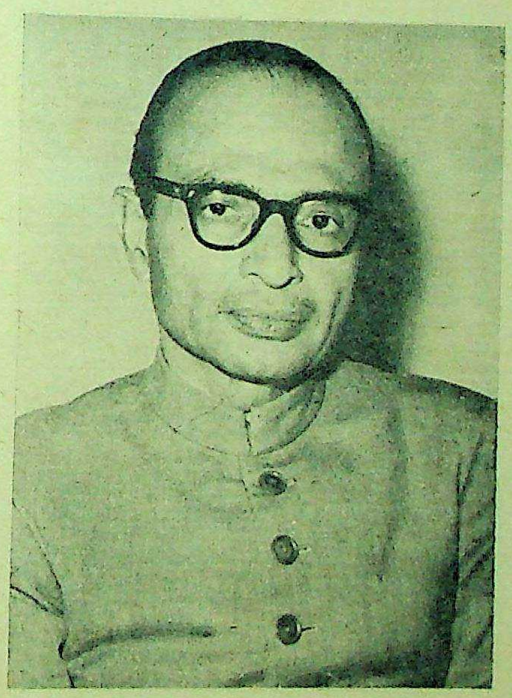
TIBBIA COLLEGE, DELHI, was founded by Hakim Abdul Majid and built through donations given by Nawab Hamid Ali Khan of Rampur and other dignitaries. It is now called Ayurvedic and Unani College.

Hakim-ul-Mulk. Among the court physicians, there were several authors who wrote books on Unani Medicine. The hakims were granted freehold estates by the Kings of Oudh. In 1902 Hakim Abdul Aziz founded the Takmil-ul-Tibb College. It gave free lodging facilities to the students. The title of "Shifa-ul-Mulk" has been borne by a long line of eminent hakims of this college. In 1930 it was given Government aid. Shifa-ul-Mulk Hakim Abdul Latif is now principal of this college. After 1947 the expenditure of the college had to be met by donations. Students are now charged fees.

Of late, Unani Medicine, combined with Ayurvedic, has been evolved into a novel system, known as "Indianised Greco-Arab Medicine".

The Institute of History of Medicine and Medical Research was recently inaugurated by Mrs Indira Gandhi at Tughlaqabad, New Delhi. It is another Hamdard institution which will carry out exhaustive research in indigenous medicine. Built at a cost of over Rs 50 lakhs, the institution is likely to be further expanded and will have in addition an Institute for Islamic Studies.

HAMMAD USMANI (b. 1928), Member, Faculty, Board of Ayurvedic and Unani Medicine, UP, 1958-62; its Vice-Chairman, 1962-67; General Secretary, All-India Tibbi Conference, UP, 1958; Member, Board of Studies, Unani Medicine and Surgery, Tibbia College, Aligarh. At present Principal, Unani Medical College, Allahabad.



ABDUL HAMEED (b. 1908), Physician, Mutawalli of Hamdard Trust, has established the Hamdard National Foundation, Institute of History of Medicine and Medical Research, Hamdard Research Clinic and Nursing Home, Indian Institute of Islamic Studies and Ghalib Academy—all at New Delhi. He is President, Jamia Tibbia, Delhi, and All-India Unani Tibbi Conference.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Colour is creativity is quality is Lalbhai Group Textiles

Plains and prints. Fabrics of all kinds for you—and yours.
Cottons and 'Terene' blends.
The choice—7 times as much.

LALBHAI GROUP TEXTILES
ARVIND
ASOKA
RAIPUR
SARASPUR
ARUNA
NUTAN
NEW COTTON
FROM THE MAGNIFICENT 7

CLARION McCANN LB-2-304

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

A Study Of Indian Voters

by SITASARAN SINGH

IN a recent sample survey of voters, designed to study voting behaviour, some interesting facts were revealed. This scientific quantitative study was made in a Parliamentary Constituency (Darbhanga) during the mid-term parliamentary poll this year. Questionnaires were issued to nearly 700 persons in the constituency, selected at an interval of every thousand voters from the voters' list. The sample embraced a wide section of society.

The study tried to probe the voters' mind in regard to certain assumptions aired in public by the candidates:

Voters are in favour of land grab because it is socialism.

Voters want a 10- to 15-acre ceiling on land.

Voters want dictatorship.

The present election system does not help democracy.

Voters believe the cost of election to be enormous.

All the voters were well acquainted with party manifestos.

The MP should be loyal to the Prime Minister; the party leader.

The MP should be more concerned with the Centre; his constituency.

The problems of the constituency and the State in question determine the propaganda angle of the candidates.

Voters are in favour of socialism and do not hold the fundamental rights as sacrosanct.

Voters feel the future of India is bleak.

The sample voters' reactions to the suggestions have been illustrated in the diagram alongside.

Some Conclusions

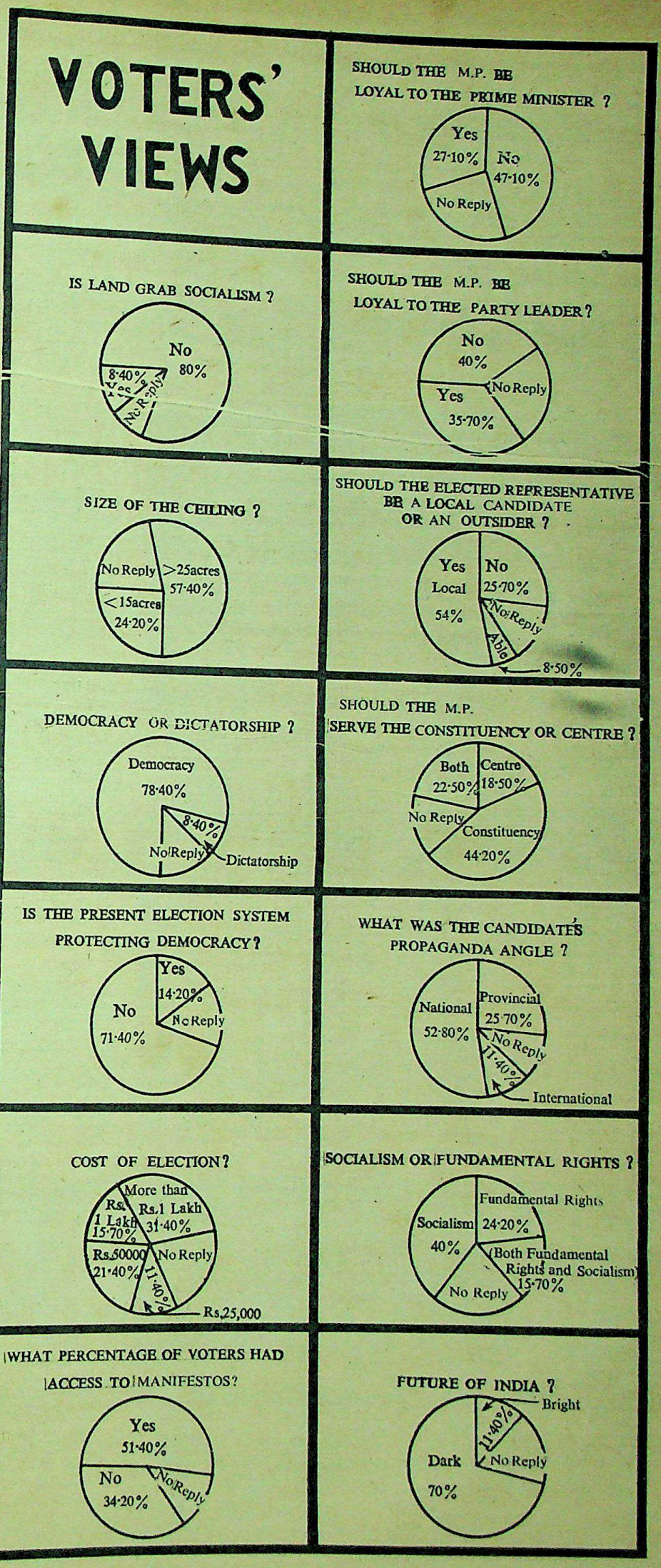
All through the year 1970, leftist parties were busy in the land-grab movement under the belief that this will make them popular with the voters. But our survey revealed that the voters did not like this movement—they did not consider it to be socialism. Voters disliked, too, a low ceiling on land holdings.

About Members of Parliament, the voters want them to be men of the region who would give top priority to the constituency.

Not more than half of the voters had access to the manifestos, since only about one-third of the voters are literate.

The cost of the election for every parliamentary candidate is very high—more than Rs 1 lakh per candidate.

The most painful finding of the entire study is that 70% of the voters think that the future of India is dark.

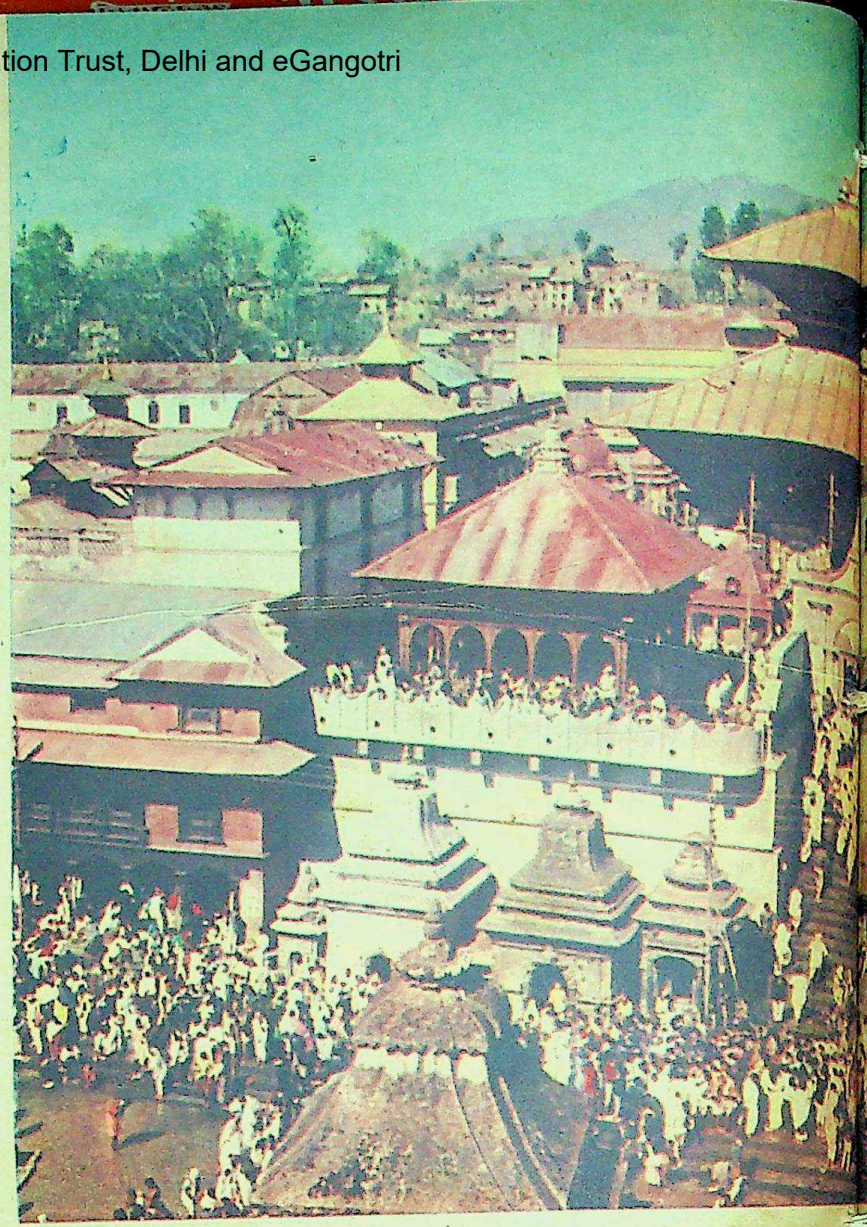


CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

The Hindu Way

Popular Hinduism consists in the celebration of festivals, the observance of rites and ablutions to wash away one's sins. The Bhagavadgita castigates those who perform rituals to make an outward impression: "Self-conceited, obstinate, filled with pride and arrogance of wealth, they perform sacrifices which are so only in name with ostentation and without regard to rules."

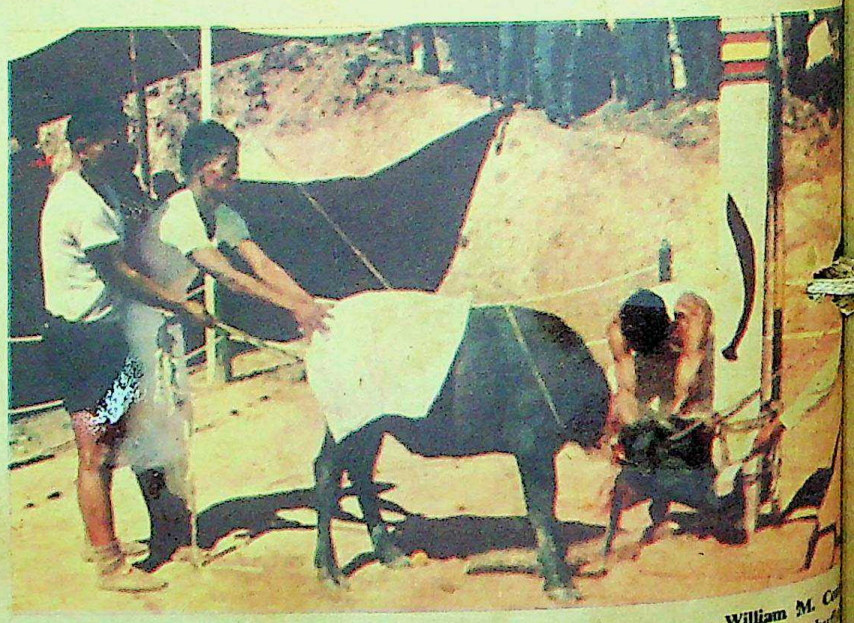


—Balkrishan

THE PASHUPATINATH TEMPLE at Kathmandu, Nepal, is a great Saiva Orthodox Hin- *duism is still practised in Nepal which is the homeland of Gautama B* One interesting *feature of Nepali temples is that they follow the South Indian mode of* The deity a *Pashupatinath has four faces carved on a lingam of black stone. Nepal is* of the Vaish- *nava salagramas, stones with spirals found in the river Gandak. Nep* es have a pro- *fusion of erotic sculptures, most of them unaesthetic in their idiom, unli* of Khajuraho

DASSERA IN KULU. A gramdevata or village deity is brought in a palki. All the idols of the Kulu Valley are taken to Sultanpur to pay homage to Raghunath. Below: Men and women from the surrounding villages who have come to see the Dassera fair. (This issue appears on the occasion of Navaratri).

—Balkrishan

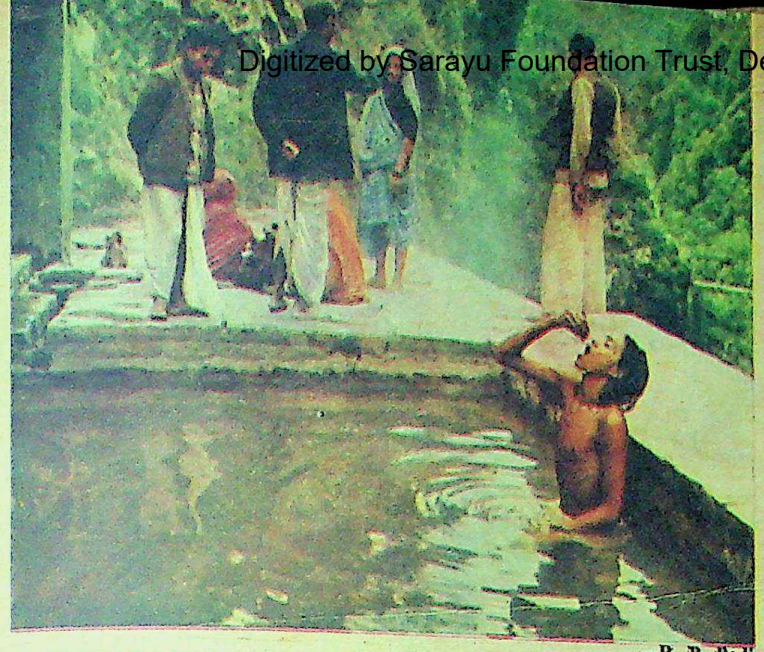


—William M. Co

IT IS AN INNOCENT BUFFALO, NOT MAHISHASURA. A young buf- is slaughtered by Gorkhas on Dassera. If the balidan is accompanied a single clean cut, there is applause; if not dismay, as the omens for coming months are not propitious. In medieval times, it is said, even hum- sacrifices were made to propitiate Devi. "Non-violence is the supre- dharma" is a principle accepted by Hindus, but it has not prevented th- from killing animals and birds to please some fierce goddess. Most Hin- are non-vegetarians. Brahmins are born vegetarians—except in Kashmir Himachal Pradesh. Bengali and Gauda Saraswat brahmins eat fish.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri



—R. B. Bedi

A MAHARASHTRIAN FAMILY performs a ceremony at Jamnotri (10,800 ft), the source of the Yamuna in Himachal Pradesh. The Ganga, Yamuna, Godavari, the mythical Saraswati, Narmada, Sindhu and Kaveri are the most sacred rivers. Below: Washing away not only dirt, but also sins.

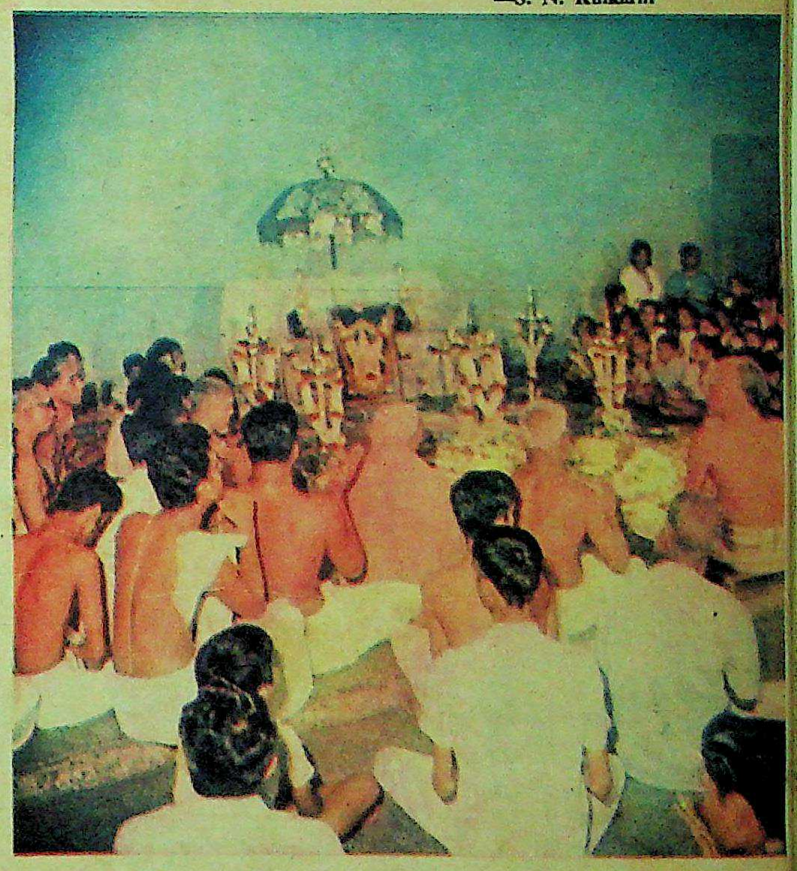
—R. B. S. Mani

—Balkrishan

DEVOTEES AT TIRUPATI, India's biggest centre of temple pilgrimage. The deity is Sri Venkateswara. Tirupati is the richest temple in India—it has an annual income of Rs 5 crores.

DEVI PUJA (below) performed in the Kerala style. It is called Bhagavatseva or Bhagavatiseva. There is no idol in this ceremony and the offerings are made before a lamp placed on the floor decorated with padmam (a rangoli-type representation of a chariot)

—S. N. Kulkarni



—Balkrishan

THE DASASVAMEDHA GHAT (left), Varanasi. The ghats of Kashi are among the world's most picturesque sights. The religious capital of India, Varanasi has been famous for its piety and learning. But the city is squalid like many other pilgrim centres in India.

—Balkrishan

is a great Saiva Orthodox Hin-
d of Gautama B One interesting
Indian mode of The deity at
c stone. Nepal is e of the Vaish-
er Gandak. Nep s have a pro-
their idiom, unli of Khajuraho.

—William M. Co

RA. A young buf
is accompanied
s the omens for
t is said, even hu
nce is the supre
not prevented th
oddess. Most Hin
xcept in Kashmir
ains eat fish.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Discover the real lavender perfume in NEW Palmolive Lavender Brilliantine!

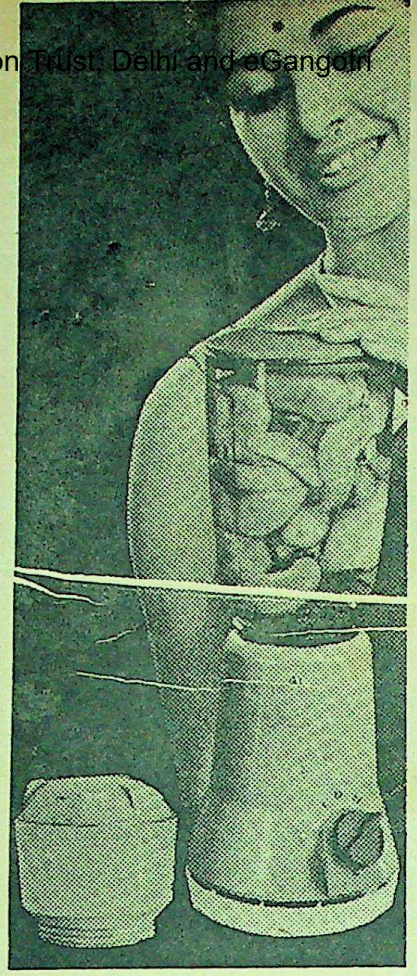
Keep your hair smartly in place all day.

Now! Palmolive brings you the masculine elegance of real lavender fragrance in a superb quality brilliantine. Just a little keeps your hair smart, unruffled —the way you combed it. Keeps you looking fresh and at your best, the whole day... with the gleam of health in your hair.

You deserve the modern, non-drying aid to good grooming—Palmolive Lavender Brilliantine. A jar lasts a long time. Buy one today!

The smart man's choice for well-groomed hair.

PLB. G. 170



WIECO

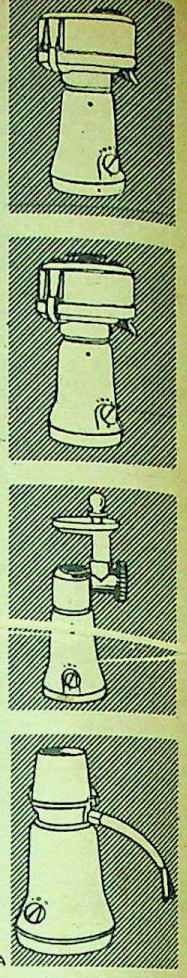
WIECO super

with powerful two-speed continuous motor

Now breeze through tedious kitchen chores ... With WIECO SUPER. Liquidising is easy. Grinding no problem. Blending, stirring, mashing get done double quick. Reasonably priced to give you a super bargain!

Also available, a range of 5 accessories:

(1) Centrifugal Juicer Machine for use with non-citrus fruits and vegetables (2) Citrus Fruit Juice Extractor attachment (3) All Purpose Beater (4) Meat Mincer and (5) Espresso Coffee Maker.



WESTERN INDIA ELECTRICALS CORPORATION
23 ANSARI ROAD
DARYAGANJ, DELHI 6

RANJIT-WI-39A

BRANCHES AT:

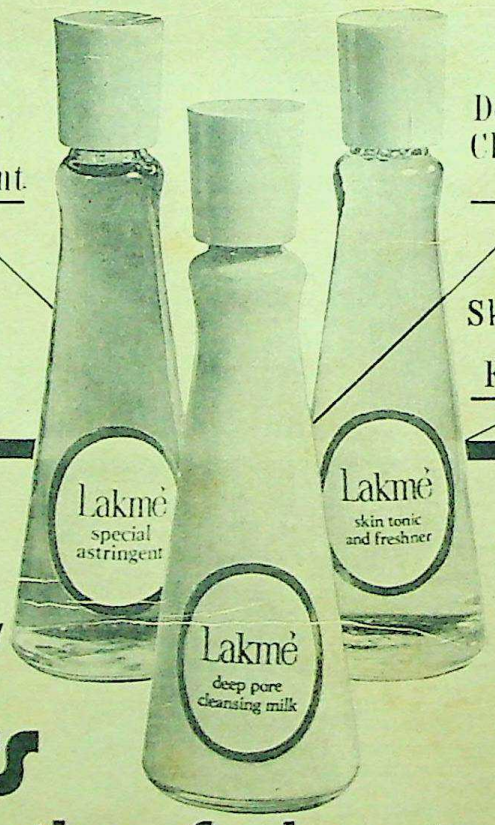
● BOMBAY-8: Room No. 7, Building No. 3, Commercial Block, Navjivan Co-operative Housing Society Ltd., Lamington Road, Phone: 371142 ● HYDERABAD-4: 6-1-1070, Rajbhavan Road ● BANGALORE: Residency Road, (Opp: Reserve Bank of India) Tel. 54624 ● MADRAS: 7, Woods Road ● CALCUTTA-17: 155, Park Street.

ASP/L-85

Lakmé Special Astringent

Lakmé Deep-Pore Cleansing Milk

Lakmé Skin Tonic and Freshner



Lakmé beauty builders

lay the foundation of a beauty that stays ever-young

A young skin is a beautiful skin. Care for your complexion with Lakmé beauty basics. Lakmé Deep-Pore Cleansing Milk is richer, creamier for deeper cleansing, which prevents blackheads and pimples. Feeds in special youth-giving moisture.

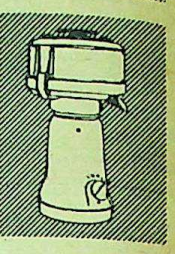
Now tone your skin to a youthful sparkle. For oily complexions Lakmé Special Astringent is best. Refines pores, revives the complexion. If your skin is dry or normal use Lakmé Skin Tonic and Freshner. Keep your skin dewy-fresh, young and lovely always with Lakmé Beauty Builders.

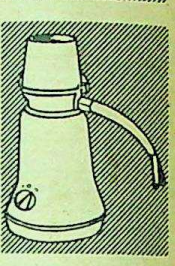
From Lakmé—the people who know skin

Lakmé

CC-0. In Public Domain. UP State Museum, Hazratganj, Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri





ck, Navjivan Co-
HYDERABAD-4:
pp: Reserve Bank
155, Park Street.

Lakmé
Deep-Pore
Cleansing
Milk

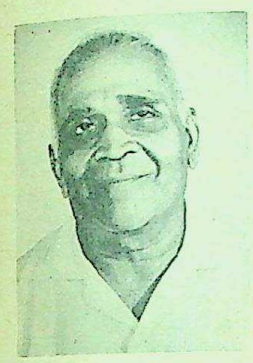
Lakmé
kin Tonic
and
Freshner

Will Hinduism Survive?

—Continued From Page 14

happy") is their prayer—but it is merely a prayer, not an active concern. (The devout might object: "Is not prayer enough? Can man do more than God?) Hindus have not built hospitals and schools. When they see a neighbour suffer, their compassion is aroused but they do nothing to mitigate his suffering. They try to convince themselves that suffering is the fruit of karma, and is there any point in man interfering with the scheme of things?

Karma and destiny have been made an excuse for the perpetuation of social iniquities—and for inaction. Perhaps the Bhagavadgita was composed at a time when India was stagnating because of inaction. For again and again the "Gitacharya"—



—Jitendra Arya—

SCIENTISTS, who are Vedantists, interviewed by the author. Dr N. V. Sathe (left) *teaches science to students of architecture. Dr M. R. Venkiteswaran is a chemical technologist.*

whoever it is, Vyasa or Krishna—emphasises the need for action. There is a remarkable stanza in the Mahabharata in which Bhishma tells Yudhishthira that human endeavour is above everything else and that one should not delude oneself thinking of destiny. ("*Paurusham hi param manye, daivam vichintya muhyate.*")

Caste

A question that must worry Hindu religious leaders is caste. The orthodox invoke the authority of the scriptures. The *Purushasukta* says: "*Brahmanosya mukhamasit, bahurajanyah kritah, urutatasya yadvaisyah, padbhyag'm sudro ajayata*" ("The brahmin sprang from the face of Purusha, the kshatriya from his arm, the vaisya from his thigh and the sudra from his feet.") The Gita has it that the four *varnas* are the Lord's creation ("*Chaturvarnyam maya srishtam*"). The original intention of caste was the fusion of various racial strains so as to achieve social harmony. Probably it had some idea of eugenics behind it, as with the Greeks.

The point that must engage the attention of the "twice-born" is this: how will Hinduism survive if more than 100 million "Untouchables" are denied access to its insights? Hindus worship the cow. ("*Gavam angeshu tishthanti bhuvanani chaturdasah*", goes a mantra. "The fourteen worlds are situate in the limbs of the cow.") But they treat a large section of their own community as worse than animals.

There is a growing awareness of the challenges faced by Hinduism today. Many people want a break with the iniquities of the past and feel the need to accentuate the higher aspects of the religion like meditation and the quest for the highest joy (*paramananda*). One is not referring to jet-set swamijis and charlatans who sell the concept of *Aham Brahmasmi* to film actors and actresses in the West to whom sex has ceased to give pleasure. (To most swamijis and sadhus religion is a means to "fill the belly"—a phrase used by Sankara.) But there are genuine acharyas who are working towards a real awakening—they have been inspired by the teachings of Sri Ramakrishna (also his disciple Vivekananda) and Sri Ramana Maharshi who have sustained the higher spirit of Hinduism during the last few decades. (Sri Aurobindo has not had much influence on people because his works appear to be too abstruse.)

New Awakening

This new awakening has touched even those who have been trained in modern science. I sought the views of two scientists who believe that Vedanta is the answer to life's problems. The first, N. V. Sathe, holds a doctorate in Physical Chemistry. He came under the influence of Swami Swarupanand of Pawas, near Ratnagiri. Later he became a follower of Swami Chinmayananda. The second scientist, M. R. Venkiteswaran, is a Ph.D. from Bombay University who did post-doctoral research in Minnesota. Some years ago he came into contact with Swami Poornananda Tirtha of the Jnanasram, near Trichur, Kerala. Both these scientists told me that their training in the physical sciences did not make them sceptical of the claims of Hindu philosophy. Dr Sathe went to the extent of saying that the spiritual insight he gained from Vedanta enabled him to find solutions to problems of architecture and science. Dr Venkiteswaran said that jnana (spiritual awareness) helped to promote *vijnana* (science). These two men are representative of a section (albeit a small section) of the Hindu intelligentsia which takes inspiration from Vedanta.

Some Hindus are proud of the Hare-Krishna movement in the West. "See, with all their material prosperity, Westerners are not happy. They are coming to us for wisdom." But they do not stop to consider whether Indians also will be unhappy when they win their present battle for material improvement. Or are Indians, or at any rate Hindus, happy because they are economically backward? It must be noted that the Hindu tradition is not against prosperity—why do Hindus otherwise worship Lakshmi? The aim was an integrated life in which dharma, artha (material well-being, wealth), kama (sex, desire) and the effort for moksha were in harmony. *Aparigraha* or non-possession was, of course, held up as an ideal—but it was an ideal that only a few sought to attain.

A new Hinduism may emerge in the days to come—that is, a Hinduism with all its lofty ideals of the past translated to the needs of modern man. Hinduism will survive as long as the Bhagavadgita is understood by people. The Gita has integrated a life of action with a life of renunciation. It has accomplished the impossible. And that is what life demands of us—reconciling *dvandvas*, or pairs of opposites.

Let us conclude with the words of the *Kaivalya Upanishad*, words with which every ceremonial is brought to an end:

Na karmana na prajaya dhanena tyagenaikena amrtatvam anasuh

(Not by work, not by offspring, or wealth—only by renunciation does one reach immortality.)

समाप्तम्

R. Udayabhaskar

The Darsanas

Darsana literally means "seeing" and it is the Indian word for a world-view or system of philosophy. There are six Darsanas which are believed to be based on the Vedas.

Nyaya *(founder, Gautama) critically examines the objects of knowledge by resort to logical proof. It is usually clubbed with* **Vaiseshika** *(founder, Kanada) which maintains that "it is in the particulars of the world, pre-eminently in the particular imperceptible souls and atoms, that true individuality is to be found". It is an attempt to combine physics with metaphysics—"atomistic pluralism" is its thesis.*

Samkhya *(founder, Kapila) has nothing to do with supernatural religion. It propounds the theory of evolution in the place of creation. "The world is not the act of a creator God, who summoned up by a single fiat of his will a world entirely different from himself, but is the product of the interaction between the infinite number of spirits* (purushas) *and the ever-active* prakriti *or the potentiality of nature."*

Yoga *(founder, Patanjali) "helps us to reach a higher level of consciousness, through a transformation of the psychic organism, which enables it to get beyond the limits set to human experience". It is a practical method of attaining liberation by the pursuit of the following:* yama *(abstention),* niyama *(observance),* asana *(posture),* pranayama *(regulation of the vital breath),* pratyahara *(withdrawal),* dharana *(concentration) and* samadhi *(oneness with the object of meditation).*

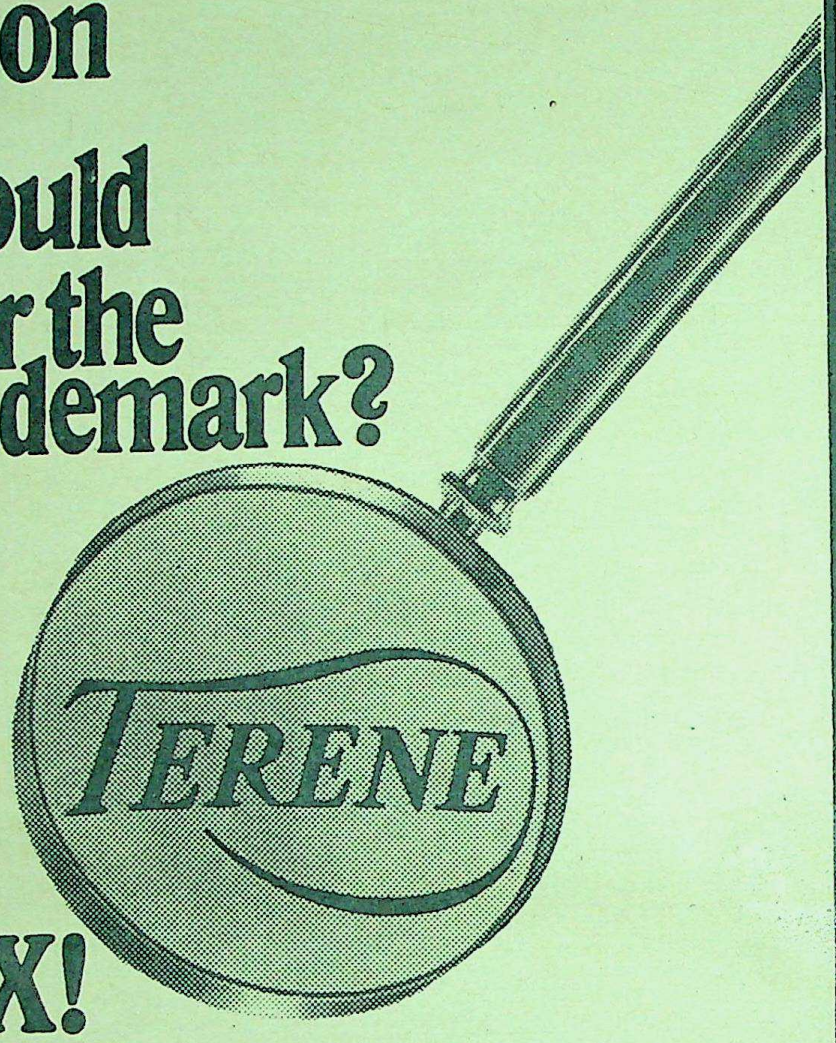
Purvamimasa *(founder, Jaimini) examines the nature of dharma in the light of the Vedas and seeks to establish the prime need to observe Vedic rituals.*

Uttaramimasa *(founder, Badarayana)—Vedanta* *(see box on "The Upanishads", page 10)*

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Want one good reason why you should look for the 'Terene' trademark?



We'll give you SIX!

Whatever the name of the mill
look for the 'Terene'® trademark.
Only the 'Terene' trademark ensures that:

1
The fabric is more durable because it has the right percentage of 'Terene' fibre.

2
It will keep its smart, creaseless look—practically never need the iron.

3
The colour is fast and won't get patchy.

4
The threads won't separate on 'stress areas' like elbows and knees.

5
The fabric will keep its smooth finish—you won't have rough fibres rising up after a few washes.

6
In a readymade shirt, we even make sure the stitching won't pucker, the lining won't shrink.

whatever the name of the mill

look for the TERENE trademark ON the fabric

®Registered trademark of Chemicals and Fibres of India Limited—manufacturers of fibre.

AIYARS. CAFI. 202

CC-0. In Public Domain. UP State Museum, Hazratganj, Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

THE GITA

—Continued From Page 15

striving of the human soul towards the ultimate.

The sermon of the Bhagavadgita thus opens with Arjuna's dilemma. He is convinced that his cause is just and the battle he is about to engage in is a *dharmayuddha* —the battle for the sake of righteousness. Yet he cannot bring himself to kill his own brethren. He is dejected, lets the bow fall from his hand and says firmly: "I will not fight." He knows that it is treason for a commander to make such a statement on the eve of battle. But he is willing to face the consequences of treasonous inaction and defeat rather than soil his hands with the blood of his kinsmen.

Krishna, his charioteer-mentor, answers that only God can take life (which He has also given)—man is only an instrument of his inscrutable design. "He who thinks he slays, he who thinks he is slain, fails to perceive the truth that he neither slays nor is slain." As a matter of fact, says Krishna, there is no death in the sense of a final dissolution because the eternal in man cannot die, it is only a passing from one form to another. Just as a person casts off worn-out clothes and dons new ones, so man when he shakes off this mortal coil is reborn in some other form. "For one that is born, death is certain; for one who dies birth is certain," assures Krishna and concludes that a man should perform his duty regardless of consequences. **"In the hour of trial," says Krishna, "strong men should not despair because then they will lose both heaven and earth. They should arise like a fire that burns all before it."**

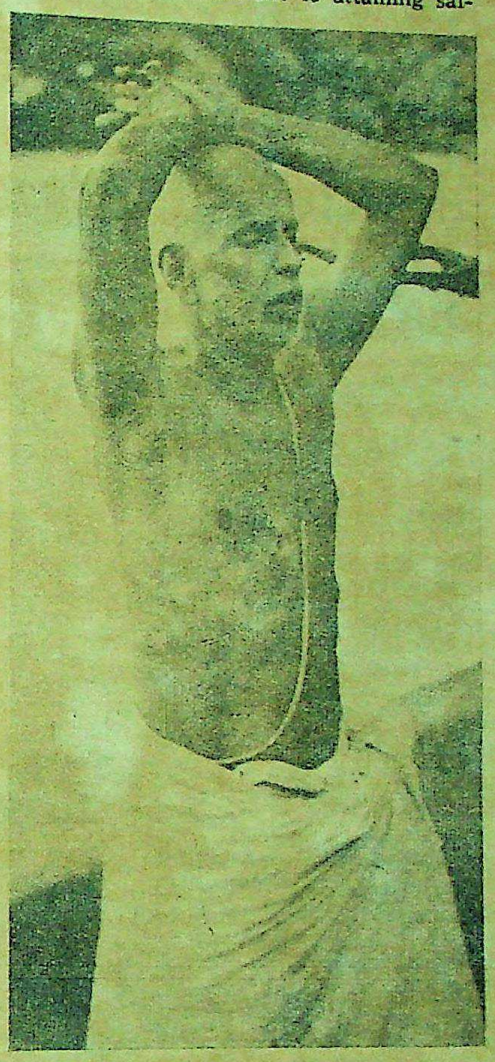
In The Battlefield

For a soldier it is to go to battle when the call to battle comes. All human beings are in a sense soldiers in the battle of life and must likewise perform duties allotted to them. But the performance of this duty should be without consideration for reward—"nishkamakarma". Says Krishna: "Treating alike pleasure and pain, gain and loss, victory and defeat—then go to battle." The same principle holds good in everyday life; to perform tasks allotted to us should be our only right and privilege—never to the fruits of our endeavour." (One will recall the last words scribbled by Scott, the Antarctic explorer, in his diary as he lay down to die: "It is the effort that counts, not the applause that follows.")

How can a mortal achieve this state of mental equilibrium in which pleasure and pain, gain and loss, victory and defeat are equally inconsequential? How can one undertake a task with the sole object of performing a duty without craving for the returns? Arjuna asks Krishna: "Describe a man who is so wise, so steadfast in the performance of his duty. How does he speak, sit, sleep and wake? How do we recognise him?"

Krishna replies: When a man puts away all desires out of his mind, when his spirit is content in itself, then he becomes stable in intelligence. He should draw away the sense from the object of the sense as a turtle draws its head and legs into its shell. If, on the other hand, a person dwells on the objects of the sense, he inevitably gets attached to those objects. Attachment leads to desire; desire when frustrated to anger, anger to bewilderment, bewilderment to loss of memory, loss of memory to destruction of intelligence—and so does man perish. Those whom the gods wish to destroy, they first make mad.

He into whom desires enter as waters into the sea which though ever being fed by rivers is not agitated, attains peace. It is a kind of peace which passeth understanding. It is tantamount to attaining salvation in one's lifetime and becoming a *jivanmukta*.



—Moorthy Vasan

"The great-souled, O Partha, who abide in the divine nature, knowing (me as) the imperishable source of all beings, worship Me with an undistracted mind.

"Always glorifying Me, strenuous and steadfast in vows, bowing down to Me with devotion, they worship Me, ever disciplined."

How does one attain *jivanmukti*?

There are different ways depending on a person's constitution, temperament, inclination and personality. There is the way of knowledge (*jnana marga*) for men of contemplation; there is the way of action (*karma marga*) for men of action; and there is the way of love and devotion (*bhakti marga*).

That may well be so, interposes Arjuna as he thinks of other things. So often in the world does wrong triumph over right, so often good men suffer while evil men live long, healthy and happy lives. If there be no reward for good, no punishment for evil, why should one bother very much?

Krishna replies: Whenever righteousness declines and evil is in the ascendant, I am reborn, reincarnated as the *Avatar* (redeemer) to protect the good and destroy evil-doers, to re-establish *dharma* (the law). So do I come into this world from age to age. Do not, therefore, worry unduly on this matter as right must ultimately and inevitably triumph over wrong. *Satyameva Jayate*—because I am God, the righter of wrongs, the sustainer of eternal law, *dharma*. All I ask of you human beings is that you do your duty in the spirit of renunciation.

Renunciation? queries Arjuna. Is giving up everything one has in the world renunciation?

No, not that, replies Krishna. It is the unselfish performance of the allotted task, performance of duty in the spirit of renunciation which can only be acquired by the practice of *yoga*.

Krishna then explains *yoga* as the shutting out of all external objects, fixing the inner vision between the eyebrows, controlling the breath and making the mind so one-pointed as to become oblivious of all desires, anxieties and irritations.

In this state of transcendental meditation you will realise that the source of all evil is the ego—"ahamkara" (I making). But this ego can also be the mainspring of salvation. A man must redeem himself by himself, for Self alone is the lord of self, self the only means of salvation—"atta hi attano natho, atta hi attano gatih."

Yogic Meditation

Krishna then tells Arjuna the essentials of yogic meditation: The need for physical well-being (yoga is not for those who eat too much or too little, or sleep too much or too little); one has to live a temperate and well-regulated life; seek a quiet place, sit cross-legged on a deerskin and make the mind one-pointed. The state of one who does achieve this is "like a lamp in a windless place which flickers not". To such a one comes the knowledge that God is omniscient, omnipresent, omnipotent—and in the heart of all of us.

"I am the ritual and the sacrifice... the sacred hymn and the offering," says Krishna. "I am seated in the hearts of all creatures; I am the beginning, the middle and the end. Amongst gods I am Vishnu, among lights I am the sun"—and so on.

I am God, I accept all worship as equally valid, assures Krishna. "Whatever form of worship a devotee performs, I make his faith steady... whosoever offers me with devotion a leaf, a flower, a fruit or water, that offering of love from the pure of heart I accept."

This sentiment is beautifully echoed in a Tamil folk song:

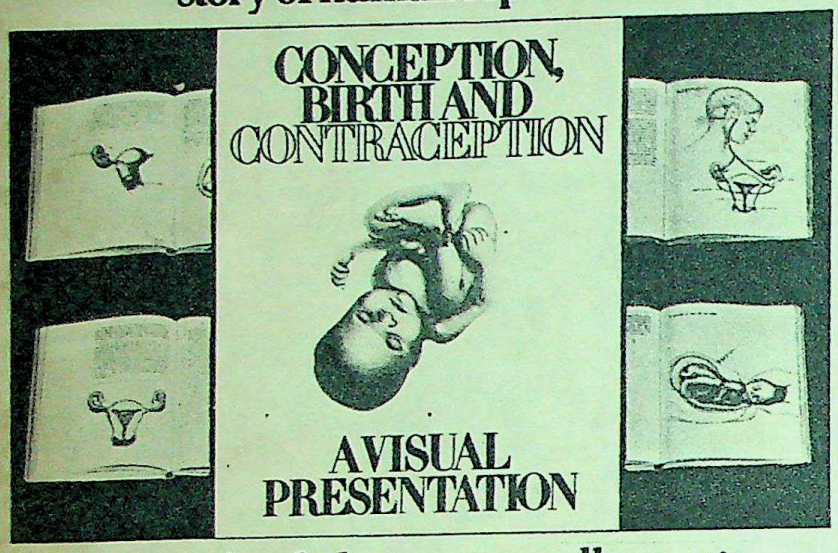
Into the bosom of the one great sea
Flow streams that come from hills on every side
Their names are various as their springs
And thus in every land do men bow down
To one great God, though known by many names.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

A dramatic breakthrough in sex education

The first full, visual presentation of the whole story of human reproduction



A unique book that answers all questions through scientifically accurate text and unmistakably clear pictures

THERE NEVER has been a book like this one. There never before has been a single book that told the *whole story clearly in both words and pictures,* for all parents, teachers, and teenagers. CONCEPTION, BIRTH AND CONTRACEPTION may be the most important breakthrough in sex education of the decade. This is the one book that gives the facts without opinions. CONCEPTION, BIRTH AND CONTRACEPTION gives *all* the facts about human sexual physiology: and about the much-debated question of contraception. It permits parents to tell their children the facts of life clearly, with scientific accuracy. It never trespasses in any way on the area of morality.

This is the one book that goes beyond words

Even the most sophisticated parent blushes and stammers when explaining the details of adult sexual function. Now, with this extraordinary book, inhibitions no longer need interfere with communication. Clear, beautiful pictures—superbly drawn, exact in detail—allow a young person to learn without mystery or fear. They give the truth —fully, unmistakably.

Free Trial Examination

CONCEPTION, BIRTH AND CONTRACEPTION has received universal acclaim since its publication. But because of its unique approach to the subject of sex education, it must be seen and read to be appreciated fully. That is why we offer this book with an unconditional 10-day money-back guarantee. If you do not agree that this is the best book you have ever seen from which to teach your children about conception, birth and contraception, simply return the book to us for immediate refund of your money. To order, use the coupon today.

Professional praise for CONCEPTION, BIRTH AND CONTRACEPTION
Mary S. Calderone, M.D.,

Executive Director, Sex Information and Education Council of the United States writes this in her review of CONCEPTION, BIRTH AND CONTRACEPTION.

"In man's long and hopefully continuing search for truth, his sexuality is at long last receiving its proper share of attention....The willingness of the adult world to share with young people whatever accurate and valid information on sexual and reproductive behaviour we posses constitutes one of our best gestures of...communication in their direction....Fine books (such) as this one will assure our young people that yes, this is for real, and that finally adults are becoming willing to 'tell it like it is'."

Wardell B. Pomeroy, Author of *Boys and Sex* and *Girls and Sex.*

"It is a beautiful book as well as being very sound. The illustrations are absolutely tops and the written explanations are excellent. Congratulations!"

Paul P. Huber, M.D., Chairman, *American Board of Obstetrics and Gynecology:*

"Well conceived, beautifully illustrated, easily understood and correctly presented."

CONCEPTION, BIRTH AND CONTRACEPTION
by
Robert J. Demarest,
Department of Anatomy, College of Physicans & Surgeons, Columbia University
John J. Sciarra, M.D., Ph.D.,
Department of Gynecology
University of Minnesota
Introduction by Anthony Storr,
eminent psychiatrist and writer on social and sexual behaviour

YOURS TO EXAMINE FREE FOR 10 DAYS

RESERVATION FORM

CBC

To: Heron Books
Mail Order Sales Pvt. Ltd., 15 Mathew Road, Near Opera House, Bombay 4

I would like to examine *free and without obligation for 10 days* CONCEPTION, BIRTH AND CONTRACEPTION. Please rush me the same by V.P.P. for Rs.43 (plus Rs.3 for postage and packing). If I am not absolutely convinced of its unique worth, I shall return it within 10 days of receipt for full and immediate refund under your No-Risk money-back guarantee.

Your Signature.....
(or parent's signature, if you are under 18)

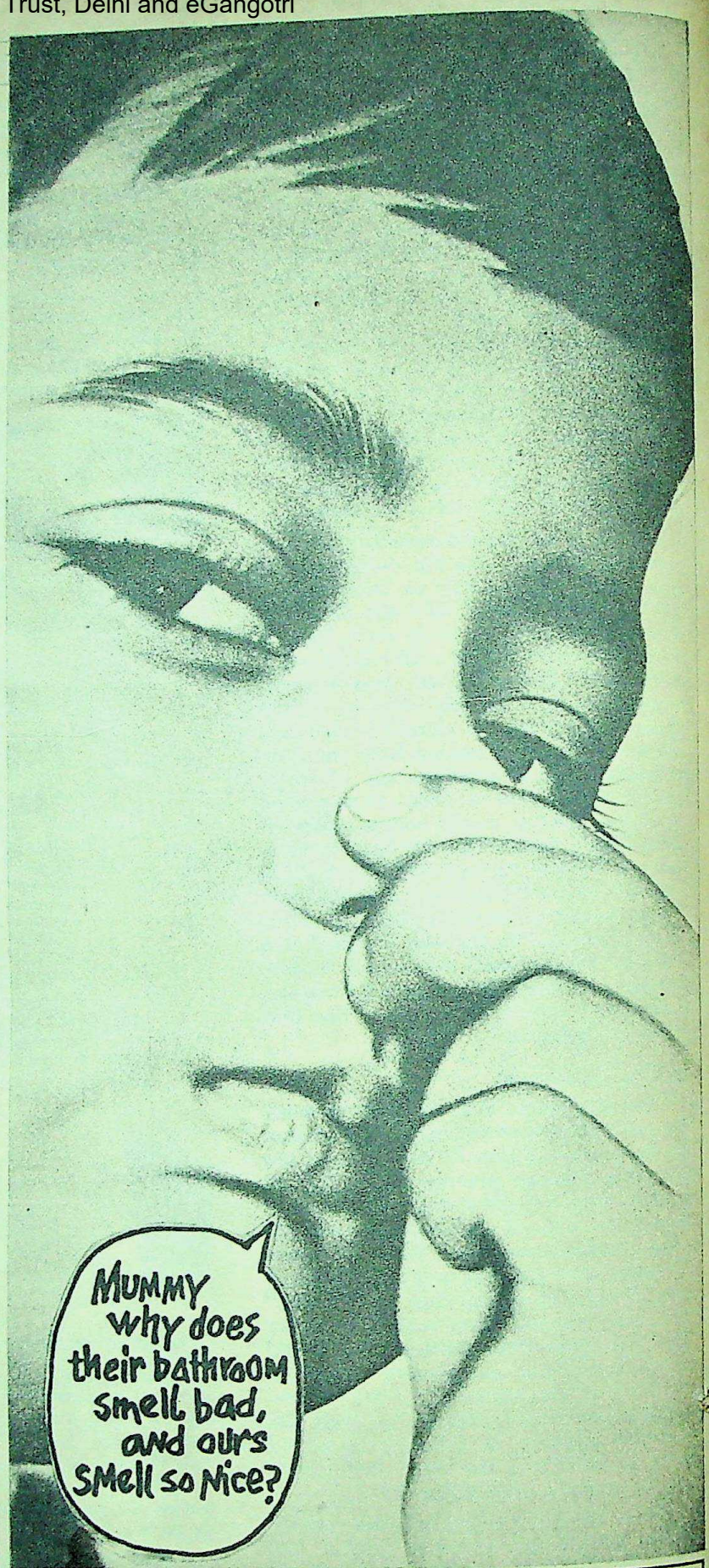
Name .....

Address .....

.....

SAVE MONEY! Please tick ☑ box if
☐ Cheque or I.P.O. for Rs.43 enclosed, or M.O. for Rs.43 sent (M.O. receipt No...).
In either case we will pay postage and packing with the same 10-day No-Risk money-back guarantee.

IL



DARLING... WE USE ODONIL

Odonil Air Purifier soon destroys unpleasant lavatory odours to keep your toilet fresh and fragrant. Choice of many flowery fragrances—Lavender, Jasmine, Mogra etc.

Available in a variety of sizes and models.

BALSARA
—FOR MODERN AIDS TO BETTER LIVING
BALSARA & COMPANY (PRIVATE) LIMITED
42, Medows Street, Bombay-1.

AIYARS-BLS-67

CC-0. In Public Domain. UP State Museum, Hazratganj, Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Was Ravana A Dravidian?

by R. S. CHAKRAVARTHY

The answer is No if you consider the geography of the Ramayana and the language spoken by the main characters of the epic.

SOME people regard the Ramayana as the story of the struggle between Aryans under the leadership of Rama and Dravidians under Ravana. Among the protagonists of this theory are the Dravida Kazhagam and its splinter party, the Dravida Munnetra Kazhagam, which believe that Northerners are Aryans and Southerners (excluding the brahmins) are Dravidians. Early last year, the D.K. took out a procession in Salem and desecrated Rama and other gods. How far is the racial interpretation of the Ramayana correct? Was Ravana a Dravidian?

Scholars believe that the events described in the Ramayana took place in the second millennium B.C., though the story must have been composed by Valmiki in a much later era. Nowhere in the text is the war fought in Lanka mentioned as one between Aryans and Dravidians. In fact there is scarcely any reference to these two racial terms. Some southern kingdoms are named—but there is reason to believe they are later interpolations.

The term *rakshasa* is frequently interpreted as referring to the Dravidian foes of Aryans and Lanka is sought to be identified with modern Ceylon. *Rakshasa* was in ancient times a general term of denigration just as "fascist" or "communist" is today, depending on which side of the fence you are. There were *rakshasas* who followed the Vedic religion in the main but who had fallen foul of the others for one reason or another. Then there were the *rakshasas* of the jungle, aboriginal warriors who opposed the Aryans who were clearing the jungles and founding *ashrams* or settlements. Rama spent a few years in the Dandaka forest organising resistance to their depredations.

To answer the question whether or not Ravana was a Dravidian we must know where the Lanka of Ramayana was situated and also something of the culture of its people. There is very little direct evidence to pinpoint Lanka in the Ramayana itself. We have to look for indirect evidence. When Ravana approached Sita in the Dandaka forest in the garb of a brahmin, he spoke to her in a language understood by the elite—this could not have been a Southern language which Sita would not have understood.

He Spoke Sanskrit

When Hanuman went to Lanka in search of Sita he heard Vedic hymns being chanted in many houses. After his capture, he was interrogated by Ravana to find out more about his mission. (Hanuman had earlier impressed Rama by his skilful use of language, obviously Sanskrit.) The language in which Hanuman now spoke with Ravana could also have been none other than Sanskrit. A little before this incident, he had spoken to Sita in the Sanskrit spoken by the common man. He chose this medium since he was afraid that she would take him to be Ravana in disguise if he spoke to her in the Sanskrit of the elite. From this specific mention of language, we may infer that Ravana spoke to Sita in Sanskrit and not in Tamil or any proto-Dravidian language.

The Vedic religion was practised in Lanka. The language of its common people must have been a Sanskritic dialect, while its upper classes could naturally speak in literary Sanskrit on formal occasions. In Ayodhya also the common people spoke a Sanskritic dialect and the rulers and the intelligentsia spoke Sanskrit.

Rama and Lakshmana spoke with Vibhishana, Ravana's brother who defected from Lanka, in what we may presume was a commonly understood tongue which could be none other than the language of the upper classes. On the battlefield, the two princes from Ayodhya spoke to Ravana and his lieutenants in the same common tongue. **Considering all these facts, we may presume that the events described in the Ramayana belong to an area where the common people spoke Sanskritic dialects and the ruling classes spoke literary Sanskrit.**

Rama spent much of his exile somewhere in the Jabalpur area of present-day Madhya Pradesh. This has been fairly well established by scholars like the late T. Paramasiva Iyer, a Sanskrit scholar and Chief Judge of the Mysore High Court in the twenties, who has brought out a well-reasoned book in support of this thesis. Kishkindha lay a little to the south-east of this region and the bold Vanaras of the Ramayana were really primitive people who lived in the late stone-age level of culture and hunted with wooden clubs and stone axes. The Vanara rulers were, however, more cultured and many of them like Vali, Sugriva and Hanuman could speak in the refined tongue of the people who lived to their north. The exchange of words between Vali, who lay dying on the battlefield, and Rama is a well-known incident of the Ramayana and a subject of debate even today.

RAVANA AND HANUMAN—based on a traditional representation.

Where is Lanka?

We must not be misled by the term 'Lanka' which in general signifies an island. The modern 'Lanka', or Ceylon as it is better known, is not the only island to bear this name. There are dozens of islands in the Godavari river which are known as *lankas* even today. The Lanka of Ramayana lay a few days' journey from the domain of the Vanaras which can be identified with the eastern parts of the present-day Madhya Pradesh. It was situated within the zone where Sanskritic dialects were spoken. It was surrounded, or at least isolated partially, by marshy land and numerous rivers and rivulets, which Hanuman had to cross before he reached Lanka. Which tract of India can satisfy all these requirements better than the deltaic region of Orissa watered by the Mahanadi?

All the evidence goes to show that our Lanka was nowhere in southern India or Ceylon, that Ravana was not a Dravidian and that the war fought in Lanka was not a war between the two races, Dravidians and Aryans.

The identification of the Lanka of Ramayana with Ceylon or Simhaladvipa came much later, several centuries after the Ramayana of Valmiki was composed. As Sanskritic culture spread to the South, scholars and devotees of the Ramayana began to discover anew alleged points in the route followed by Rama and then established shrines and compiled *sthalapuranas* or local legends to substantiate their claim.

Grandson of a Rishi

Mythologically, Ravana was the son of Visravas by his wife Nikasha, daughter of the rakshasa *Sumali. Visravas himself was the son of the* rishi *Pulastya, one of the primeval progenitors or Prajapatis. Ravana had all the marks of royalty and he was so strong that he once lifted up Mount Kailasa and shook it. Despite his ten heads he was no hideous monster. On seeing him first, Rama exclaimed: "Glorious, majestic indeed! You are unable to see him as you are unable to see the sun." Legend has it that Ravana was a great chanter of the Samaveda and that he was a devotee of Siva.*

Ravana has been glorified in heretic works like Kimayanam *in Tamil and* Ravanayanam *in Malayalam.*

Last year a Buddhist monk claimed that the mummified body of Ravana lay atop an inaccessible mountain in Ceylon. But experts have dismissed this as a hoax.

urifier soon
leasant lavatory
ep your toilet
agrant. Choice of
y fragrances—
asmine,
a variety of
odels.
LSARA
MODERN AIDS
ETTER LIVING
AIYARS-BLS-67

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

TWA's NEW AMBASSADOR SERVICE. SAME PRICE AS OTHER AIRLINES' ECONOMY SERVICE.

We must admit that other airlines could offer you something like TWA's new Ambassador Service.

All we did was see what our competitors were giving in terms of comfort, meals, entertainment and ground services.

Then worked all year to give you something better.

Sometimes this cost a fortune (we ripped out the insides of all our 707's and renewed everything from the floor up).

Sometimes this cost a little more trouble (offering a choice of three meals in economy rather than no choice).

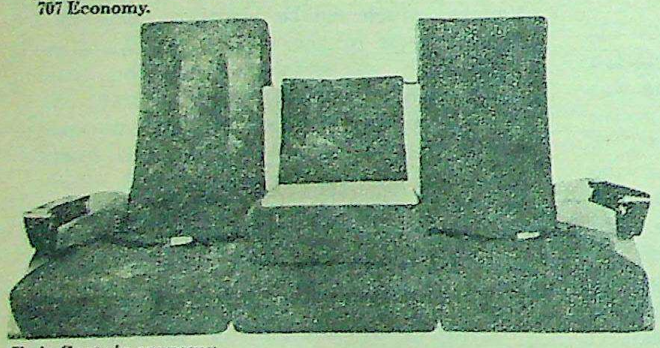
And sometimes it cost nothing but a little thought (no-smoking sections, for example).

Next time you fly to America, ask your travel agent to book you a TWA Ambassador flight.

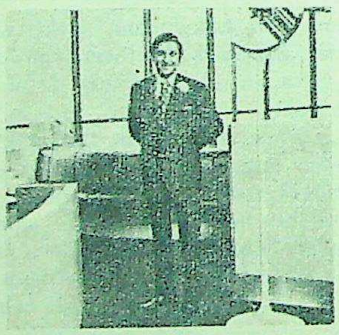
If it isn't considerably better than the service other airlines offer you, fly back with one of them.

They all charge the same as TWA's new Ambassador Service.

707 Economy.

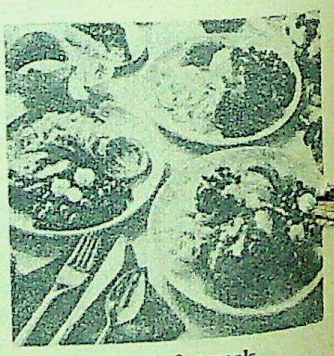


Twin Seats in economy.
Only TWA gives you this twin seat on 707's in economy. It can be three across, or if the plane's not full, two across or even a couch.

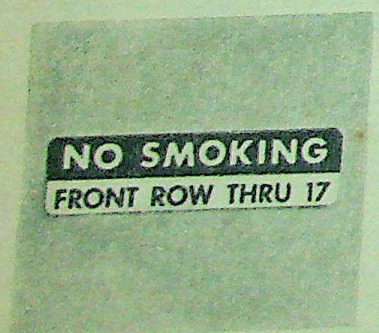


The Ground Ambassador.
Whatever your problems, he'll help you from booking a car to getting a hotel to phoning your office.

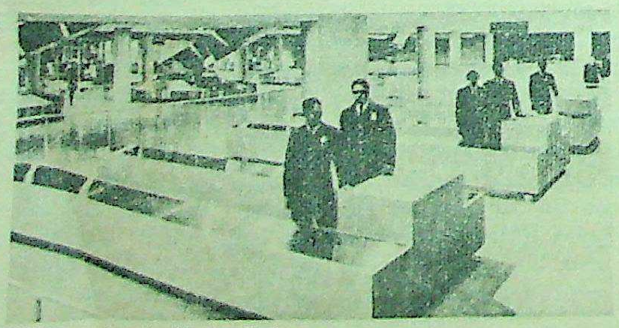
New uniforms for hostesses.
We've given our girls a choice of three uniforms (including hot pants) designed by Valentino. It helps.



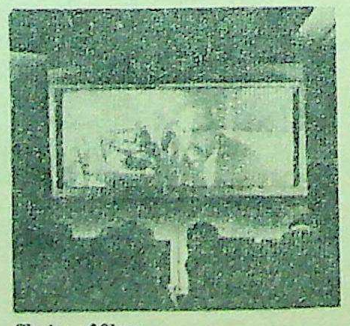
Choice of three to five meals.
Only TWA offers you a choice of three meals in economy, five in first class.



No smoking sections.
Many Ambassador features cost a fortune. This one just cost a little thought.



TWA's new terminal in New York.
For TWA passengers only. You can be through it, having cleared customs and immigration, inside twenty minutes. Most airlines still share one old terminal.



Choice of films.
TWA offers you a choice of films (one for adults, one for everybody).* Most airlines still show one, or none.

TWA

THE WORLD'S LARGEST AIRLINE SERVING ASIA.

Offices in Bombay • Calcutta
Delhi • Madras • Ahmedabad • Kathmandu

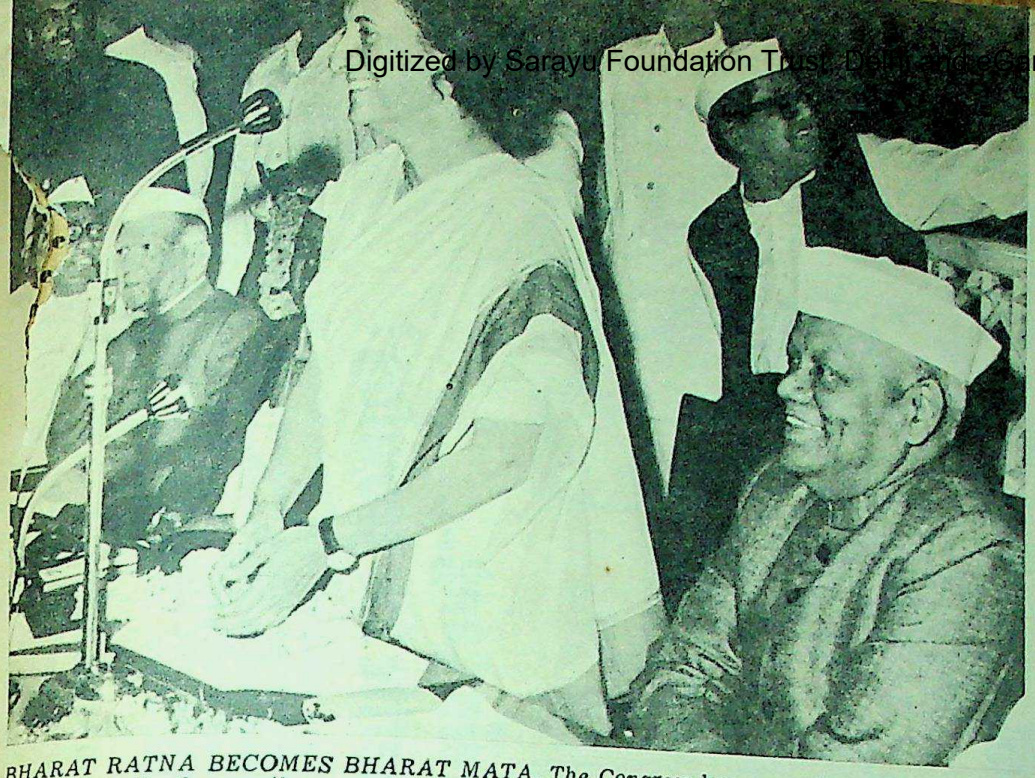
* IATA requires us to make a nominal charge for in-flight entertainment and for alcoholic beverages in economy class.

CC-0. In Public Domain. UP State Museum, Hazratganj, Lucknow

Digitized by Sarayu Foundation Trust. Delhi and eGangotri

VICE.
ES'
, ask
TWA
than
ou, fly
TWA's

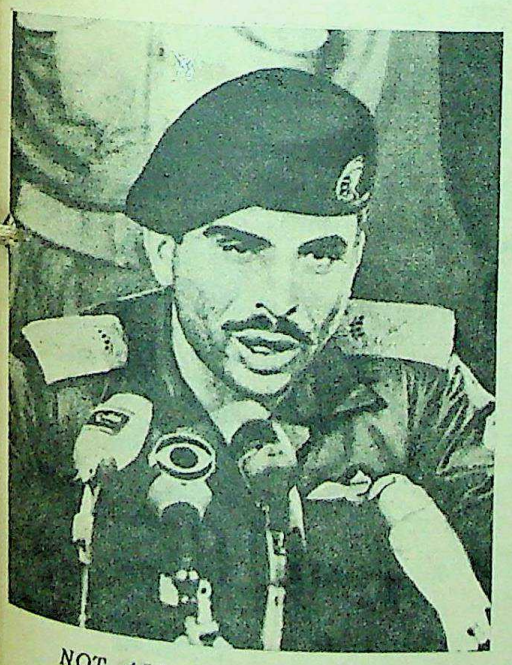
In The News

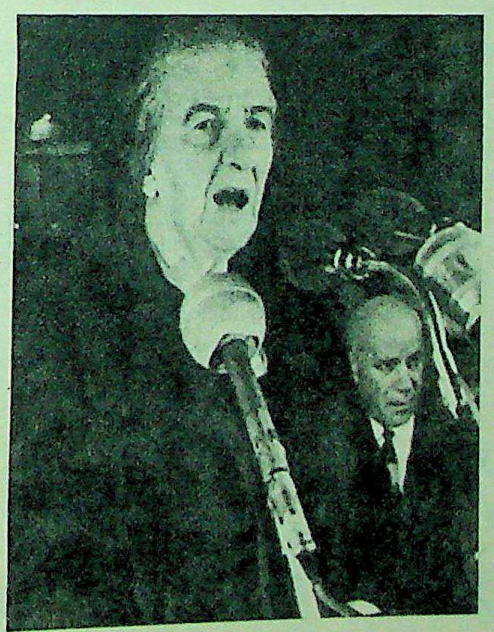


BHARAT RATNA BECOMES BHARAT MATA. The Congress has swept the polls, wiping out all other parties even in the strongest of their strongholds. A jubilant Mrs Gandhi addresses a reception in her honour at Parliament House organised by the Congress Parliamentary Party. On her left is Raj Bahadur and on her right Fakhruddin Ali Ahmed and Jagjivan Ram

THE SARI REIGNS "SUPREME". The judges of the Supreme Court of Victoria, Australia, almost lost their wigs over Mrs Sylvia Pereira, who came sari-clad with her husband Morley, the first Sinhalese to be admitted to the Victorian Bar in recent years. Mr Pereira was one of Ceylon's leading lawyers before he moved to Melbourne in 1970.

NO NYET—BUT DAH DAH. Sheikh Mujibur Rehman is seen in Moscow with USSR Foreign Minister Gromyko (on the Sheikh's right), Communist Party Secretary Brezhnev and Abdus Samad, Bangladesh Foreign Minister. Russia has promised massive help for reconstruction of the Bangladesh economy and agreed to unblock the flow of aid previously negotiated by Pakistan for projects located in its erstwhile Eastern wing.





NOT ALL MATTERS ARE FOR MICROPHONES. King Hussein of Jordan is alleged to have held secret peace talks with Israeli Premier Golda Meir—some of them arranged by the CIA—according to the Israeli newspaper Haaretz. The Israeli Government has branded the reports as "propaganda" to discredit the King in the Arab world. Latest rumour has it that Jordan and Israel have reached an agreement that Jordan will administer its territories on the left bank of the River Jordan and the Gaza Strip (once Egyptian) from Jerusalem but will relinquish its right to its part of the ancient city. Both Jordan and Israel have denied such an agreement.

POLITICS OF THE JUNGLE. Villagers of New Guinea load ballot-boxes on to helicopters during that territory's third House of Assembly elections. The new Assembly is expected to legislate for self-government. The territory is presently part of Australia.

e to five meals.
s you a choice of
economy, five in
WA
THE
D'S LARGEST
AIRLINE
VING ASIA.
Bombay • Calcutta
Ahmedabad • Kathmandu
alcoholic beverages in economy class

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

CC-0. In Public Domain. UP State Museum, Hazratganj, Lucknow

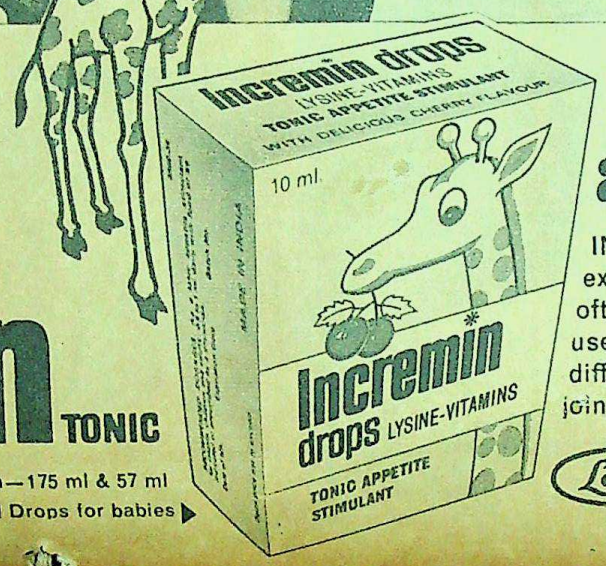
Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Goodness growcious!

A TONIC THAT
JUST INCREASES APPETITE IS
ONLY DOING HALF THE JOB.

get Incremin*...

it turns extra eating into extra growth



Incremin* TONIC

Incremin Syrup (with iron) for older children—175 ml & 57 ml
Incremin 10 ml Drops for babies ▶

Join the Incremin* gang...
and get an appetite for growing!

INCREMIN tonic not only increases appetite, it turns extra eating into extra growth. That's because it is enriched with an important amino acid often lacking in the diet. Cherry-flavoured INCREMIN makes better use of the proteins your children eat—that's why it makes such a growing difference to them, from 4 weeks to 14 years. Isn't it time your child joined the Incremin gang? One thing's sure—it's growing fast!

Lederle Available at all chemists

* A registered trade mark of American Cyanamid Company

LINTAS:INC 20-687

SO MA
nun (th
finest
There
of them
few day

MR
a prob
who ha
not wa
problem
A
magist
the gir
blem c
Th
the fir
nun. N
involve
Hubert
phaned
Th
in a ra
up for
in all.
sprawli
Anna-E
lady ha
tablet
around
children
Th
finest
There
of them
few day
SO MA
nun (th
finest
There
of them
few day

A
St C
skird
wide
fines
worl
dorf
recen
her
sider
Germ

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

A Sister Of Mercy With 1,000 Children

St Catherine's Home in the outskirts of Bombay has received wide publicity. It is one of the finest children's villages in the world. Anna-Huberta Roggendorf, its Mother Superior, was recently given a high award for her pioneering work by the President of the Federal Republic of Germany.

MR Oscar Brown, at one time magistrate of the juvenile court, was faced with a problem: What to do with a small girl who had run away from a remand home?

The Warden of the Home fumed: "I do not want the girl! She is no good! She is a problem to all of us!"

A young shy nun walked up to the magistrate and said meekly: "I will take the girl... There is no such thing as a 'problem child'."

That was forty years ago. And it was the first time that Mr Brown spoke to a nun. Nor was it the last. He became deeply involved with the work of Sister Anna-Huberta Roggendorf (a German) for orphaned children, at Andheri.

The "problem child" was given shelter in a ramshackle cottage the Sister had set up for the orphans. There were 12 of them in all. **Today St Catherine's Home is a sprawling (ten-acre) monument to sister Anna-Huberta's work and dedication. The lady has been forty years at it. There is no tablet to honour her. But all that you see around is hers: a little village, a thousand children and 12 cottages.**

The place has grown into one of the finest "children's villages" in the world. There are babies of all ages. I counted 23 of them in the cradles: they were only a few days old.

FORTY YEARS AFTER. The decoration is handed over to Anna-Huberta by Mr G. Stalter, Deputy Consul General for West Germany.

"You can't hear anyone cry!"

"They all look so happy!"

These were some of the comments one heard at a small gathering of Germans and Indians. They had come to greet Mother Anna-Huberta. For she is old and cannot walk.

Formerly she used to trudge miles every day on her missions of mercy. Now her legs are lifeless: she is carried on a chair.

The special occasion for which people had come was the award of the insignia of the Officer's Cross of the Order of Merit by the President of the Federal Republic of Germany to Mother Anna-Huberta.

She looked serene, she blushed a little at the compliments heaped on her. The orphans are not orphans any more. They wear clean clothes, they flash a big smile at the visitors and burst into song.

SO MANY BLOSSOMS IN THE DUST. They are a big family. Once unwanted, now they have a home and an environment to lead a full happy life.

As you walk round the 12 cottages, you are showered with at least a thousand "namastes" made with small folded hands. The guiding spirit is Mother Anna-Huberta's. Children are her first love. She has also produced another organisation within the Home—Helpers of Mary (Shraddha Vihar).

This is a group of young women who have pledged their entire lives to work among the slum dwellers, the aged, the infirm and leprosy patients.

They have been active since 1942 at Andheri, Mahim, Borivli, Assangaon, Bassein, Jogeshwari, Cotton Green, Vapi, Madh Island, Bhandup and Dharavi, one of the world's worst slums with at least 100,000 men, women and children living in slush and filth. The "Marys" run maternity wards, dispensaries and schools for singing and dancing and classes for the adults.

Mother Anna-Huberta can look back in pride. Her thousand children are blossoming into happy human beings. They have got a new lease of life. And that surely is all that matters.

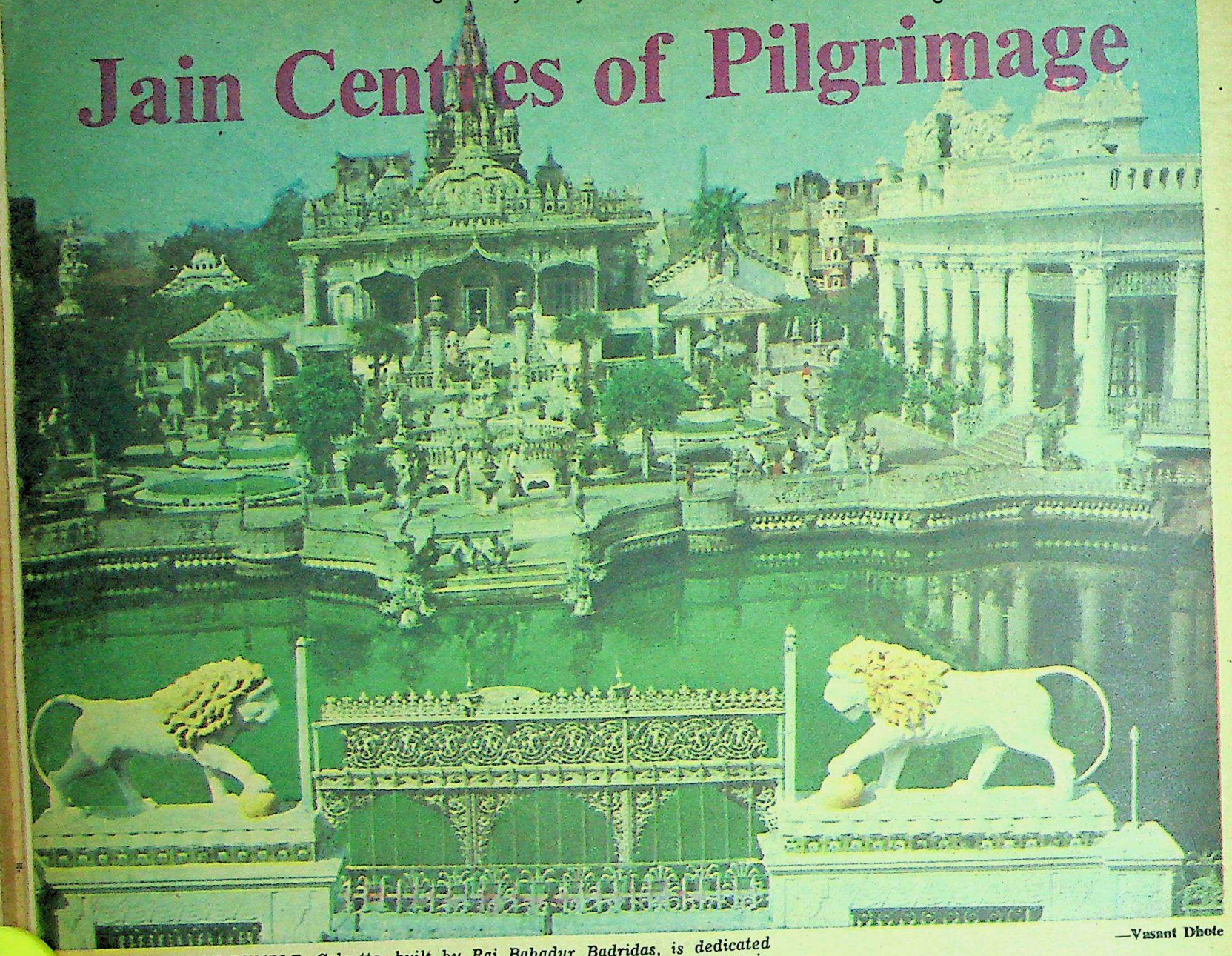
BENEDICT COSTA

joined the Incremin gang? One thing's sure—it's growing fast!
Lederle
Available at all chemists
* A registered trade mark of American Cyanamid Company
INCREMIN TONIC
drops LYSINE-VITAMINS
TONIC APPETITE STIMULANT
Incremin Syrup (with iron) for older children—175 ml & 57 ml
Incremin 10 ml Drops for babies ▶
20-587

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Jain Centres of Pilgrimage

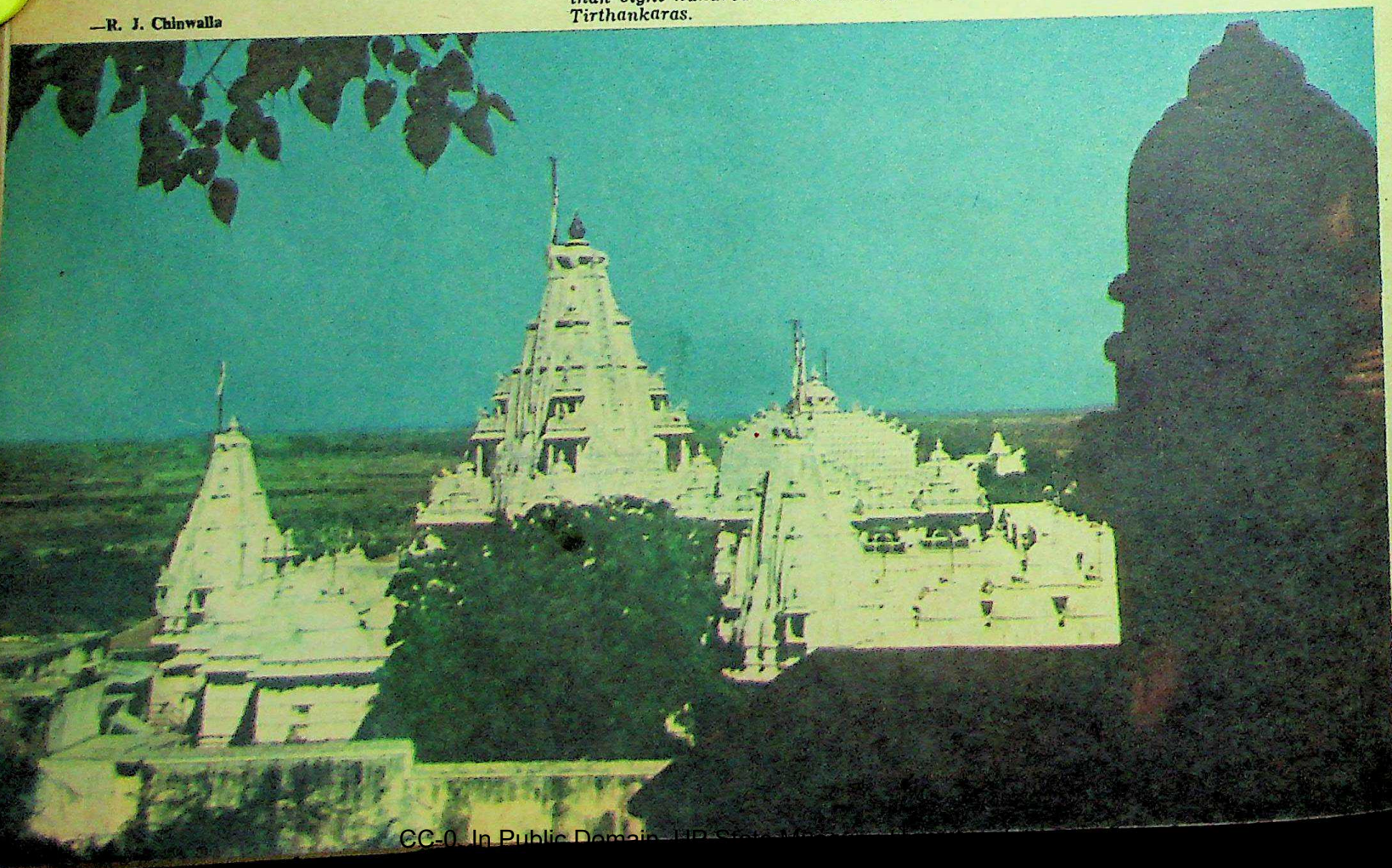


—Vasant Dhote

SHITALNATH TEMPLE, Calcutta, built by Rai Bahadur Badridas, is dedicated to the 10th Tirthankar. The garden at this shrine is one of the prettiest spots in Calcutta.

—R. J. Chinwalla

SATRUNJAYA, known as the Holy Mountain, near Palitana (Gujarat), has more than eight hundred shrines in different enclosures, with over 5,000 images of the Tirthankaras.



CC-0. In Public Domain. UP

The literary of
places here the
and a pilgrim atta
others with him. A
Jayant

by SA

SOON after midnight, t
in one hand, begins
Sammet Shikharji. The c
easier: its darkness is con
view the long and steep v

Once he reaches the
dering pathways as he pa
the holy men. It was from
twenty-four Tirthankaras
thousands of Jain monks
mountain is hallowed wit
austerities and rigid self-c
unending cycle of rebirths

afternoon by
completed and the pilgrim
exhausted but exhilarated.
breaks his fast and gives i
rous massage and a steami

A visit to Sammet S
He obtains greater *punya* i
days, pilgrimages were pla
ing daughters-in-law, sons
arms. The journey would ta
start early and, at midday
well. Then the men would
themselves with making fo
pans, a cook would be bu
would be ready from the av

MAHAVIRKSHETRA, Ra
is one of the pilgrim
associated with miracl
therefore considered a
Kshetra

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

The itinerary of a Jain pilgrimage included places where the Jinas attained salvation—and a pilgrim attains greater virtue if he takes others with him. A special feature for Mahavir Jayanti.

by SARAYU DOSHI

SOON after midnight, the *yatrik* (pilgrim), holding a lantern in one hand, begins his trek up the mountainside of the Sammet Shikharji. The coolness of the night makes the climb easier: its darkness is comforting as it hides from the pilgrim's view the long and steep way yet ahead.

Once he reaches the summit, he walks around the meandering pathways as he pays homage to the *charanapadukas* of the holy men. It was from this very site that twenty out of the twenty-four Tirthankaras (Pathfinders) and thousands and thousands of Jain monks achieved *moksha*. Every crag of the mountains hallowed with the purity of those who practised austerities and rigid self-control to liberate their souls from the unending cycle of rebirths.

It is afternoon by the time the eighteen-mile round is completed and the pilgrim and others come straggling down, exhausted but exhilarated. In the *dharmashala*, at the base, he breaks his fast and gives in to the worldly pleasures of a vigorous massage and a steaming bath to relieve his aching limbs.

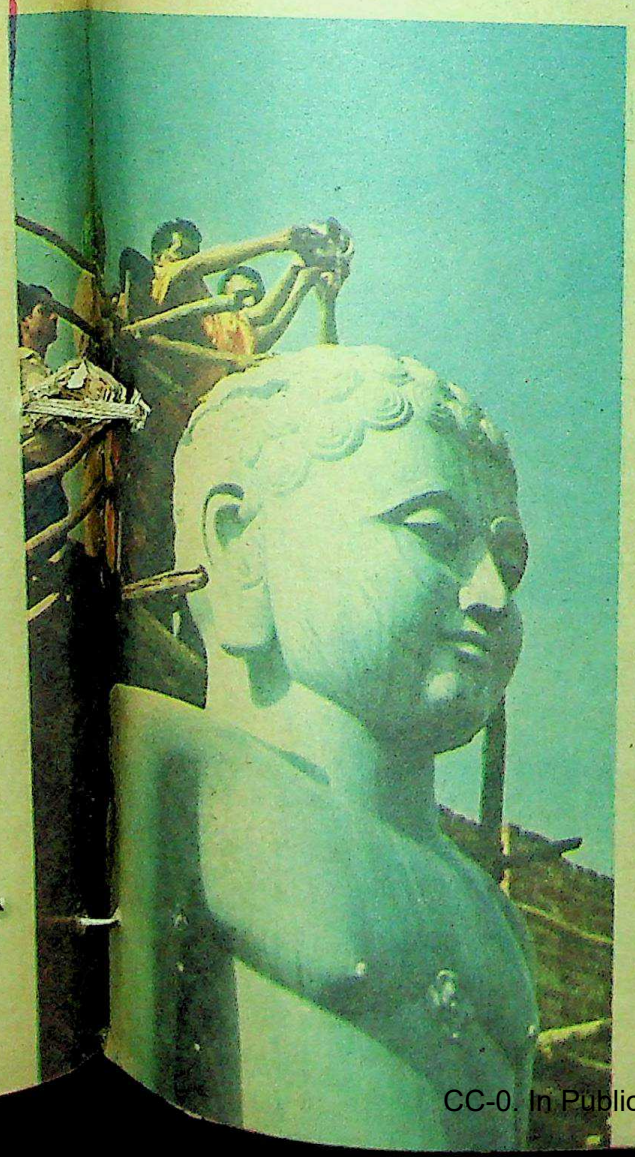
A *yatra* to Sammet Shikharji is important to every Jain. He obtains greater *punya* if he takes others with him. In olden days, pilgrimages were planned with the whole family, including daughters-in-law, sons-in-law, children and often babes in arms. The journey would take many days. Every day they would start early and, at midday, stop—probably near a river or a well. There the men would go to bathe while the women busied themselves with making food. Out would come the pots and pans, a chula would be built with three stones and soon a meal would be ready from the available supplies. The children would

—*Continued*

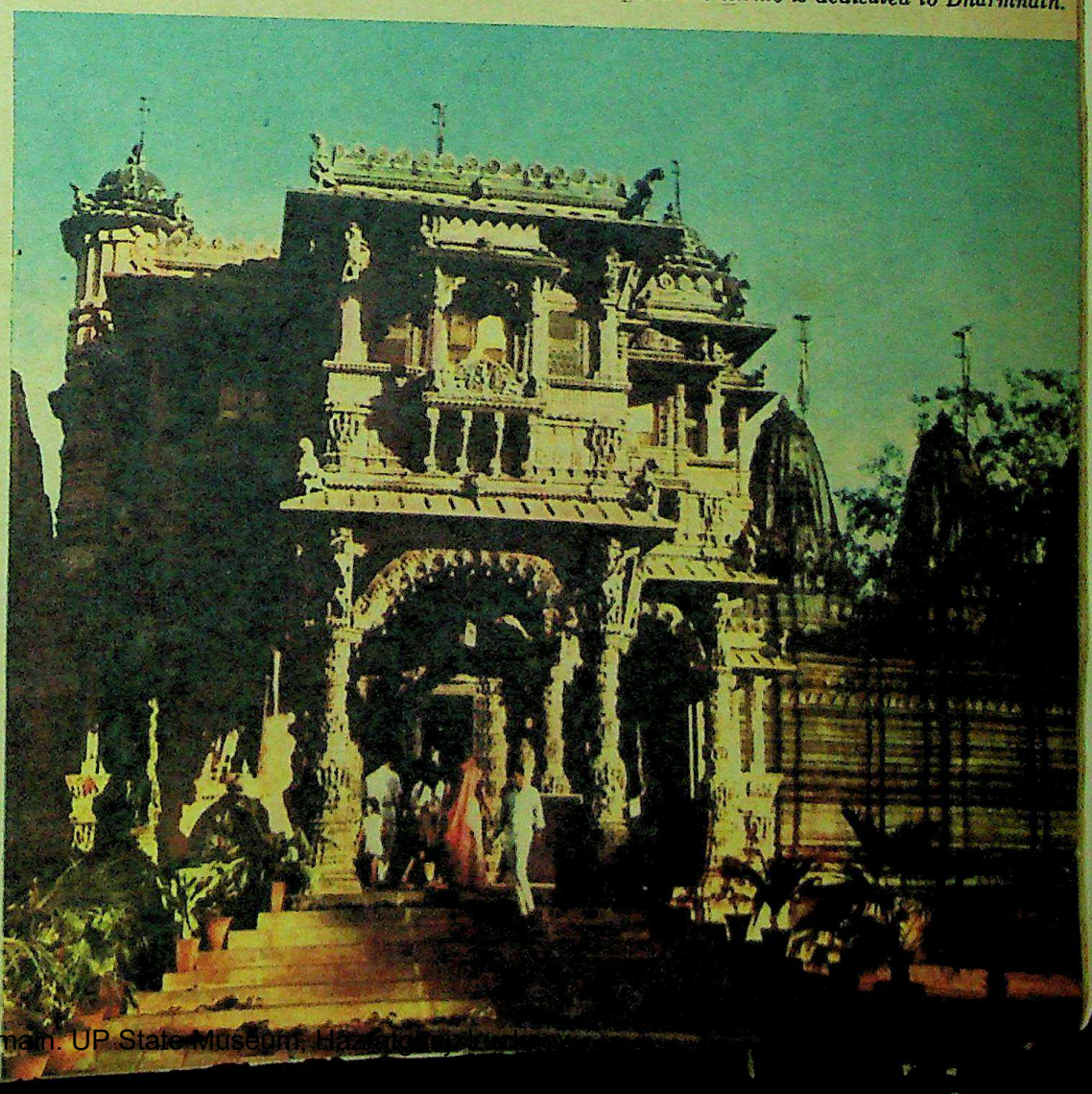
MAHAVIRKSHETRA, Rajasthan, is one of the pilgrim centres associated with a miracle and, therefore, considered a Atishaya Kshetra.

—Suraj N. Sharma

ADINATHA TEMPLE, Ranakpur (Rajasthan), was built by Sheth Dharanasha and Sheth Ratansha in the 15th century. It covers an area of over 40,000 sq. ft. and the richly carved 420 pillars are arranged in such a way that the image of Lord Adinatha can be seen from any point. —Suraj N. Sharma

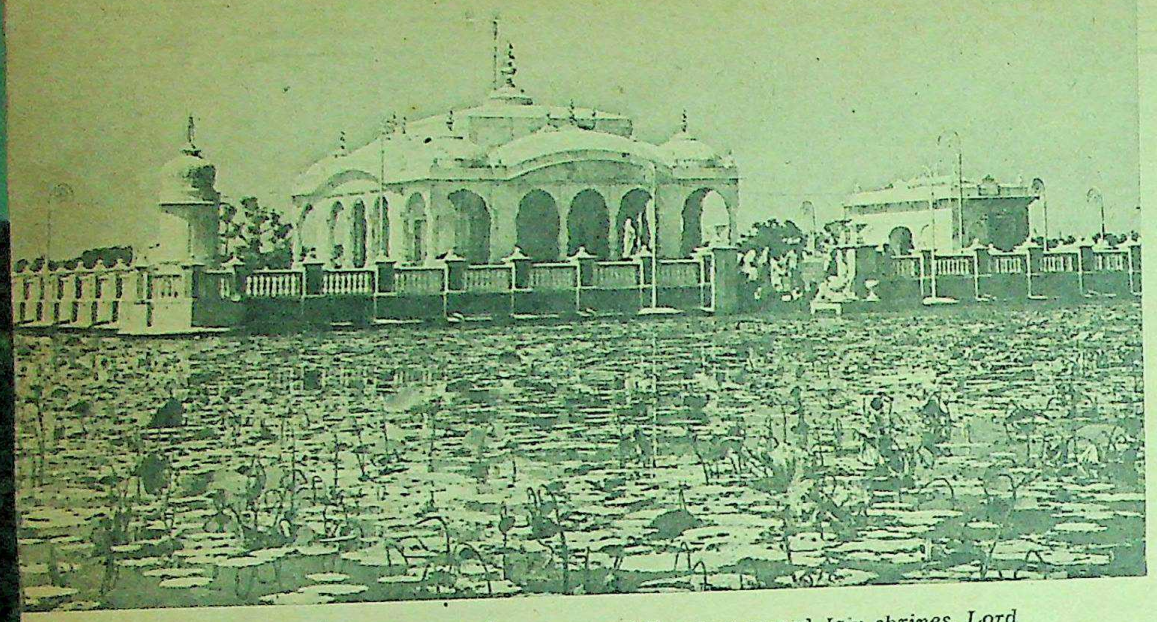


HATHISING TEMPLE, Ahmedabad, built in marble in the 19th century, is exquisitely carved. The style is pure Jain and the shrine is dedicated to Dharmnath. —R. J. Chinwalla



CC-0. In Public Domain. UP State Museum, Hazratganj

Digitized by Sarayu Foundation Trust, Delhi and eGangotri



JALMANDIR, at Pawapuri, near Patna, is one of the most sacred Jain shrines. Lord Mahavira attained nirvana at Pawapuri in 527 B.C.

be fed and put to sleep, the infants slung up in hammocks made from dhotis tied to the boughs of a tree near by. After the midday meal and a rest, the group would move ahead to reach a town and camp for the night in a *dharamshala*.

Sometimes an aspiring pilgrim has the good fortune to be invited to join a group which is embarking upon a *sanghayatra*. Such a group would consist of people who accompany monks and nuns going to various holy spots. As the group travels from town to town, the local Jains would come to welcome it with a band of musicians, and people on horses and elephants. The *Sangha* in its turn would bring a mood of religious piety to the place. It would perform *pujas* and *abhishekas* (lustration) at the various shrines, offer new flags to the *shikharas* of the temples and make donations to local charities.

The itinerary of any Jain pilgrim includes places where the Jinas attained *moksha* and became *Siddhas*. There are five such places: Mt Kailasa, associated with Rishabha; Sammeta Shikharji, with twenty other Jinas; Champapuri, with Vasupujya; Girnar, with Nemi; and Pawapuri, with Mahavira, the last of the twenty-four Jinas or Tirthankaras.

Pilgrims also visit places considered holy because of their association with various events in the lives of the Jinas. Rajagriha, the *tirtha* of five hills, is famous because of Mahavira's *samavasarana* (the assemblage of gods, men and beasts that heard the preachings of Mahavira) was held there. Similarly, the Shatrunjaya mountain in Saurashtra is holy because Rishabha—the first of the Jinas—had visited it. It was also here that Bharata, the son of Rishabha, built a magnificent temple, golden in hue and so high that it touched the skies. **On the slopes of Shatrunjaya millions of Jain monks have come to meditate and seek "moksha". The place is considered so sacred that even the birds and beasts there are believed to attain salvation.** The mountain of Shatrunjaya, with a river curving around it, rises rugged and high above the town of Palitana. The approach to the summit gives no inkling of the magnificent city of temples that is hidden atop behind the fortified walls. The thousands of shrines clustering within this enclosure have a breath-taking impact on the viewer.

Twin Mountains

Like Shatrunjaya, the twin mountains of Mangi Tungi with their cave temples are revered because they have served as a place from where countless monks of the Digambara sect have attained *moksha*. In this category can also be included the hill of Muktagiri. Situated in sylvan surroundings, the hill has a wall running along its base with a large gate. From this gate a pathway winds its way upwards around the fifty-odd temples dotting the hillside.

Its glory is during the monsoon when the hill becomes picturesque with its wooded slopes and cascading streams. On full-moon day of Kartik, there is a big festival at this *tirtha*. It commemorates the day when the place was discovered by a shepherd. According to legend, the shepherd had taken his sheep to graze on the Muktagiri hill. One evening he found half his flock missing. He started out in search of them and found them in front of a temple with a golden image. The faithful talk of miracles that occur at Muktagiri. They say that often light showers of saffron descend on the temples and at night, on occasions, sounds of music are heard.

Near Muktagiri is the *tirtha* of Antariksha Parshvanatha. It is claimed that here the *murti* (image) of Parshvanatha defies the law of gravitation: it is suspended in air

SIDDHA CHAKRA YANTRA. Epitomising the fundamentals of Jain philosophy, this eight-petalled lotus yantra has Arihanta Tirthankara in the centre. The four figures on the outer circle represent Siddha, Acharya, Upadhyaya and Sadhu—symbolising Philosophy, Knowledge, Character and Austerity. Worship of this yantra cleanses the soul and assures the welfare of the family, according to Jain belief. The yantra does not glorify any personage but extols the basic precepts of Jainism. [Courtesy: Munishri Yasovijayji]

CC-0. In Public Domain. UP...

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

and does not touch its pedestal. The *pujari* demonstrates this fact by passing a handkerchief below the image. Whilst he is doing this he relates how at first the *murti* used to be suspended so high above the ground that even a horse could walk under it. However, with the steadily deteriorating conditions of the present *yuga*, there is a diminishing of the height at which the *murti* stays above the ground. "Why," he exclaims, "in the time of my grandfather, it was possible to pass big *thals* of *laddus* under it. Now one can only pass this thin handkerchief, and soon not even that."

Sravanabelagola

The colossal image of Bahubali at Sravanabelagola has an interesting legend around it. When Bahubali, the son of the first Jina Rishabha, attained *moksha*, his brother had a golden statue made of him and erected at the spot. With time, fewer and fewer people visited it, and before long it became overgrown with anthills and vegetation. This story was told to Kalakadevi, mother of Chamundaraya, who was the prime minister of the illustrious monarch Rajamulla of the Ganga dynasty which held sway over South India for many centuries.

Kalakadevi felt a keen desire to see the old golden image of Bahubali. She expressed her wish to her son, Chamundaraya, and said to him that she had taken a *vrata* that she will abstain from partaking of various *rasas* until she set her eyes on that lost image. With typical filial devotion the son set out with his mother on a search for the image. In their wanderings they reached the hill of Chandragiri, and there they decided to camp for the night. That night Chamundaraya had a dream in which the goddess, Padmavati, appeared and said: "If you, Chamundaraya, at the time of sunrise stand on the hill of Chandragiri facing the hill of Vindhyagiri, and aim a golden arrow at it, you will find the image of Bahubali that you seek at the spot where the arrow hits the hill." Chamundaraya acted as instructed and truly his mother and he had a vision of the image of Bahubali. To mark the spot where they had seen the vision, Chamundaraya had a similar *murti* carved out of stone. That is the famous image seen today.

Some Jain "tirthas" are known as "Atishaya kshetras", as each of them has a certain miraculous event associated with it. Among such places is the famous *kshetra* of Shri Mahavirji in Rajasthan, where a *murti* of the Jina Mahavira was discovered in a miraculous manner by a cobbler. He had followed his cow to the field in the hope of catching the man who stole its milk. To his utter amazement he found that the milk from the cow just flowed down when she stood above a certain spot. That night in a dream it was explained to him that the cow was lustrating an image with her milk, and that he should dig there. He did as he was asked and found an image of Mahavira there. After much deliberation by the elders the image was handed over to the Jains. But when they tried to take it away in a cart, the cart would not move. Thus it was decided to enshrine the image at that place and build a temple there. The descendants of the cobbler pay a sum towards the upkeep of the temple to this day.

Claimed By All Sects

The temple of Rikhabdevji in the Aravallis, near Udaipur, suggests by its very name that it must belong to the Jains. In fact, however, it is a temple that is claimed by all sects. The Hindus claim that in it is enshrined the eighth *avatara* of Vishnu, and have installed images of other deities like Ganapati and Ambika in the temple courtyard. Every evening chapters from the *Bhagavata* are recited in the temple. A small Buddhist chapel also exists there and the Bhils claim that the main image of the temple is Kaliyababa, the deity of their aboriginal cult.

The Jains themselves are not in agreement as to which sect the image belongs. It is seen in its pristine state in the mornings when the Digambaras come to worship it, and is bejewelled and decorated in the evenings when the Svetambaras come for *darshan*. To this deity every day is offered *kesar* (saffron) and *chandan* (sandalwood), the exquisite fragrance of which engulfs the temple and for ever lingers in the air. Hence this shrine is also known as the temple of Shri Kesariaji—which perhaps is appropriate in the circumstances where the identity of the *murti* is disputed.

Far from the thronging bazars and the clamouring pandas of Kesariaji, the temple of Ranakapur on the western fringe of the Aravallis breathes an atmosphere of sublime peace. The temple complex nestles in a valley on the edge of the desert. Carved out of greyish white limestone with countless tall pillars, high vaulted domes and open clearstory windows, it is a temple of unrivalled beauty. In the evening, at the time of the *arti*, the flickering lights and the deep booming drums and the gloomy recesses of the temple are reminiscent of a darkened Gothic cathedral. There are no miracles associated with this shrine. But the pious chanting, echoing within its spacious interior, awakens the pilgrim's deepest yearnings for contact with the Divine.

GOMATESWARA on Doddabetta or Vindhyagiri, at Sravanabelagola, Mysore. Carved out of a single rock, the colossal image (57 ft high) was erected by Chamundaraya in the 10th century.

The Government of India has constituted a National Committee to celebrate the 2,500th Nirvana Mahotsava of Lord Mahavira in November this year. A series of publications on "Jainism Through the Ages" is being planned by the Mahotsava Samiti in Bombay as part of the celebration programme.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

JAIN MONKS AND NUNS

by KANTILAL D. KORA

Carrying with them the message of Love and Truth preached by the Tirthankaras, Jain munis and nuns walk from town to town and live on the generosity of the people. Their lives are strictly disciplined and they own few material possessions.

This article is the first in a series on the priests of different religions.

Photographs by S. N. Kulkarni

THE prayers which Jains daily offer include salutations to saints of every region who live, move and exist for the good of others. This proves that Jainism is an evangelical religion intended for all people irrespective of caste, creed and status.

Ahimsa Parmo Dharma (non-injury is the paramount religion) epitomises the true essence of Jainism. This suggests that one should bear love towards all living beings, as they are considered potentially divine in whatever form they exist. All of them have the capacity to be liberated from the endless cycle of birth and rebirth and attain eternal bliss. Attainment of the purity and liberation of the soul are achieved by the right faith, the right knowledge and the right conduct. Jainism allows full freedom to all human beings to observe the vows and practise self-discipline. The vows to be observed by the monks and nuns are stricter than those for lay votaries.

Jain monks and nuns are harbingers of the universal message of Love and Truth enunciated by the *Tirthankaras* (omniscient teachers who have become divine by self-purification) and they observe rigid discipline and self-control.

There are two main sects among the Jains: Svetambaras and Digambaras. The Svetambaras are again subdivided into Murtipujak, Sthanakvasi and Terapanthi. The latter two do not believe in idol-worship. Bisapanthi, Tarahapanthi and Taranapanthi are the three main groups of the Digambaras. They believe in idol-worship. The observance of the great vows are uniform for all the Jains except that the vow of non-possession is followed in its full sense only by Digambara monks, who remain unclad. The possessions of the Digambara monks consist of a peacock-feather broom and a water-pot (*tumbdu*). They keep standing while they eat from the cavity of their palms. Sthanakvasi and Terapanthi monks and nuns carry a *muhapatti* (a piece of cloth tied on their mouth), which distinguishes them from other monks and nuns. Murtipujak monks and nuns carry a *muhapatti* in their hand and they hold it at a distance from the mouth while delivering religious discourses.

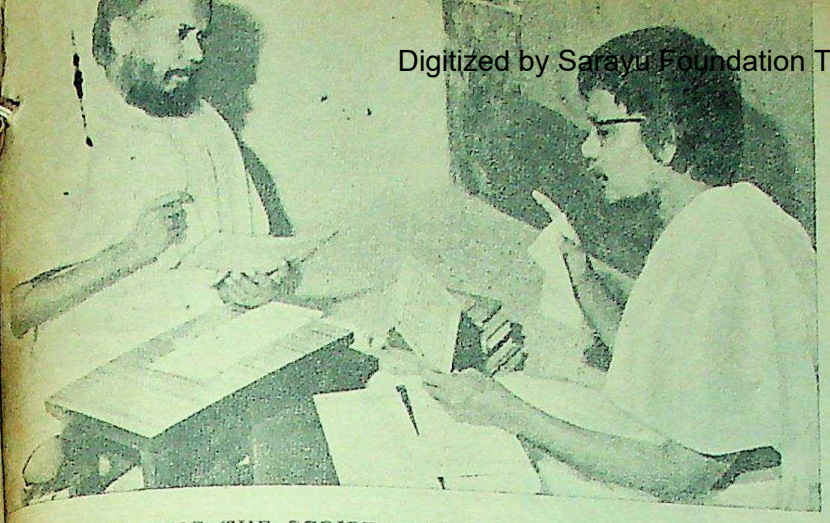
Monks and nuns are graded according to their period of renunciation, penance and study. The Acharya is completely in charge

MUNISHRI YASOVIJAYAJI at his morning meditation. This "mudra" is performed seven times during the day. Its purpose is mental purification. The photographs on these pages trace the daily routine ("Dincharya") of a Jain (Svetambara, Murtipujak sect) Muni. Below: The Panchanga obeisance to Jain images and one's guru. The Sthanakvasi and Terapanthi sects of Svetambara Jains, unlike the Murtipujak, do not believe in idol-worship.

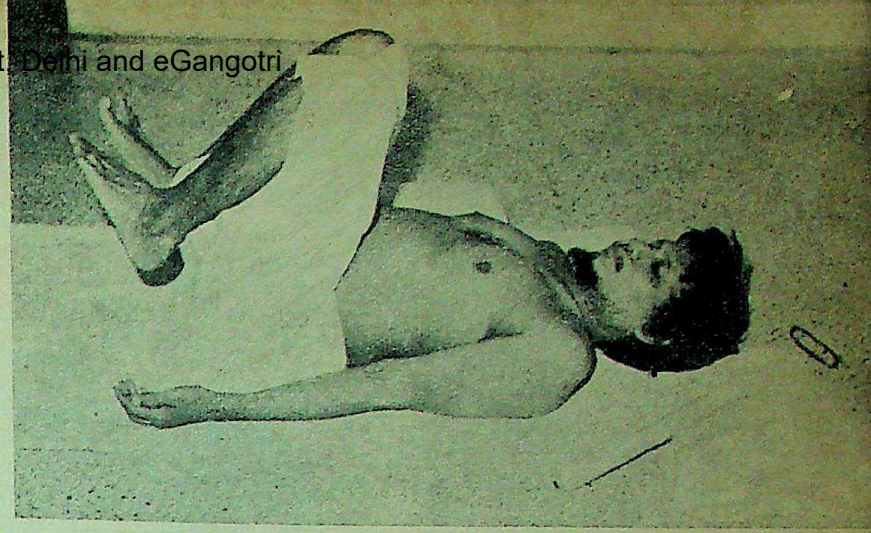
BHIKSHA. The Jain laity offers food and water to the Muni in his wooden utensils when he goes on his daily round of "bhiksha" or "gocari". Munishri Yasovijayaji is a revered saint of his sect. He has studied Jain religion and is an inspiring teacher. Under his guidance the Jains of Bombay contributed Rs 17 lakhs in gold during the 1965 Indo-Pak conflict.

CC-0. In Public Domain. UP State Museum, Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri



STUDYING THE SCRIPTURES AND TEACHING A DISCIPLE. There is a slight variation in the routine of Digambara monks, who are subject to a more rigid discipline.



SPACE SAVING. Jain munis use this mode of sleeping which occupies the minimum amount of space. Munishri Yasovijayji is a connoisseur of Jain painting, sculpture and literature.

of the conduct, education and welfare of the monks and nuns of his group.

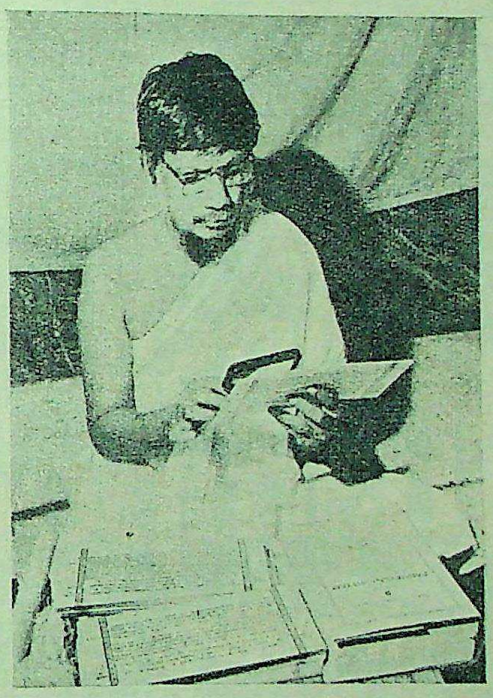
To maintain a high standard in the monastic order, certain qualifications are prescribed for initiation. The ceremony of renunciation is carried out with dignity. As a rule, the initiate has first to get the permission of relatives and dependants.

On the auspicious day, the new entrant is carried in a chariot, carriage or palanquin bedecked with rich clothes and ornaments to the place of ceremony. On the way, grains and coins are distributed.

The preliminary ceremony consists of taking the vows of equanimity, ill-will towards none and love for all beings. After the shaving of the head and the bath, the entrant comes before the assembly and takes the five great vows of Ahimsa (Non-violence), Satya (Truth), Asteya (Non-stealing), Aparigriha (Non-possession) and Brahmacharya (Celibacy) and is blessed by the Acharya and other monks. **Thereafter the new entrant has to undergo certain penances and performs ceremonies lasting from one week to six months, before being finally confirmed in the holy order. The code of conduct of the Digambaras is more rigid, as the new entrant has to pull out his hair and discard his clothes and become "weather-clad".**

The daily routine comprises cleaning the clothes and pots, confession of faults and condemnation of transgressions committed. There is a planned course of study of the holy scriptures according to the period of initiation.

It is distinctly ordained that the monks and nuns should move from village to village or towns (except in the rainy season) preaching the cardinal truths of their faith and doctrines. They thus work, not only for their own elevation and spiritual enlightenment, but also for that of the people. It is not only suggestive of bondlessness and non-possession but reflects their missionary zeal. Since they move on foot through different parts of the country and amongst all sections of the people, they are well aware of the prevailing ills and shortcomings. Thus they play a positive role, not only in enriching the moral fibre of society, but also in helping to ameliorate the woes of its people.



RESEARCH AND STUDY OF THE SCRIPTURES form an important part of the Muni's "Dincharya".

THE MANGALIKA PRAYER—"May you get spiritual calm." The Muni blesses a devotee with this typical prayer.

The Jain order of nuns has its origin in the times of the first Tirthankara, Lord Rshabha. The cause of renunciation, rules of conduct, observance of discipline are the same as in the case of the monks. The Digambara nuns do not practise nudity and therefore the Digambaras hold that nuns cannot attain liberation, as they do not observe completely the rule of non-possession. Being well versed in the Jain canons and other systems of Indian philosophy, some of the Jain nuns have done good work as preachers of the gospel and examples of simple living and high thinking.

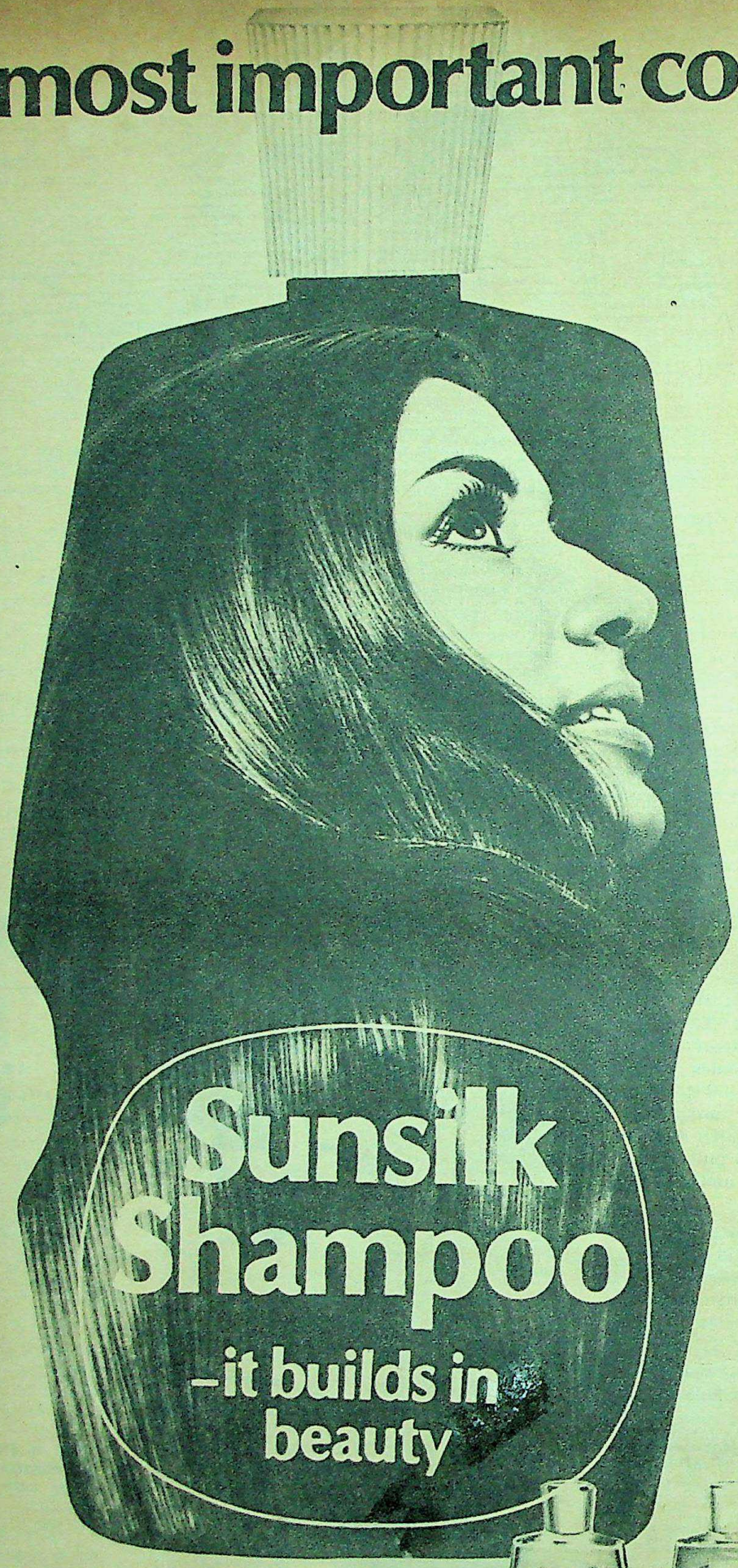
VASAKSEPA. The Muni sprinkles sandalwood powder on a child to bless him. Jain munis live very simply.

The literary activities of Jain monks have contributed a good deal to the literary heritage and cultural history of India. The Bhandaras in Rajasthan, Gujarat, South India and other places, containing centuries-old palm-leaf and paper manuscripts inscribed with the wisdom of the ages, are the best repositories of the mammoth work done by the Jain monks. In recent years Agamaprabhakar Muni Shri Punyavijyaji Maharaj, who died recently, brought to light this rich literary heritage by preparing the catalogues of various Bhandaras.

CC-0. In Public Domain. UP State Museum, Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

A girl's most important cosmetic



SUNSILK is the only shampoo that works like a cosmetic. It contains a special hair conditioner to build beautiful texture into your hair—leaving it sunny...silky...Sunsilky. And no matter what kind of hair you have, there's a special SUNSILK to suit it. So know your hair—and know your SUNSILK. It's part of the art of being beautiful.

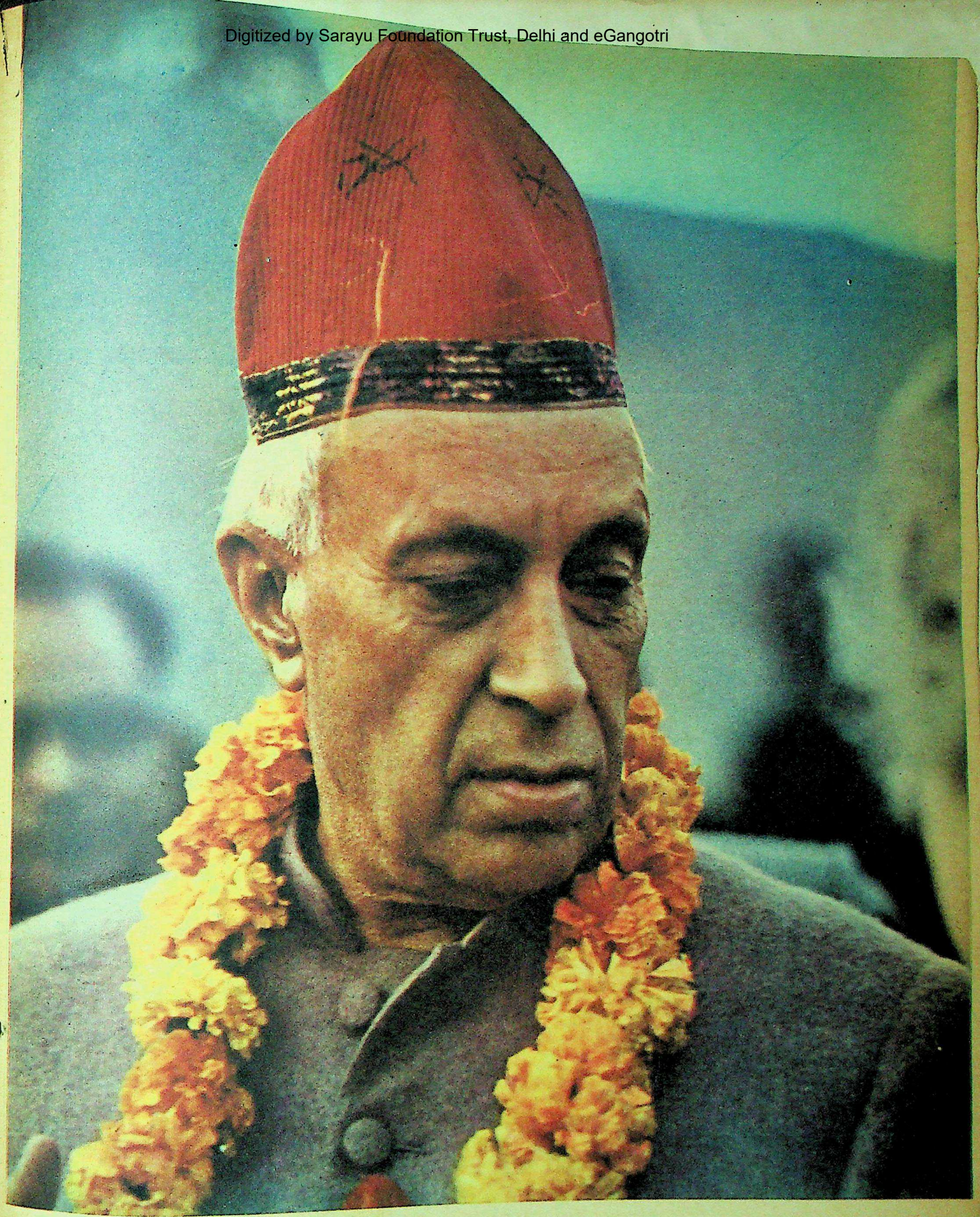
Sunsilk cares for every kind of hair... Greasy, Dry or Normal

Quality Products by HINDUSTAN LEVER

LINTAS-SS. 12-708

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri



—Dhiraj Chawda

A GARLAND OF MEMORIES

"There was a time when I lived for considerable periods in a state of emotional exaltation, wrapped up in the action which absorbed me. Those days of my youth seem far away now... The old exuberance is much less now, the almost uncontrollable impulses have toned down, and passion and feeling are more in check."

(More Pictures Overleaf)

Nehru: The Image that Never Fades

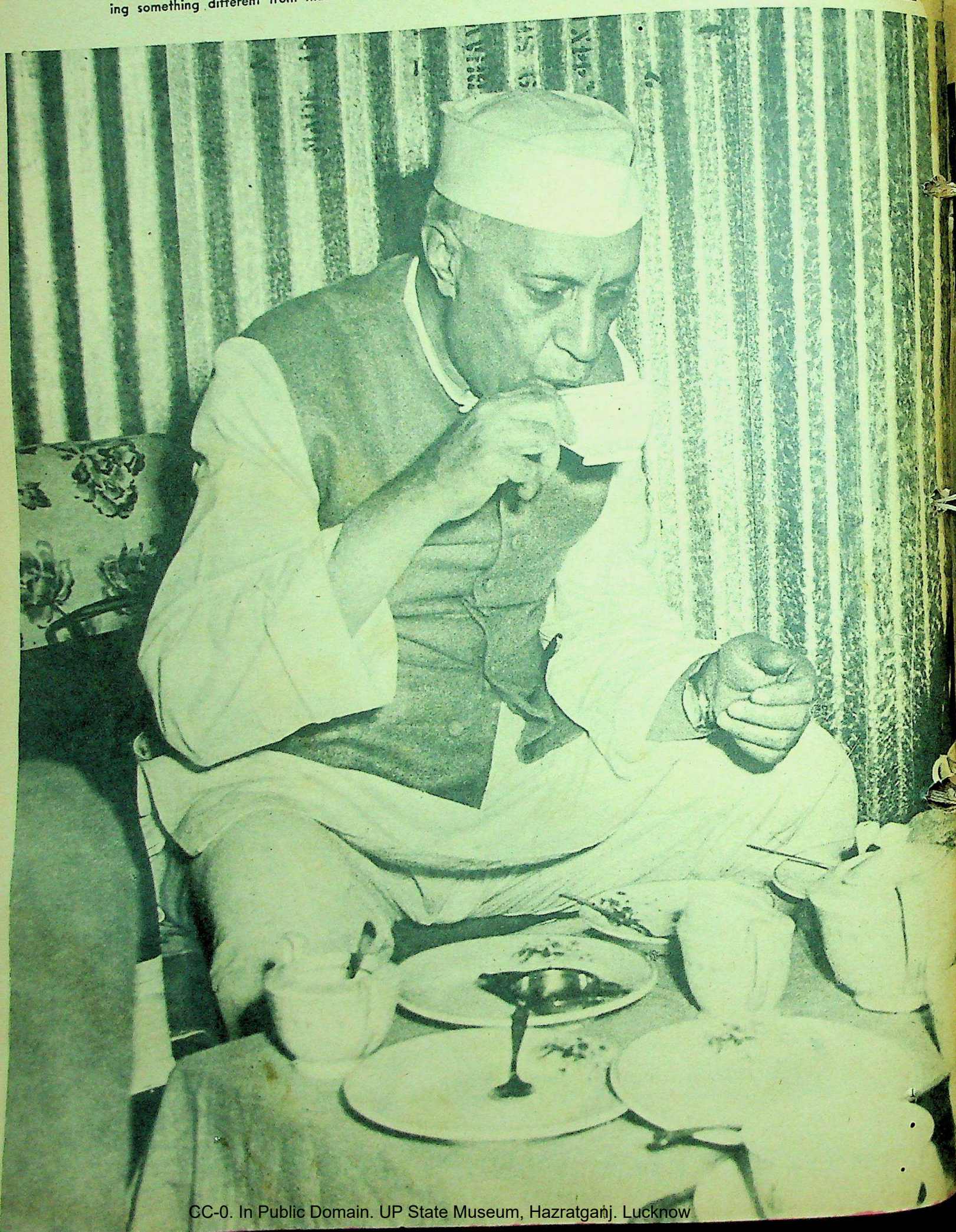
CC-0. In Public Domain. Tata Steel Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

The Image that Never Fades (CONTINUED)

"Events take place one after another and the uninterrupted and unending stream of happenings goes on. We seek to understand a particular event by isolating and looking at it by some cause immediately preceding it. Yet it has no beginning and is but a link in an unending chain, caused by all that has preceded it, and resulting from the wills, urges, and desires of innumerable human beings coalescing and conflicting with each other, and producing something different from that which any single individual intended to happen."

—Manhar Chokshi



CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

CONTINUED

ek
it
om
uc-

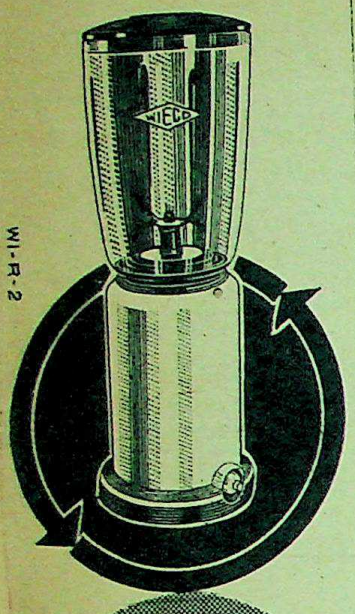
har Chokshi

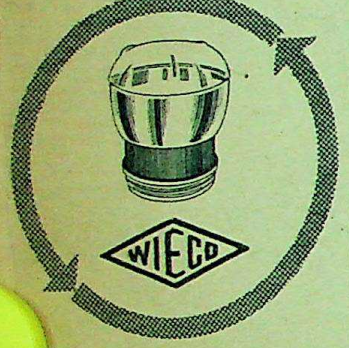
—D. R. D. Wadia

". . . one may not lose faith in man. God we may deny, but what hope is there for us if we deny man and thus reduce everything to futility?"

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri





Mixi MINOR
GRINDER & LIQUIDIZER
An asset in every kitchen

Rs. 134.50 PLUS LOCAL TAXES

Helps make drinks like Milk Shake, Lassi, Fruit Cocktails etc., or in grinding Coffee, Rice, Spices, Dry Vegetables, Cheese etc. in a matter of few seconds.

Remember your 'WIECO' is Guaranteed for one year

Sole Dist. for Maharashtra, Gujarat, Mysore, Madras, Kerala & Andhra Pradesh,
KOHINOOR ELECTRONICS,
Kohinoor Cinema Bldg., Ranade Road, Dadar, Bombay 28.

Sole Agents for Madras, Kerala, & Andhra Pradesh,
RAJESWARI AGENCIES.
2/156, Broadway, Madras-1.

Sole Dist. for Bengal, Bihar, Assam,
KENT ELECTRIC CO.,
54, Ezra St. Block D, R.No.1, Calcutta.

Sole Dist. for Northern India,
SYLEC ENGINEERING CO.,
H-30 Connaught Circus, New Delhi.

Mfrs: **WESTERN INDIA ELECTRICALS CORPORATION, DELHI 6.**

Introducing
New Blue Seal TALC
with body deodorant
***Hexachlorophene**

Blue Seal Talc contains the special body deodorant — Hexachlorophene that protects where ordinary deodorants never do. Dust on perfumed Blue Seal Talc regularly . . . it refreshes you like fine cologne, caresses your skin in a smooth, soothing all-over protection . . . keeps you fresh to the end of the day!

***What is Hexachlorophene:**

In a tropical country like ours 'perspiration problems' are very prominent. Perspiration leads to unpleasant odours caused by bacteria on the surface of the skin. Every time you dust on Blue Seal Talc it protects your skin from bacteria and unpleasant odour . . . this is because Blue Seal Talc contains Hexachlorophene — the deodorant accepted the world over.

The talc that protects as it refreshes

Blue Seal Talc is available in medium and family size conta

CHESEBROUGH-POND'S INC. (Incorporated in the U.S.A. with Limited Liability)

JWT-P.3813

FILMFARE
November 26, 1965.

In Colour :

* *Helen*—Vivacious cheesecake studies —Cover and two pages inside.
* *Ashok Kumar*—Centrespread. With a close-up.
* *On the Sets of colour films.* Stars featured: Meena Kumari, Dilip Kumar, Asha Parekh, Joy Mukerji, Shammi Kapoor, Meera Joglekar, Sailesh Kumar, Dara Singh and Mumtaz.
* *Promising newcomer Vicki Kapoor*— a portrait.
* Delightful full-length study of Hollywood starlet Joey Heatherton.
* "The Director"—cartoon by Mario.

Also —

"My Acting Method"—the final instalment of Peter Sellers' exciting autobiography; plus Movie Montage, Reviews, Question Box, On the Sets, Post Box, film news from Madras, London letter and other features.

DEAF OR JUST HARD OF HEARING ?

WRITE FOR DETAILS OF HEARING AIDS

Arphi-otacoh

* FREE Consultation for all visitors
* FREE Audiometer Tests for purchasers
* YOUR OLD HEARING AID Exchanged for Reasonable Value

Our Consultants Tour All over India

ARPHI INCORPORATED
PATIL ESTATE, 278, TARDEO RD., OPP. BHATIA HOSPITAL.
COMPOUND NEXT TO BOLTON PRESS, BOMBAY-7.
AGENTS AND BRANCHES IN OVER 38 CITIES.

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

Hermann Jacobi: Indologist And Jain Scholar

On the occasion of the Mahavir Jayanti, we introduce to our readers a great German scholar of Jain literature. His translations, interpretations and commentaries on the old texts that he found in the various *bhandaras* of Rajasthan and Gujarat have helped the world know Jainism in its true perspective.

HERMANN Jacobi (1850-1937) is remembered with great reverence by indologists as a pioneer in the field of Jain and Prakrit studies.

He was born and educated in Koln. He studied Sanskrit and Comparative Linguistics under Professor Albrecht Weber (1825-1901) in Berlin and submitted his thesis in Latin on 'Indian Astronomy'—A translation of Varahamihira's *Laghujataka*. This was published in 1872 when Jacobi was only 22 years old.

Jacobi visited Rajputana in 1873-74 in search of the Jain manuscripts. This journey ultimately proved to be the basis of Jacobi's own library of Indian manuscripts.

When Jacobi returned to Germany, in 1875 he was appointed a Reader in Sanskrit and Comparative Linguistics in the University of Bonn. In 1879 he edited the *Kalpasutra* of Bhadrabahu which paved the way for all further researchers in the sphere of Jain studies.

Epoch-Making Work

The services of this young scholar were recognised in the field of Indology and he was appointed a professor in the Academy of Munster. Here he devoted his time preparing an English translation of *Acharanga* and *Kalpasutra* with a scholarly introduction. This epoch-making work of Jacobi's was published in the *Sacred Books of the East* series under the title *Jain Sutras*, (part one) in 1884.

The University of Kiel in north Germany had been a centre of Indological studies for over a century and a half. After Richard Pischel (1849-1908), known for his *Grammar of Prakrit Languages*, left the University, Jacobi was called from Munster and was appointed in his place in the University of Kiel in 1885.

He then dedicated himself to the study of Prakrit Jain works. As a result, he edited *Selected Stories In Maharashtri* (*Ausgewahlte Erzahlungen in Maharashtri*) with grammar and glossary; another landmark in the field of Prakrit studies. This work was completed in Kiel in 1886 and was dedicated with grateful veneration to his *guru* Albrecht Weber.

This work is considered important even today for the study of Prakrit. It was reprinted in 1967.

In 1889 Jacobi was appointed a successor to Theodor Aufrecht in the University of Bonn, where he lived the rest of his life. He became the Vice-Chancellor of the University in 1905.

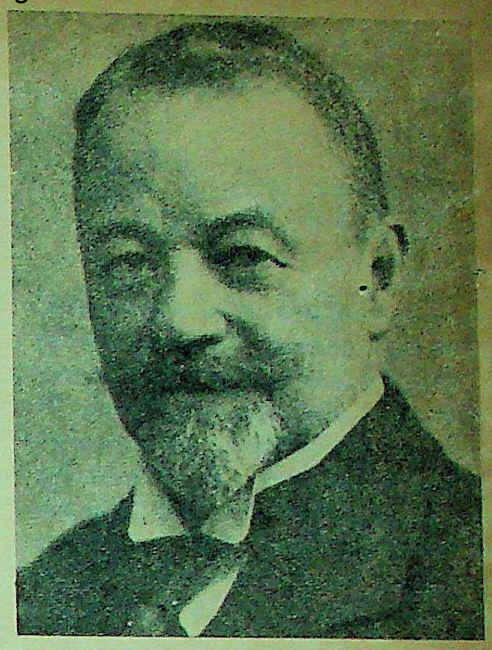
Here he undertook the translation of *Uttaradhyayana* and *Sutrakrintga*, two other important Jain *Sutras* and published them with introduction as *Jain Sutras*, (part two) in the *Sacred Books of the East* series in 1894.

He undertook another trip to India in 1914, again in search of some more manuscripts in Jain *bhandaras*. He visited Ahmedabad and proceeded to Kathiawar where he came across the manuscripts of *Bhavisattakaha* and *Sanakkumarachariu*, the two important works of Apabhramsha. Later on when he critically edited them with introduction and glossary and published them, they proved to be the base of *Apabhramshi* researches in the field of Indology.

During this visit, Calcutta University conferred on him the honorary degree of Doctor of Letters. Dr Jacobi delivered lectures on Indian poetics on this occasion. At the same time a meeting of the Jain Conference was convened and the title of 'Jain Darshan Divakar' (the Sun of Jain learning) was bestowed on him.

Besides his outstanding researches in the field of Jain studies, his studies of the *Ramayana* and the *Mahabharata* are indispensable for research scholars. Jacobi's interest in Kautilya, Bhasa and the Indian philosophical systems such as Buddhism, Nyaya, Vaisheshika, Yoga and Mimamsa is evidenced from his books and research articles in these subjects. Jacobi first introduced Indian poetics to European scholars. His lectures on 'Early history of Indian poetics', when he was 78, at the Bonn Oriental Conference, were published under the title *Poetics And Aesthetics* in 1928, with an introduction by Hans Losch.

He had a talent for inspiring his students and interesting them in difficult Indian texts. He was so identified with Bonn that his students were called simply 'the school of Bonn' ('Bonner Schule').



HERMANN JACOBI, born in Koln in 1850, is remembered by Indologists the world over as a great Sanskrit and Prakrit scholar, whose contributions to the understanding of Jain texts is especially valuable.

India and her culture were dear to Hermann Jacobi and certainly the people of India will always remember him as one who worked for understanding the true spirit of their culture.

J. C. JAIN

SPEAK ENGLISH
THE QUICKEST WAY

By the **LINGUAPHONE** method you can learn to speak English, and many other languages, within **THREE MONTHS**.

Our fee includes 16 gramophone records and instruction books, which remain your property.

Write **TODAY** for a **FREE** prospectus to

LINGUAPHONE INSTITUTE
50/LE, 359, D. Naoroji Road, Bombay 1.

Please send me a copy of your FREE prospectus

Name.....

Address .....

.....

Language I wish to learn .....

LINGUAPHONE INSTITUTE
50/LE, 359, D. Naoroji Road, Bombay 1.

CC-0. In Public Domain. UP State M

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

FACT AND OPINION

Signs Of The Times

by RAJINDER PURI

The pattern of recent events suggests that we may be heading for a momentous crisis that could rock the entire sub-continent. To analyse the present and anticipate the future, it would be necessary to reappraise that bit of the past which has suddenly acquired fresh relevance today: the partition of India in 1947.

THE partition was avoidable. More than anything else, it was the puzzling attitude of Jawaharlal Nehru which brought it about. Nehru's historic press conference in Bombay on July 10, 1946, was perhaps the one single event most responsible for the creation of a sovereign Pakistan. In that press conference, Nehru made public his intention to go back on the agreement which had been painstakingly arrived at between the Congress, the Muslim League and the British Cabinet Mission—an agreement which he had personally voted for as chairman of the AICC along with the senior colleagues of his party at a meeting in the same city just two days before that press conference.

Immediately after the press conference, Louis Fischer told Nehru, "You have changed the entire basis of agreement with England."

Nehru smiled and replied, "I am fully aware of that."

"Congress Is With Me"

Was he? Was it deliberate sabotage, then? Because the events that followed the fateful press conference had their own remorseless logic which could not have escaped him. Jinnah, understandably, withdrew his support to the Cabinet Mission Plan. Then followed the riots, the British decision to partition India, Mountbatten's arrival and the rest of it. It was through Nehru, again, that Mountbatten neutralised Patel and frustrated Gandhi to sell to the Indian National Congress the idea of partitioning India.

Despite his protestations to the contrary, Mountbatten (on orders from Whitehall, no doubt) was bent upon partition from the outset, and was quite obviously determined to frustrate Gandhi by successfully manipulating Nehru. He exposed the real intentions of the British Government by summarily rejecting Gandhi's offer, made at their first meeting, that the British should hand over power to Jinnah. Mountbatten preferred to carry on a meaningful dialogue with Nehru instead of Gandhi, and this paid off, as is evident from the rich results that he secured for His Majesty's Government. It was this success which led Mountbatten in one of his six meetings with the Mahatma to exult, "Mr Gandhi, today the Congress is with me." If the Congress was not, Jawaharlal Nehru most certainly was.

After that, the grotesque division of India, on the basis of religion and in defiance of any considerations of cultural homogeneity, was carried through to its logical end. **Jinnah was horrified at the prospect of partitioning Bengal and Punjab, and strongly argued against it. He told Mountbatten that both provinces had national characteristics and the partition would be disastrous.**

It was. Countless lives were lost. Years later, in October 1949, after the tears had washed away the blood, Nehru declared in New York that he would have opposed the formation of Pakistan to the end had he foreseen the consequences. What a pitiful lament—so little and so late; a cheap price for the heavy toll in human misery inflicted on the Indian people by their leaders.

It would serve little purpose to speculate on Nehru's reasons for the virtual sabotage of the Cabinet Mission Plan and the sell-out on partition. Perhaps the explanation was simple, as suggested by Michael Brecher, that Nehru's hunger for the spoils of office had quite warped his judgment on the question of partition. Perhaps the explanation was less simple. But all that is past and belongs to the limbo of history. What is relevant for us today is the knowledge that a monumental historical event in the life of the Indian people was brought about by the petty ambitions and conflicts of the men in command of their destiny then.

All this needs to be recalled in order to recapture a perspective large enough to encompass the problems that quite possibly may beset us now. The counsel for peace and international amity must prevail, of course, but it should be clear from our recent history that there is no inviolate sanctity about the present political arrangement on the sub-continent.

The British Cabinet Mission in 1946 had rejected the proposal to partition the country because it would entail the splitting of Punjab and Bengal "contrary to the wishes of a very large percentage of the inhabitants", and went on to advise His Majesty's Government against the creation of "two entirely separate sovereign States." A few months after partition, the Princely states of Bhawalpur and Kalat—both in West Pakistan now—wanted to accede to India. Khan Abdul Ghaffar Khan's opposition to the partition is more famous. But it was all to no avail. The partition came as a legacy of British imperialism, and worse, a messy irrational inheritance at that. **Curiously enough, twenty years of democratic growth in India, and the stifling of it in Pakistan, are creating situations in both countries which might work against the present political arrangement.**

In Pakistan it is the events in Bengal that pose the most serious and immediate threat to the political status quo. But though

CC-0. In Public Domain. UP State Museum, Hazratganj, Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

less conspicuously, events in West Pakistan are moving towards sub-national assertion with almost equal certainty. **At Lahore, some time ago, Punjabi in the Gurmukhi script was demanded and introduced as a part of the University syllabus.** To the aspirations of Pakhtunistan, Baluchistan and Sind has been added the demand for a 'Kabilistan'.

The developments in Pakistan gain a new dimension from the results of the election in India. Several factors of the Indian election are worth noting. The first of these is that Mrs Gandhi's party has secured a two-thirds majority in Parliament. It can therefore amend or change the Constitution with relative ease. If the pressure of events in Pakistan and elsewhere dictates a revision of the Constitution, the Government will have the necessary strength in Parliament to effect the appropriate constitutional change.

Another factor, with which we may have to reckon is the margin of Mr Karunanidhi's victory in Tamil Nadu—no less impressive than Mrs Gandhi's victory in the rest of the country. Any fond expectation that the fact of the DMK riding back to power on the Indira-wave would instil some awe of the new central government in Mr Karunanidhi's mind was dispelled early after the election. On March 16 in a press conference he reiterated his party's demand for autonomy at the state level and "true federalism" at the centre. Mr Karunanidhi said that after the Centre-State Relations Enquiry Committee, set up last year by his Government, had completed its report, actual steps to achieve their objective would be considered. Subsequently Mr Achuta Menon, Chief Minister of Kerala, has voiced similar sentiments.

On a more farcical plane, but significant none the less for catching the mood of the times, was the threat issued on March 18 by the founder president of the Telengana Praja Samiti, Mr Madan Mohan, that he would, if necessary, take the problem of Telengana to the U.N. Mr. Madan Mohan was speaking on the floor of the Andhra Assembly. Significantly, he drew a parallel between the "heroic struggle of Telengana people" and the constitutional crisis in East Pakistan.

In Bengal itself, the CPM, despite its being the largest single party in the Assembly, will be forced to sit in the opposition. Developments in East Pakistan would most likely be seized upon by the CPM in its search for an issue to mobilise mass support. **And if the trends in Pakistan encourage the growth of the Bangla Desh idea on the streets of Calcutta, it is not difficult to imagine what response such a situation might evoke in Tamil Nadu, in Kerala, in Telengana, and possibly even in Punjab.** Kashmir has returned a new member of Parliament, Mr Shamim Ahmed Shamim, who enjoyed Begum Abdullah's support in his election campaign, and who is committed in equal measure to the irrevocable accession of Kashmir to India and to full autonomy for it. The movement for a Bangla Desh might conceivably galvanise him to articulate the longing for reunification and full autonomy held dear by most people of his own divided State.

All this perhaps may make relevant what Nehru on March 2, 1957, told C. L. Sulzberger in an interview in *The New York Times*: "Twenty years ago I would have said that certainly we should have some kind of confederation, not federation—independent states with common defence and economic politics. The difficulty now is if we talk about it, this upsets our neighbours (Pakistan) because we are so much bigger. Nevertheless, of course, this remains the logical future path—confederation with each member nation maintaining its independence intact."

Today, Pakistan seems to be heading for a confederation within its own boundaries—perhaps even a split. This might well have a catalytic effect on the political set-up within India. At worst, it may lead to war between the two countries. But whether through war, or through diplomacy, the objective of our Government in the challenge that it might have to face should be clear: to undo the present kind of partition. Even a gigantic manipulation, were it possible, of events and election results in the sub-continent could not have created conditions more propitious for change in the political arrangement within India and Pakistan.

History tells us that Nehru got wise only after the partition of 1947. It remains to be seen whether the leadership in India today will be wise in good time.

Exclusive Formula Helps Shrink Piles Without Surgery

Stops Itch—Relieves Pain in Minutes

NEW YORK—Science has now discovered a new healing medication that actually shrinks piles (hemorrhoids) without surgery, except in severe cases. In case after case, "very striking improvement" was reported and verified by doctors' observations. Pain and itching were relieved promptly and actual shrinking and healing were observed. In fact, results were so thorough that sufferers—some of them being cases of 10 to 20 years—made such astonishing statements as: "Piles have ceased to be a problem!" All this without narcotics, anaesthetics or astringents!

This new medication for piles is called Preparation H* ointment. Besides helping to shrink piles, Preparation H lubricates, relieves irritation and helps to make bowel movement less painful.

Ask your chemist about Preparation H. Available in tubes of 30 g and 50 g (with applicator).

*Regd. trademark
Regd. User of TM: Geoffrey Manners & Co. Ltd., Bombay 1

74 PH 152

DR. SANDOW
TOOTH BRUSH

a family choice that's always wise!

- It's economical
- It's elegant
- It's long-lasting

Available in 3 types:
Dr. Sandow '51'
Dr. Sandow '25'
Dr. Sandow Junior

JAYBEE PLASTIC WORKS, BOMBAY-2 BR.

CC-0. In Public Domain. UP State Museum, Hazratganj Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

the new ROAMER Superking

SUPERKING
Waterproof
Mod. 801.2310.309
Gold filled, steel back

Mod. 801.2100.309
Chrome, steel back

SUPERKING
Waterproof
Mod. 801.2310.310
Gold filled, steel back

Mod. 801.2100.310
Chrome, steel back

Hermetically sealed into its waterproof stainless steel back case is ROAMER's antimagnetic high precision movement, equipped with 17 jewels and Incabloc.

ROAMER builds today's most dramatically styled watch collection.

ROAMER—Known for top quality and world-wide service since 1888.

ROAMER WORLD ORGANIZATION

ROAMER

Available at all leading watch dealers throughout India.

at a saving of Rs. 103.50!

Introductory Offer for New Subscribers Only

33 issues of TIME Magazine at newstand price of Rs. 4.50 per copy would cost you Rs. 148.50.

ACT NOW... and take advantage of this limited Special Offer. Cut out and mail the coupon... TODAY!

33 WEEKS OF TIME MAGAZINE FOR RS. 45

Read by more than 3,000,000 alert people in 146 countries, printed simultaneously in key cities around the world from air speeded film, TIME the weekly news-magazine keeps you ahead of the news that shapes your life.

20 ever-interesting chapters

Significant news from world-wide news-gathering staff is organized each week into more than 20 chapters: Art, Books, Business, Cinema, Education, Law, Letters, Music, People, Press, Religion, Science, Theatre, World, etc.

Air-Speeded to You at a BIG SAVING!

TIME is air-speeded to India and hand-delivered to subscribers in major cities, and through post elsewhere ...and with this money-saving offer you pay only Rs. 1.37 per copy instead of the regular single copy price of Rs. 4.50!

Delivered at Your Door!

Send your order today with payment to:

Everest Subscription Agency

46 Veer Nariman Road P O Box 18
Bombay 1 BR Phone 299357

and recieve absolutely **FREE!**

EVEREST GUIDE TO WORLD PERIODICALS

This 100-page guide lists thousands of foreign magazines arranged subject wise with the current prices, duration, etc. Yours to keep at no cost!

Everest Subscription Agency
P O Box 18 Bombay 1 BR

Here's my order for 33 weeks TIME subscription at Rs.45 Copies to be sent direct to following address by publishers. Send my free copy of EVEREST GUIDE TO WORLD PERIODICALS

Signed _____

NAME _____

ADDRESS _____

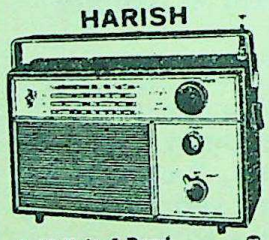
Check here if you prefer: ☐ 3 years (156 ISSUES) at Rs. 230 ☐ 2 years (104 ISSUES) at Rs. 175

Enclosed Cheque/Bank Draft/M.O. Reciept.

DO YA TEEN BUS

PLANNED Ether FAMILY

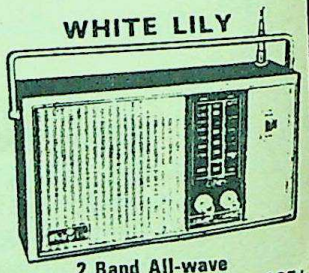
HARISH



Ac/6 Volt 4 Band Transistor.
✣Price : 165/-

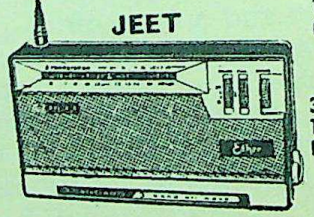
Regd.

WHITE LILY



2 Band All-wave Transistor ✣ Price : 125/-
Concessional license

JEET



3 Band Portable (Hi-Fi) Transistor ✣ Price : 165/-
Leather case 12/-

✣ N. B.
EXCISE FREE
TAXES EXTRA

Manufacturers : **ETHER ELECTRONICS**
9950, SARAI ROHILLA, NEW DELHI-5

STOCKISTS :
WESTEX RADIO ELECTRONICS INDUSTRIES : 444-Lajpat Rai Market, Delhi

SERVICING CENTRE : SCIENTIFIC GIFT HOUSE : 12, New Lajpat Rai Market, Opp. Red Fort, Delhi-6.

DISTRIBUTORS NORTH INDIA : MAHARAJA LAL & SONS, 1904, Chandni Chowk Delhi-6.

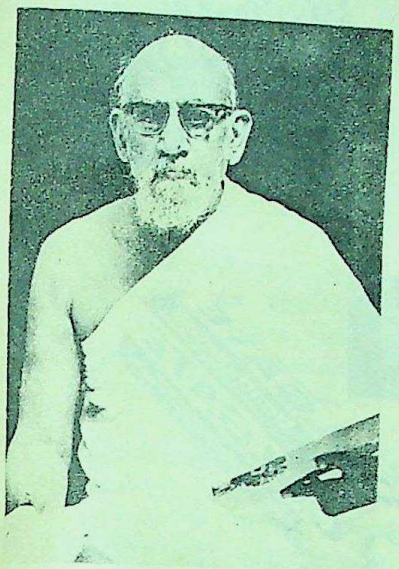
DISTRIBUTORS SOUTH INDIA ; MODERN ELECTRONICS; H.O. Bank Street, Hyderabad.

CC-0. In Public Domain. HP Study Group Hyderabad.

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

JAIN MUNIS

***Dasavaikalikasutra* states that the most auspicious life is the religious life. Non-violence, restraint and austerities constitute the religious life. Even the Gods salute one who lives thus. This is the basis on which religion rests.**



—Jayant Patel

MUNI SHRI PUNYAVIJAYJI MAHARAJ who has completed 62 years of renunciated life is the author and editor of a number of learned treatises on Jain literature and philosophy. He is an authority on the Agamas, the basic texts of the Jains. The title of Agama Prabhakar (Illuminator of the Jain canon) has been conferred on him. His contribution to Jain studies is representative of the best in Oriental learning.

His life is dedicated to scholarship. His research methodology has special characteristics. He does not draw conclusions but continues to gather and provide fresh data.

He has also made a notable contribution to Indian literature by rearranging palm-leaf and paper manuscripts of Sanskrit, Prakrit and old Gujarati, found in different Jain Bhandars. To many of the old manuscripts, he has given important new readings. The reorganization of Bhandars at different places in Gujarat, Saurashtra and Rajasthan is a silent but a lasting service.

In spite of his varied ltireary activities, his duties as a monk to the common men who approach him for devotion and knowledge are scrupulously carried out. He was the President of the Prakrit and Jainism section of the 21st Sessions of the All India Oriental Conference.

UPADHYAYA SHRI AMARMUNIJI b. 1906 at Narnaul (former Patiala State) was initiated into the order of monks at the age of 15 as a disciple of Shri Prithvichandraji Maharaj of Swetamber Sthanakvasi faith.

He was given every opportunity for further studies and for the development of his mind because his preceptor saw the latent qualities of his mind.

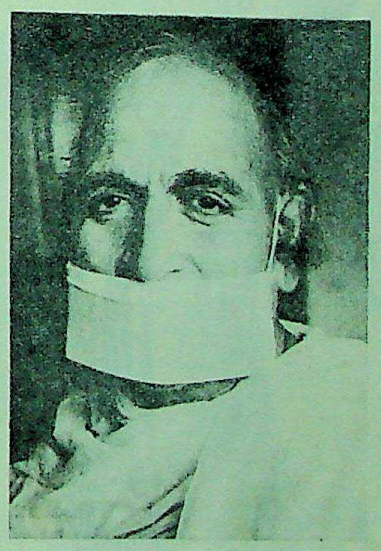
He has deep knowledge of the old scriptures. He developed into a prolific writer and a poet besides being an outstanding religious teacher.

His approach to religion was progressive but in conformity with the basic tenets of Jainism. His progressive views developed into an integral part of his mission, raising a crusade against the orthodoxy, which had started to sap vital sinews of society. He has been a dedicated devotee unity in society and well-being

of all people. As a true devotee, he does not recognise the barriers of caste, creed and status.

Like a true Jain, he bears no malice or attachment towards anyone and bears true humanitarian feelings towards all human beings. This has been translated in his daily life. His stories, poems, biographical sketches and critical essays on religion and patriotism bear the strong imprint of his forceful personality.

ACHARYA SHRI DESHBHUSHAN MAHARAJ occupies a place of pre-eminence in the religious leadership of Digambar Jains by his remarkable austerity and scholarship. Born at Kothali (Belgaum District), he entered ascetic order at Kunthalgiri at the age of 16 with the blessings of Shri Jaikirti Maharaj while he was on a religious pilgrimage to Sametshikhar. This gave him an opportunity for a thorough and deep study of the holy texts. Later, he engaged himself in writing commentaries of the holy texts in Marathi and Hindi. He has made it a mission of his life to carry the message of Lord Mahavir to far-off places. With this basic aim, he has toured India on foot delivering discourses, which lay great stress on the key principles of non-violence and non-attachment and their application in everyday life for betterment of society, universal brotherhood and universal peace.



ACHARYA TULSI of Swetamber Terapanthi holy order is an outstanding author and good orator. His books and speeches reflect a deep study of philosophy, literature and the basic texts of the Jains. He has undertaken the work of publishing Jain Agamas. He has been the prime mover in the Anuvrata movement dedicated to the cause of moral rearmament. He believes that if the country is to progress and prosper, there should be unqualified stress on moral values and character. Propagation of ethical values of life being uppermost, he has moved on foot in different parts of the country making this ideal a mission of his life. He has taken special care to impart proper knowledge of the holy texts with the result that the Terapanthi monks and nuns are well-versed in Jain philosophy. Acharya Tulsi has been responsible for the publicising of the Terapanthi ideals which were, before him, confined to a very limited circle of initiates.

KANTILAL D. KORA

The Daily Life Of Monks And Nuns

Right knowledge, Right faith and Right conduct (Samyagjnana, Samyag darshana and Samyagcharita) *are the ways of liberation for which the monks and nuns endeavour. The order of the monks and nuns is open to all people irrespective of status, caste or creed. The rules and observances of daily life are framed in such a way as to bring control over the body, mind and speech, and result in non-attachment, non-deceipt, modesty, carefulness in action, truth, self-control, penance, non-possession and celibacy. The chief items of daily routine which are common for monks and nuns are* padilehana (*donning of clothes and requisites, if any*), sajjhaya (*study*), aloyana (*confession of faults*), goyari (*begging of food*), kaussaga (*standing motionless and reflecting on mistakes, which is essential for the training of the mind and the development of non-attachment*) *and* padikkamana (*condemnation of transgressions*).

Study forms an important item in the daily routine. It has been stated in Acharanga Niryukti *that the essence of the world is religion* (dhamma), *the essence of religion is knowledge* (jnana), *the essence of knowledge is self-control* (sanjama) *and the essence of self-control is liberation* (nibbana).

KDK

CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

When your problems are pressing... iron them out with the NEW SINGER* PREMIER IRON!

AN ELEGANT MODEL WITH THESE WONDERFUL ADVANTAGES:

- Thermostatic device for automatic switch-on and switch-off.
- Temperature setting and pilot light in front.
- Shock proof bakelite handle with thumb rest.
- Rust proof chromium plated sole plate.
- Highly durable.
- Available in attractive colours.

MODELS: 2.25 KG (5 LBS.) 750 WATTS, 230 VOLTS, AC ONLY.
3.10 KG (7 LBS.) 1000 WATTS, 230 VOLTS, AC ONLY.

Also available:
MERRITT*
Electric Irons

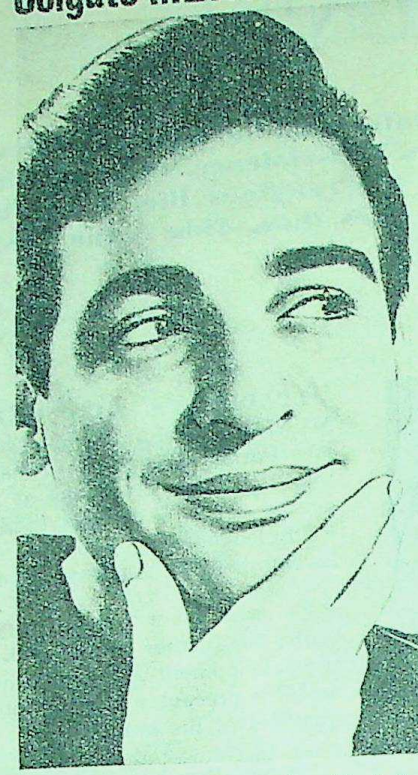
SINGER 100 YEARS

Good things come from SINGER

SINGER SEWING MACHINE COMPANY
Singer Building, 207 D.N. Road, Bombay 1.
* A Trademark of THE SINGER COMPANY

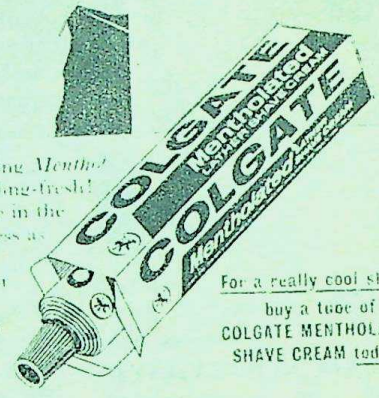
AIYARS-SM. 144

Colgate MENTHOLATED Shave Cream



gives you THE COOLEST SHAVE YOU'VE EVER KNOWN!

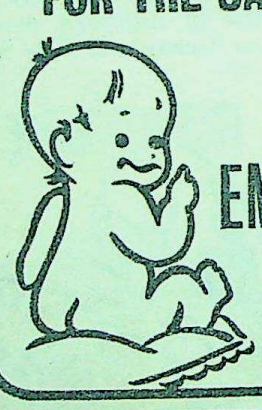
Colgate Shave Cream has cooling *Menthol* which makes your skin so tingling-fresh! Feel the exhilarating difference in the creamy lather, the *extra* coolness as Colgate Mentholated Shave Cream conditions your skin for a smooth, comfortable shave. Start your day *cool*. Start your day *smart!*



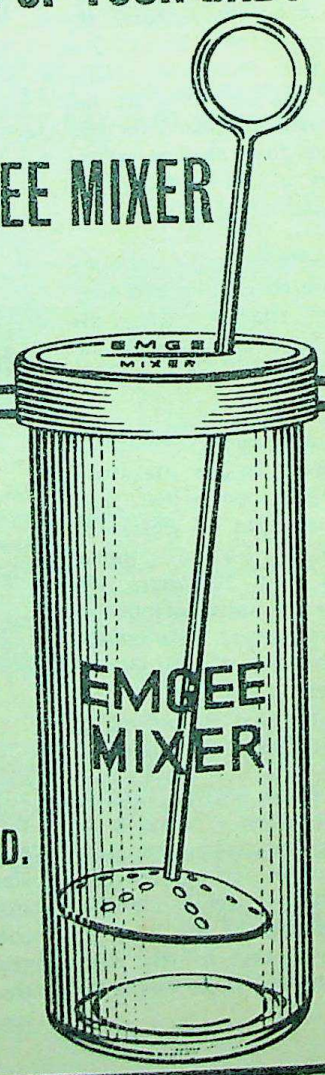
For a really cool shave, buy a tube of COLGATE MENTHOLATED SHAVE CREAM today!

CMS G.4 (R)

FOR THE SAKE OF YOUR BABY



EMGEE MIXER



For best result in making Baby Food! Also ideal for Egg-beating, mayonnaise, butter-milk and beverages

M. G. SHAHANI & CO. (CALCUTTA) PVT. LTD.
CALCUTTA
Associates:
Bombay–Madras–New Delhi.

In the service of distribution for over 50 years.

heros'-MGS-63

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

A JAIN RITUAL

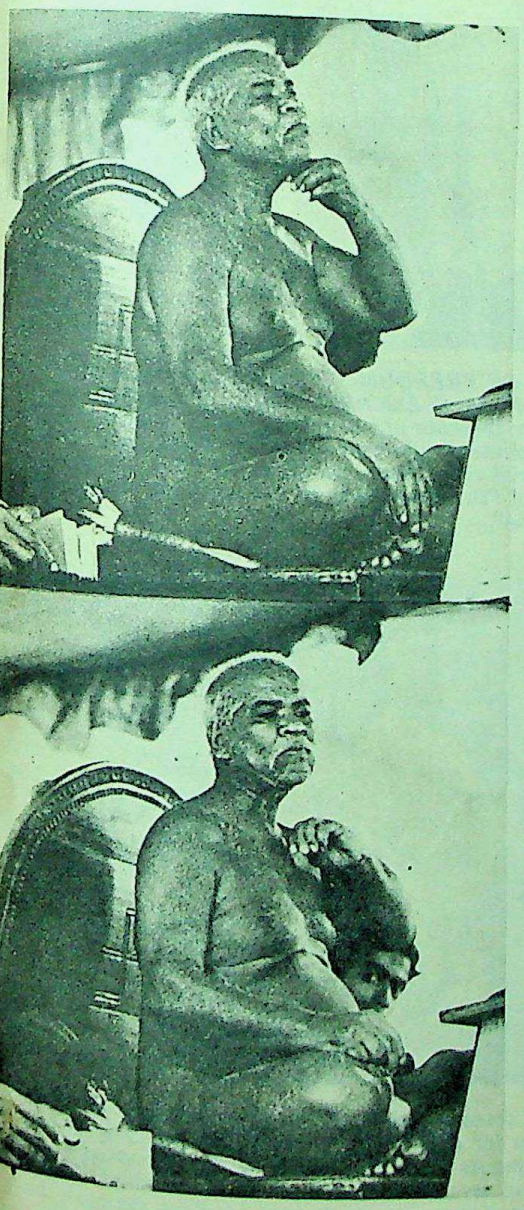
Keshalochana

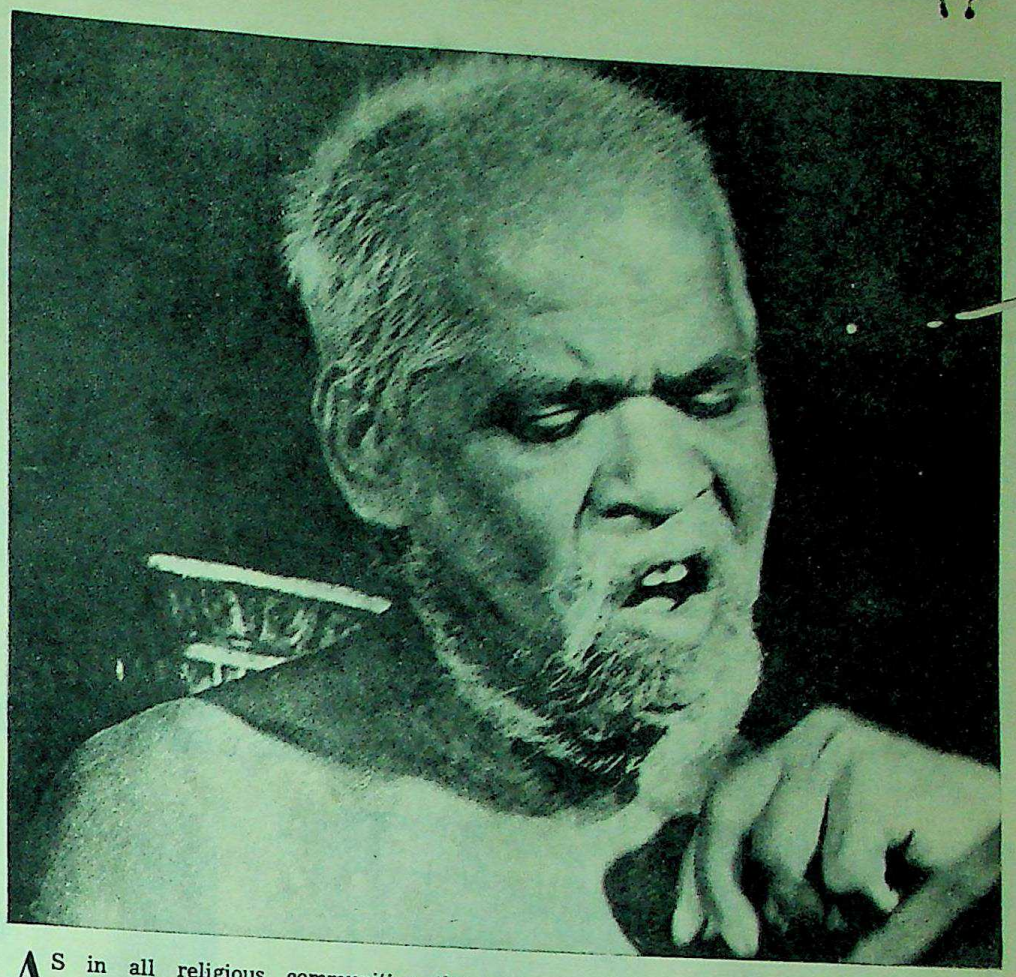
The Jain Munis believe that the body is a great source of sin and must be subjugated and won over. To this end they undertake many penances, fasts, refuse to protect the body from heat, cold or rain and inflict many punishments upon it.

***Keshalochana*, the pulling out of hair on the body, face and head, is part of the penance which is undertaken in order to punish the body.**

These photographs were taken during the *Keshalochana* of Acharya Shri Desh Bhushan Maharaj, which was performed in Bombay in March.

Photographs by Jitendra Arya



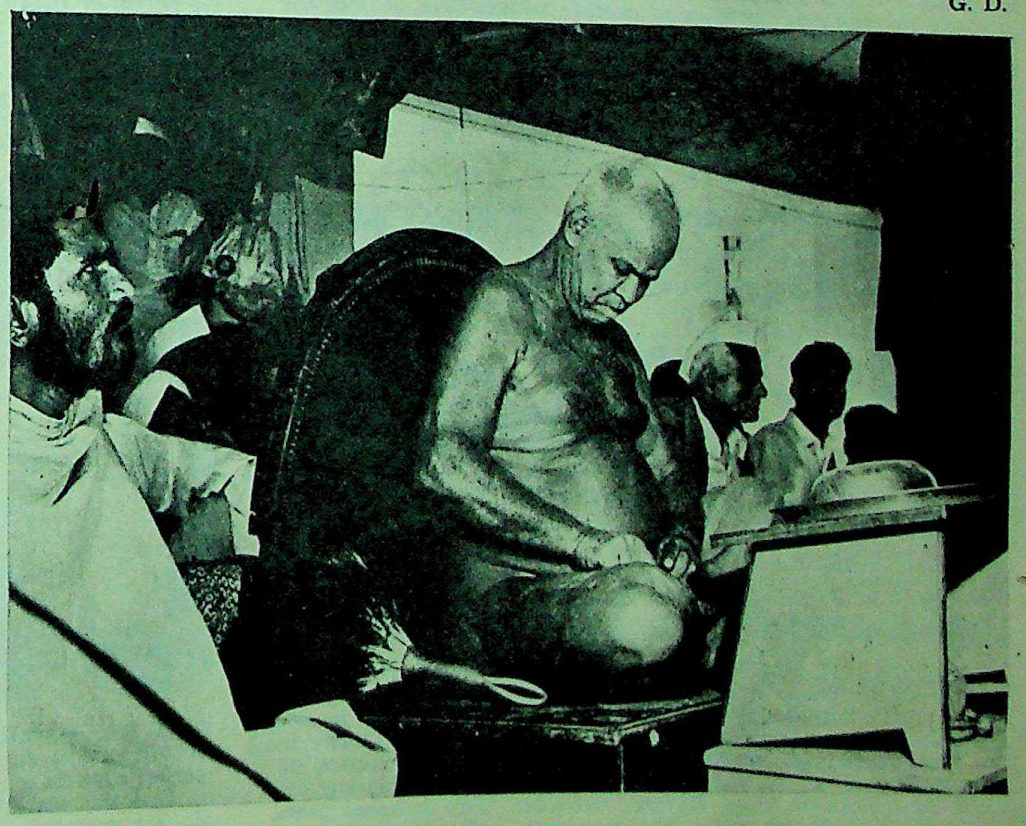


AS in all religious communities the Jains also have a series of penances prescribed for the purification of those that err. The penances are called *Prayachhitta*. They are twofold—"internal" and "external". Internal penances or *Abhintaraya tava* consist of learning of texts, 'digesting' of rules, silence and meditation. External penances or *Bahya tava* are undertaken to punish the body. They are mainly various food-restrictions or fasts or denial of even the minimal bodily comforts that are allowed a Jain *Bhikkhu* (monk).

The severity of the *Prayacchitta* depends not only on the magnitude of the error, but also on the rank, seniority and capacity of the Bhikkhu. A 'weak' or *asthira* monk would get the lightest of penances, and a senior, learned or *sthira* Bhikkhu the hardest. To punish the body or cause it great pain, *klesha*, seems a common means of purification by an external penance.

It is generally the chief of a *Gana*, group of monks who prescribes the punishment. He, on the other hand, or one in an even more exalted position undertakes from time to time a severe bodily penance so as to cleanse himself of any possible blemish.

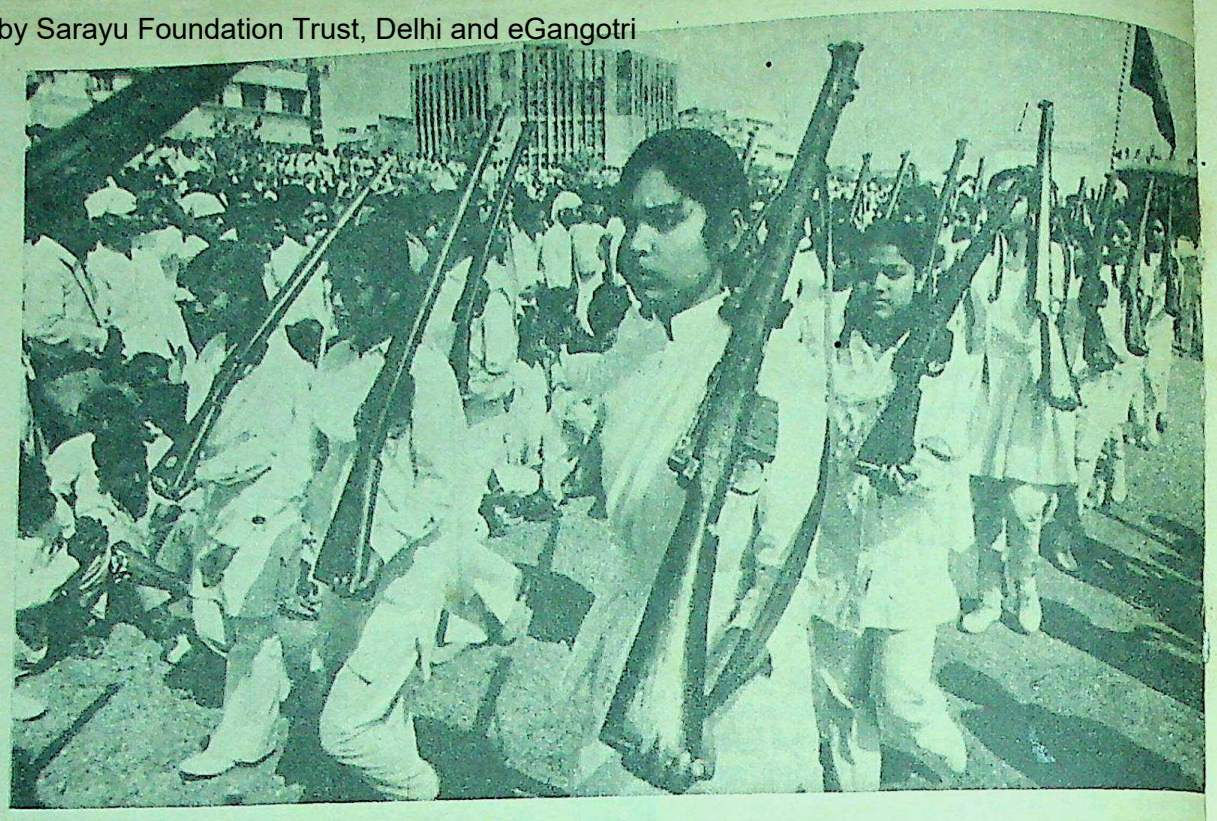
G. D.



CC-0. In Public Domain. UP State Museum, Hazratganj. Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

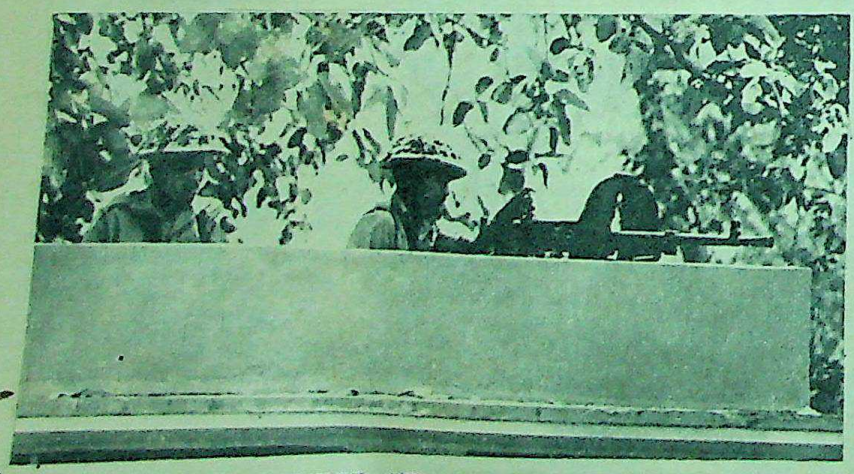
"Joi Bangla!"



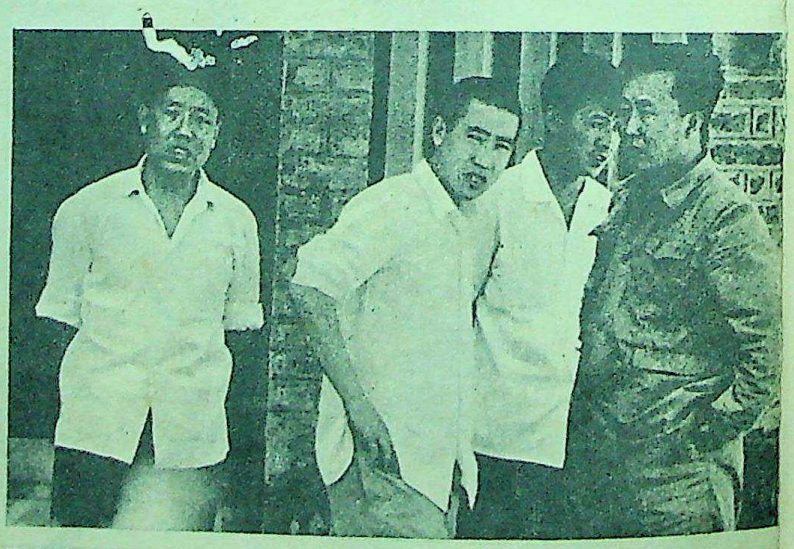
INDEPENDENCE DAY PARADE ... Can Independence be far behind? The rift between the two wings of Pakistan has finally ended in open revolt of East Bengal, under the leadership of Sheikh Mujibur Rehman. President Yahya Khan and Zulfikar Bhutto, Chairman of the People's Party of West Pakistan, scuttled the convening of the National Assembly in which the Sheikh enjoys a clear majority with a mandate from his people for full autonomy for East Bengal. After a series of infructuous talks with the Sheikh in Dacca, the President left for Karachi, ordering the Army to "fully restore the authority of Pakistan" in the Eastern wing. A stage of civil war thus prevails in East Bengal and a reign of terror has been let loose on a people for demanding democratic rights.

AFTER THE CYCLONE... The mounting frustrations of East Bengal boiled over when governmental relief was slow in coming. "Is this why we have channelled 60% of our budget for defence services?" asked Mujibur Rehman. "If the polls are frustrated, the people of Bengal will owe it to the million who died in the cyclonic disaster to make the supreme sacrifice of another million lives, so that we can live as a free poeple..." (The photograph shows planks from India for East Bengal fisherman being transported across the border even while the civil disobedience movement was on).

"INTO THAT HEAVEN OF FREEDOM..." The postponement of t inaugural session of the National Assembly, stalling Pakistan's retu to civilian rule even after 13 years of military regime, forced Mujib Rehman to call for a country-wide strike on March 1. East Beng has not returned to normal since, and now faces—as the Times, Lo don, puts it—an ordeal of "the magnitude of a Viet Nam, Biafra a Congo all rolled into one".



AN AUTOMATIC ANSWER. "The future of Pakistan is at stake," said President Yahya Khan recently, without considering why and how. In 1965, East Bengal was 25% behind in the per capita income of Pakistan. Now the figure is nearly 40%. East Pakistan's share in the Central services amounts to only three Joint Secretaries, 10 Deputy Secretaries, 38 Under Secretaries as against 38, 123 and 570 from West Pakistan. Says Mujibur Rehman: "Two hundred years ago, when the British came, one merchant in Bengal could have bought all of London. Now look how poor my beautiful country is."



WAIT AND WATCH. Chinese workers at an arms factory at Jagde pur, near Dacca, turn up for duty in spite of the strike call. China, marked contrast to comments from other nations, has adopted a pol of "wait and watch" and is also believed to have allowed Pakist aircraft, carrying men and supplies to troops in East Bengal, to via Urunchi in Sinkiang.

THE ILLUSTRATED WEEKLY OF INDIA, APRIL 11, 1971

CC-0. In Public Domain. UP State Museum, Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

The postponement of t
talling Pakistan's retu
regime, forced Mujib
March 1. East Beng
ces—as the Times, Lo
a Viet Nam, Biafra a

rms factory at Jagde
he strike call. China,
ns, has adopted a pol
have allowed Pakist
in East Bengal, to

CC-0. In Public Domain. UP State Museum, Hazratganj

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

UP State Museum, Hazratganj, Lucknow

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

CC-0. In Public Domain.

Digitized by Sarayu Foundation Trust, Delhi and eGangotri

CC-0. In Public Domain. UP State Museum, Hazratganj, Lucknow